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Bunyan, John, 1628-1688.
Illustrated edition of the select works of John Bunyan

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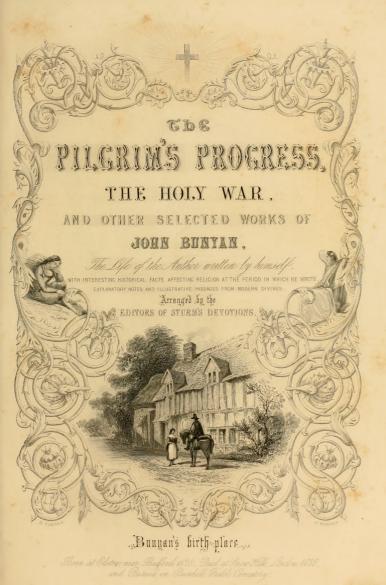








## Bungan's Dream .







### ILLUSTRATED EDITION

OF THE

## SELECT WORKS

# JOHN BUNYAN:

WITH

AN ORIGINAL SKETCH OF THE AUTHOR'S LIFE AND TIMES; AND NOTES BY THE EDITOR OF "STURM'S FAMILY DEVOTIONS."

### VOL. I.

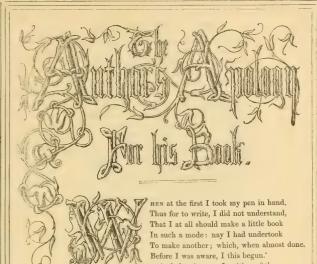
#### CONTAINING:

THE PILGRIM'S PROGRESS—(PART I.)
THE PILGRIM'S PROGRESS—(PART II.)
THE HOLY WAR;
GRACE ABOUNDING TO THE CHIEF OF SINNERS;
A CONFESSION OF MY FAITH;

A REASON OF MY PRACTICE.

THE LONDON PRINTING AND PUBLISHING COMPANY,
LONDON AND NEW YORK.





And thus it was: I writing of the way
And race of saints in this our gospel-day,
Fell suddenly into an allegory
About their journey, and the way to glory,
In more than twenty things which I set down;
This done, I twenty more had in my crown;
And they again began to multiply.
Like sparks that from the coals of fire do fly;
Nay, then, thought I, if that you breed so fast,
I'll put you by yourselves, lest you at last

Should prove ad infinitum, and eat out
The book that I already am about.
Well, so I did; but yet I did not think
To shew to all the world my pen and ink

In such a mode; I only thought to make I knew not what; nor did I undertake

This apology, though given in the form of a poem, can hardly be regarded as an attempt at
poetry. Bunyan wished to write a familiar epistle in a homely fashion; to communicate his thoughts
on certain matters, and not to win admiration for the elaborate finish of his verses, was undoubtedly
his object.

Thereby to please my neighbour; no, not I I did it my ownself to gratify.3 Neither did I but vacant seasons speng In this my scribble; nor did I intend But to divert myself, in doing this, From worser thoughts which made me do amiss. Thus I set my pen to paper with deaght, And quickly had my thoughts in black and white. For having now my method by the end, Still as I pull'd, it came; and so I penn'd It down: until at last it came to be, For length and breadth, the bigness which you see. Well, when I had thus put my ends together, I shew'd them others, that I might see whether They would condemn them, or them justify; And some said, Let them live; some, Let them die: Some said, John, print it; others said, Not so: Some said, It might do good; others said, No.º Now I was in a strait, and did not see

Some said, It might do good; others said, No.\*
Now I was in a strait, and did not see
Which was the best thing to be done by me:
At last I thought, since you are thus divided,
I print it will; and so the case decided.
For thought I, some I see would have it done,
Though others in that channel do not run:
To prove then who advised for the best
Thus I thought fit to put it to the test.
I farther thought, If now I did deny
Those that would have it, thus to gratify;
I did not know, but hinder them I might
Of that which would to them be great delight:

• The author here tells us that he had no determined object in view, when he commenced the PILGRIN'S PROGRESS. He wrote not with any thought of pleasing another, but simply for his own amusement. It is often the good pleasure of Providence to produce the most stupendous results from the agency of instruments, which to a mere worldly eye would appear inadequate or contemptible.

• In these lines we trace the progress of his meditations. The subject grew upon him as he proceeded, till at length, the work such as we now see it, was complete. A remarkable fact is in this line recorded. Great and universal as the admiration now felt for the PILORIM'S PROGRESS is, those who had the privilege of seeing it first, could not agree upon its merits. Some advised that he should print, others gave contrary counsel—

"Some said it might do good; others said. No."

Such in many cases has been the case with the productions of genius. The bold original performance of Bunyan which had "snatched a grace beyond the reach of art," tried by the canons of contemporary criticism, was found wanting. For those which were not for its coming forth, I said to them, Offend you I am loath; Yet since your brethren pleased with it be, Forbear to judge, till you do further see.

If that thou wilt not read, let it alone,. Some love the meat, some love to pick a bone. Yea, that I might them better moderate, I did too with them thus expostulate:

May I not write in such a stile as this?
In such a method too, and yet not miss
My end, thy good? Why may it not be done?
Dark clouds bring waters, when the bright bring none.
Yea, dark, or bright, if they their silver drops
Cause to descend, the earth, by yielding crops,
Gives praise to both, and carpeth not at either;
But treasures up the fruit they yield together;
Yea, so commixes both, that in their fruit
None can distinguish this from that; they suit
Her well when hungry; but if she be full,
She spews up both, and makes their blessing null.

You see the ways the fisherman doth take
To catch the fish; what engines doth he make:
Behold! How he engageth all his wits;
Also his snares, lines, angles, hooks, and nets:
Yet fish there be, that neither hook, nor line,
Nor snare, nor net, nor engine, can make thine:
They must be groped for, and be tickled too,
Or they will not be catch'd whate'er you do.

How does the fowler seek to catch his game By divers means? all which one cannot name; His gun, his net, his lime-twigs, light, and bell: He creeps, he goes, he stands; yea, who can tell Of all his postures? yet there's none of these Will make him master of what fowls he please; Yea, he must pipe and whistle to catch this; Yet if he does so, that bird he will miss. If that a pearl may in a toad's head dwell, And may be found too in an oyster-shell;

<sup>4</sup> The importance of gaining sound christian instruction was deeply felt by the author. His prayer, on reading the books of the Antinomians was, "Lord, leave me not to my own blindness. If this doctrine be of God let me not despise it; if it be of the Devil let me not embrace it."

If things that promise nothing, do contain What better is than gold; who will disdain, That have an inkling of it, there to look That they may find it? Now my little book, (Though void of all these paintings that may make It with this or the other man to take) Is not without those things that do excel, What do in brave, but empty notions dwell. Well, yet I am not fully satisfied, That this your book will stand, when soundly tried. Why, what's the matter? It is dark: What though? But it is feigned: What of that? I trow, Some men by feigned words, as dark as mine, Make truth to spangle, and its rays to shine; But they want solidness: speak, man, thy mind; They drown the weak, metaphors make us blind. Solidity, indeed, becomes the pen Of him that writeth things divine to men: But must I needs want solidness, because By metaphors I speak? Were not God's law: His gospel-laws, in older times held forth By shadows, types, and metaphors? Yet loath Will any sober man be to find fault With them, lest he be found for to assault

The highest wisdom: no, he rather stoops,
And seeks to find out what by pins and loops,
By calves and sheep, by heifers and by rams,
By birds and herbs, and by the blood of lambs,
God speaketh to him; and full happy he,
That finds the light and grace that in them be.
Be not too forward, therefore, to conclude,

All things solid in shew, not solid be;
All things in parables despise not we;
Lest things most hurtful, lightly we receive;
And things that good are, of our souls bereave.

That I want solidness; that I am rude;

"Solidity, indeed, becomes the pen Of him that writeth things divine to men."

But he demands, must solidity be necessarily wanting, because he writes metaphorically, and feigns [acidents and characters?

<sup>•</sup> The author now proceeds very earnestly to defend his work from the objections which met it that his narsative was feigured. Entering on this task, the strength of his argument gives dignity and force to his verse.—

### THE AUTHOR'S APOLOGY.

My dark and cloudy words they do but hold The truth, as cabinets inclose the gold.

The prophets used much by metaphors To set forth truth: yea, who so considers Christ, his apostles too, shall plainly see, That truth to this day in such mantles be.

I'm not afraid to say, That Holy Writ,
Which, for its style and phrase, puts down all wit,
Is every where so full of all these things,
(Dark figures, allegories,) yet there springs
From that same book, that lustre, and those rays
Of light, that turns our darkest nights to days.'

Come, let my carper to his life now look, And find there darker lines than in my book He findeth any: yea, and let him know, That in his best things there are worse lines too

May we but stand before impartial men,
To his poor one I dare adventure ten,
That they will take my meaning in these lines
Far better than his lies in silver shrines.
Come, truth, although in swaddling clouts, I find,
Informs the judgment, rectifies the mind:
Pleases the understanding, makes the will
Submit, the memory too it doth fill
With what doth our imaginations please;
Likewise it tends our troubles to appease.
Sound words, I know, Timothy is to use,

And old wives' fables he is to refuse;
But yet grave Paul him no where did forbid
The use of parables, in which lay hid
That gold, those pearls, and precious stones that were
Worth digging for, and that with greatest care.

Let me add one word more, O man of God, Art thou offended? Dost thou wish I had Put forth my matter in another dress? Or, that I had in things been more express To those that are my betters, (as is fit,) Three things let me propound, then I submit.

With equal solemnity and resolution he contends for the propriety of teaching important truths
through the medium of fiction. He cites for this purpose the prophets, the apostle Paul, and generally-holy writ—

<sup>&</sup>quot;Which, for its style and phrase, puts down all wit."

- 1. I find not that I am denied the use Of this my method, so I no abuse Put on the words, things, readers, or be rude In handling figure, or similitude, In application; but all that I may, Seek the advance of truth this or that way. Denied, did I say? Nay, I have leave, (Examples too, and that from them that have God better pleased by their words or ways, Than any man that breatheth now-a-days,) Thus to express my mind, thus to declare Things unto thee that excellentest are.
- 2. I find that men (as high as trees) will write Dialogue-ways; yet no man doth them slight, For writing so. Indeed if they abuse Truth, cursed be they and the craft they use To that intent; but yet let Truth be free To make her sallies upon thee and me, Which way it pleases God: for who knows how Better than he that taught us first to plow, To guide our minds and pens for this design? And he makes base things usher in divine.
- 3. I find that holy writ in many places, Hath semblance with this method, where the cases Do call for one thing to set forth another; Use it I may then, and yet nothing smother Truth's golden beams; nay, by this method may Make it cast forth its rays as light as day.

And now, before I do put up my pen,
I'll shew the profit of my book, and then
Commit both thee and it unto that hand
That pulls the strong down, and makes weak ones stand.

This book, it chalketh out before thine eyes
The man that seeks the everlasting prize:
It shews you whence he comes, whither he goes
What he leaves undone, also what he does;
It shews you how he runs, and runs,
'Till he unto the Gate of Glory comes.

It shows too, who set out for life amain As if the lasting crown they would obtain.

5 The author had what one of his biographers calls a "a sort of waking vision,' in which the progress of a sinner from worldly cares to heavenly joy was forcibly impressed upon him. Here also you may see the reason why
They lose their labour, and like fools do dia
This book will make a traveller of thee.
If by its counsel thou wilt ruled be;
It will direct thee to the Holy Land,
If thou wilt its directions understand:
Yea, it will make the slothful active be;
The blind also delightful things to see.

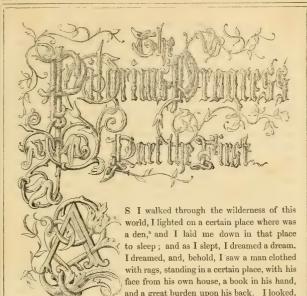
Art thou for something rare and profitable? Or, wouldst thou see a truth within a fable? Art thou forgetful? or would'st thou remember From New-year's Day to the last of December, Then read my fancies, they will stick like burrs, And may be to the helpless—comforters.

This book is writ in such a dialect, As may the minds of listless men affect:b It seems a novelty, and yet contains Nothing but sound and honest gospel-strains. Would'st thou divert thyself from melancholy? Would'st thou be pleasant, yet be far from folly? Would'st thou read riddles and their explanation? Or else be drowned in thy contemplation? Dost thou love picking meat? Or would'st thou see A man i' ti' clouds, and hear him speak to thee? Would'st thou be in a dream, and yet not sleep? Or, would'st thou in a moment laugh and weep? Or would'st thou lose thyself, and catch no harm? And find thyself again without a charm? Would'st read thyself, and read thou know'st not what, And yet know whether thou art blest, or not, By reading the same lines? O then come hither. And lay my book, thy head and heart together.

### JOHN BUNYAN.

<sup>&</sup>lt;sup>a</sup> Here the worthy and important object of the writer is frankly stated; he gave his thoughts such a fanciful arrangement, as might arrest the attention of "listless men." It was thus the Saviour in his immortal parables, taught lessons of heavenly wisdom. He aimed at affecting "the listless," at saving the ninety-nine sinners, not the single just person who "needed no repentance."





and saw him open the book, and read therein; and, as he read, he wept and trembled; and, not being able longer to contain, he brake out with a lamentable cry, saying, "What shall I do!"

In this plight, therefore, he went home, and refrained himself as long as he could, that his wife and children should not perceive his distress; but he could not be silent long, because that his trouble increased. Wherefore, at length, he brake his mind to his wife and children; and thus he began to talk to them: O, my dear wife, said he, and you, the children of my bowels, I, your dear friend, am in myself undone by reasor

\* The editors of some editions of the PILGRIM'S PROGRESS have supposed that by "den," the writer meant the prison, in which he was incarcerated at Bedford, where they assert the PILGRIM'S PROGRESS was written. He would hardly be expected so to name a place in which he states himself to have "continued with much content." From an interesting discovery of papers relative to our author, made so recently as in 1838, by a Mr. Kilpin, of Bedford, it is now known that it was not written while he was in prison, and was not commenced till the year 1676; his second imprisonment having terminated in 1672.

of a burden that lieth hard upon me; moreover, I am certainly informed that this our city will be burnt with fire from heaven; in which fearful overthrow, both myself, with thee, my wife, and you, my sweet babes, shall miserably come to ruin, except (the which yet I see not) some way of escape may be found, whereby we may be delivered." At this his relations were sore amazed, not for that they believed what he had said of them was true, but because they thought some frenzy distemper had got that into his head; therefore, it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to bed: but the night was as troublesome to him as the day; wherefore, instead of sleeping, he spent it in sighs and tears. So when the morning was come, they would know how he did: he told them worse and worse: he also set to talking to them again, but they began to be hardened. They also thought to drive away his distemper by harsh and surly carriage to him: sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him. Wherefore he began to retire himself to his chamber, to pray for and pity them; and also to condole his own misery. He would also walk solitarily in the fields, sometimes reading, and sometimes praying; and thus for some days he spent his time.

Now, I saw upon a time, when he was walking in the fields, that he was (as he was wont) reading in his book, and greatly distressed in his mind; and as he read, he burst out as he had done before, crying, "What shall I do to be saved?"

I saw also that he looked this way and that way, as if he would run, yet he stood still, because, as I perceived, he could not tell which way to go. I looked then, and saw a man, named Evangelist, coming to him, and asked, "Wherefore dost thou cry?"

He answered, Sir, I perceive by the book in my hand, that I am condemned to die, and after that to come to judgment; and I find that I am not willing to do the first, nor able to do the second.<sup>b</sup>

Then said Evangelist, Why not willing to die, since this life is attended with so many evils? The man answered, Because I fear that this burden that is upon my back will sink me lower than the grave, and I shall fall into Tophet. And, Sir, if I be not fit to go to prison, I am not fit to go to judgment, and from thence to execution: and the thoughts of these things make me cry.

<sup>1</sup> The author here describes what his own feelings had been in other days.





Sfrigfran leabing bis family.

Then said Evangelist, If this be thy condition, why standest thou still? He answered, Because I know not whither to go. Then he gave him a parchment-roll, and there was written within, "Fly from the wrath to come."

The man therefore read it, and looking upon Evangelist very carefully, said, whither must I fly? Then said Evangelist, pointing with his finger over a very wide field, Do you see yonder wicket-gate? The man said, No Then said the other, Do you see yonder shining light? He said, I think I do. Then said Evangelist, Keep that light in your eye, and go up directly thereto, so shalt thou see the gate; at which, when thou knockest, it shalt be told thee what thou shalt do. So I saw in my dream that the man began to run. Now he had not run far from his own door, but his wife and children perceiving it, began to cry after him to return; but the man put his fingers in his ears, and ran on crying, "Life! life! eternal life!" So he looked not behind him, but fled toward the middle of the plain.

The neighbours also came out to see him run; and, as he ran, some mocked, others threatened, and some cried after him to return: and among those that did so, there were two that were resolved to fetch him back by force. The name of the one was Obstinate, and the name of the other Pliable. Now by this time the man was got a good distance from them; but, however, they were resolved to pursue him, which they did, and in a little time they overtook him. Then said the man, Neighbours, wherefore are ye come? They said, to persuade you to go back with us: but he said, That can by no means be; you dwell, said he, in the city of Destruction (the place also where I was born), I see it to be so; and dying there sooner or later, you will sink lower than the grave, into a place that burns with fire and brimstone. Be content, good neighbours, and go along with me.

What, said Obstmate, and leave our friends and our comforts behind us. Yes, said Christian (for that was his name), because that "all which you shall forsake," is not worthy to be compared with a little of that which I am seeking to enjoy: and if you will go along with me, and behold it, you shall fare as I myself; for there, where I go, is enough and to spare: come, and prove my words.

"" O! what did I see in that blessed, sixth chapter of St. John, "And him that cometh unto me, I will in no wise cast out." "—Grace Abounding.

- Obs. What are the things you seek, since you leave all the world to find them?
- Chr. I seek an "inheritance, incorruptible, undefiled, and that fadeth not away;" and it is laid up in heaven, and safe there, to be bestowed, at the time appointed, on them that diligently seek it. Read it so, if you will, in my book.
- Obs. Tush, said Obstinate; away with your book: will you go back with us or no?
- Chr. No, not I, said the other; because I have laid my hand to the plough.
- Obs. Come, then neighbour Pliable, let us turn again, and go home without him; there is a company of these crazy-headed coxcombs, that when they take a fancy by the end, are wiser in their own eyes than seven men that can render a reason.
- Pli. Then said Pliable, Do not revile; if what the good Christian says is true, the things he looks after are better than ours; my heart inclines to go with my neighbour.
- Obs. What, more fools still! Be ruled by me, and go back; who knows where such a brain-sick fellow will lead you? Go back, go back, and be wise.
- Chr. Nay, but do thou come with thy neighbour Pliable; there are such things to be had which I spoke of, and many more glorious besides; if you believe not me, read here in this book, and for the truth of what is expressed therein, behold all is confirmed by the blood of Him that made it.
- Pli. Wel!, neighbour Obstinate, saith Pliable, I begin to come to a point: I intend to go along with this good man, and to cast in my lot with him; but my good companion, do you know the way to this desired place?
- Chr. I am directed by a man, whose name is Evangelist, to speed me to a little gate that is before us, where we shall receive instructions about the way.
- Pli. Come then, good neighbour, let us be going. Then they went both together.
- Obs. And I will go back to my place, said Obstinate: I will be no companion of such misled fantastical fellows.
  - Now I saw in my dream, that when Obstinate was going back, Chris-

tian and Pliable went talking over the plain, and thus they began their discourse:—

Chr. Come, neighbour Pliable, how do you do? I am glad you are persuaded to go along with me; had even Obstinate himself but felt what I have felt of the powers and terrors of what is yet unseen, he would not thus lightly have given us the back.

Pli. Come, neighbour Christian, since there are none but us two here, tell me now further, what the things are, and how to be enjoyed, whither we are going.

Chr. I can better conceive of them with my mind, than speak of them with my tongue; but yet since you are desirous to know, I will read them in my book.

Pli. And do you think that the words of your book are certainly true?

Chr. Yes, verily, for it was made by him that cannot lie.

Pli. Well said; what things are they?

Chr. There is an endless kingdom to be inhabited, and everlasting life to be given us, that we may inhabit that kingdom for ever.

Pli. Well said; and what else?

Chr. There are crowns of glory to be given us; and garments that will make us shine like the sun in the firmament of heaven.

Pli. This is very pleasant: and what else?

Chr. There shall be no more crying, nor sorrow; for he that is owner of the place will wipe all tears from our eyes.

Pli. And what company shall we have there?

Chr. There we shall be with seraphim and cherubim, creatures that will dazzle your eyes to look on them. There also we shall meet with thousands and ten thousands that have gone before us to that place; none of them are hurtful, but loving and holy, every one walking in the sight of God, and standing in his presence with acceptance for ever; in a word, there we shall see the elders with their golden crowns; there we shall see the holy virgins with their golden harps; there we shall see men, that by the world were cut in pieces, burnt in flames, eaten of beasts, drowned in the seas, for the love that they bare to the Lord of the place; all well, and clothed with immortality, as with a garment.

Pli. The hearing of this is enough to ravish one's heart; but are these things to be enjoyed? How shall we get to be sharers thereof?

Chr. The Lord, the governor of the country, hath recorded that in this

book, the substance of which is, if we be truly willing to have it, he will bestow it upon us freely.

Pli. Well, my good companion, glad am I to hear of these things; come on, let us mend our pace.

Chr. I cannot go so fast as I would, by reason of this burden that is on my back.

Now I saw in my dream, that just as they had ended this talk, they drew near to a very miry slough that was in the midst of the plain, and they being heedless, did both fall suddenly into the bog. The name of the slough was Despond. Here therefore they wallowed for a time, being grievously bedaubed with dirt; and Christian, because of the burden that was on his back, began to sink in the mire.

Pli. Then said Pliable, Ah! neighbour Christian, where are you now? Chr. Truly, said Christian, I do not know.

Pli. At this Pliable began to be offended, and angrily said to his fellow, Is this the happiness you have told me all this while of? If we have such ill speed at our first setting out, what may we expect between this and our journey's end? May I get out again with my life, you shall possess the brave country alone for me. And with that he gave a desperate struggle or two, and got out of the mire on that side of the slough which was next to his own house: so away he went, and Christian saw him no more.

Wherefore Christian was left to tumble in the slough of Despond alone; but still he endeavoured to struggle to that side of the slough that was farthest from his own house, and next to the wicket gate; the which he did, but could not get out because of the burthen that was upon his back: but I beheld in my dream, that a man came to him whose name was Help, and asked him, what he did there?

Chr. Sir, said Christian, I was bid to go this way by a man called Evangelist, who directed me also to yonder gate, that I might escape the wrath to come. And as I was going thither, I fell in here.

Help. But why did you not look for the steps?

Chr. Fear followed me so hard, that I fled the next way, and fell in.

<sup>4</sup> The conduct of Fliable, here represents the conduct of the author, while his conversion was incomplete. A sermon on the observance of the Sabbath had startled him, "but," he says, "it lasted not: for before I had dined, the troubles began to go off my mind, and my heart returned to its old course. But oh! how glad was I that this trouble had gone from me, and that the fire was put out, that I might sin again without control! I shook the sermon out of my mind, and to my old custom of sports and gaming I returned."





The Staugh of Bergund.

Help. Then, said he, give me thy hand. So he gave him his hand, and he drew him out, and set him upon sound ground, and bid him go on his way.

Then I stepped to him that plucked him out, and said, Sir, wherefore, since over this place is the way from the city of Destruction to yonder gate, is it that this plat is not mended, that poor travellers might go thither with more security? and he said unto me, This miry slough is such a place as cannot be mended: it is the descent whither the scum and filth that attends conviction for sin doth continually run, and therefore it is called the slough of Despond; for still as the sinner is awakened about his lost condition, there arises in his soul many fears and doubts, and discouraging apprehensions, which all of them get together and settle in this place: and this is the reason of the badness of this ground.

It is not the pleasure of the king that this place should remain so bad; his labourers also have, by the directions of his majesty's surveyors, been for above these sixteen hundred years employed about this patch of ground, if perhaps it might have been mended; yea, and to my knowledge, said he, here have been swallowed up at least twenty thousand cartloads; yea, millions of wholesome instructions, that have at all seasons been brought from all places of the king's dominions (and they that can tell say, they are the best materials to make good ground of the place), if so be it might have been mended; but it is the slough of Despond still, and so will be when they have done what they can.

True, there are, by the direction of the lawgiver, certain good and substantial steps, placed even through the very midst of this slough; but at such time as this place doth much spue out its filth, as it doth against change of weather, these steps are hardly seen; or, if they be, men, through the dizziness of their heads, step beside; and then they are bemired to purpose, notwithstanding the steps be there; but the ground is good when they are once got in at the gate.

Now I saw in my dream, that by this time Pliable was got home to his house. So his neighbours came to visit him; and some of them called him wise man for coming back, and some of them called him fool for hazarding himself with Christian; others again did mock at his coward-liness, saying, Surely, since you began to venture, I would not have been so base to have given out for a few difficulties. So Pliable sat sneaking among them; but at last he got more confidence, and then they all

turned their tales, and began to deride poor Christian behind his back And thus much concerning Pliable.

Now as Christian was walking solitarily by himself, he espied one afar off, crossing over the field to meet him, and their hap was to meet just as they were crossing the way to each other. The gentleman's name that met him was Mr. Worldly Wiseman; he dwelt in the town of Carnal Policy, a very great town, and also hard by from whence Christian came. This man, then, meeting with Christian, and having some knowledge of him (for Christian's setting forth from the city of Destruction was much noised abroad, not only in the town where he dwelt, but also it began to be the town talk in some other places), Mr. Worldly Wiseman, therefore, having some guess of him, by beholding his laborious going, by observing his sighs and groans, and the like, began thus to enter into some talk with Christian.

World. How now, good fellow, whither away after this burdened manner? Chr. A burdened manner indeed, as ever I think poor creature had! And whereas you ask me, Whither away? I tell you, Sir, I am going to yonder wicket-gate before me; for there, as I am informed, I shall be

put into a way to be rid of my heavy burden.

World. Hast thou a wife and children?

Chr. Yes; but I am so laden with this burden, that I cannot take that pleasure in them as formerly; methinks I am as if I had none.

World. Wilt thou hearken to me if I give thee counsel?

Chr. If it be good, I will; for I stand in need of good counsel.

World. I would advise thee, then, that thou with all speed get thyself rid of thy burden; for thou wilt never be settled in thy mind till then; nor canst thou enjoy the benefits of the blessings which God hath bestowed upon thee till then.

Chr. That is that which I seek for, even to be rid of this heavy burden; but get it off myself, I cannot; nor is there a man in our country that can take it off my shoulders; therefore I am going this way, as I told you, that I may be rid of my burden.

World. Who bid thee go this way to be rid of thy burden?

Chr. A man that appeared to me to be a very great and honourable person; his name, as I remember, is Evangelist.

 Through this opaque of nature and of soul This double night, transmit one pitying ray To lighten and to cheer."—Young. World. Beshrew him for his counsel; there is not a more dangerous and troublesome way in the world, than is that unto which he hath directed thee; and that thou shalt find, if thou wilt be ruled by his counsel. Thou has met with something, as I perceive, already; for I see the dirt of the slough of Despond is upon thee; but that slough is the beginning of the sorrows that do attend those that go on in that way. Hear me, I am older than thou: thou art like to meet with, on the way which thou goest, wearisomeness, painfulness, hunger, perils, nakedness, sword, lions, dragons, darkness, and, in a word, death, and what not. These things are certainly true, having been confirmed by many testimonies. And why should a man so carelessly cast away himself, by giving heed to a stranger?

Chr. Why, Sir, this burden upon my back is more terrible to me than all these things which you have mentioned; nay, methinks I care not what I meet with in my way, if so be I can also meet with deliverance from my burden.

World. How camest thou by the burden at first?

Chr. By reading this book in my hand.

World. I thought so; and it has happened unto thee as to other weak men, who meddling with things too high for them, do suddenly fall into thy distractions; which distractions do not only unman men (as thine I perceive have done thee), but they run them into desperate ventures to obtain they know not what.

Chr. I know what I would obtain, it is ease for my heavy burden.

World. But why wilt thou seek for ease this way, seeing so many dangers attend it? especially since (hadst thou but patience to hear me) I could direct thee to the obtaining of what thou desirest, without the dangers that thou in this way wilt run thyself into; yea, and the remedy is at hand. Besides, I will add, that instead of these dangers, thou shalt meet with much safety, friendship, and content

Chr. Pray, Sir, open this secret to me.

World. Why in yonder village (the village is named Morality) there dwells a gentleman whose name is Legality, a very judicious man (and a man of very good name), that has skill to help men off with such burdens as thine is from their shoulders; yea, to my knowledge, he hath done a

f The man of the world can see no good in that which causes present sorrow. He suspects not that such is the passage which leads through darkness into marvellous light.

great deal of good this way; and besides he hath skill to cure those that are somewhat crazed in their wits with their burden. To him, as I said, thou mayest go, and be helped presently. His house is not quite a mile from this place; and if he should not be at home himself, he hath a pretty young man to his son, whose name is Civility, that can do it (to speak on) as well as the old gentleman himself. There, I say, thou mayest be eased of thy burden; and if thou art not minded to go back to thy former habitation, as indeed I do not wish thee, thou mayest send for thy wife and children to thee to this village, where there are houses now standing empty, one of which thou mayest have at a reasonable rate. Provision is there also cheap and good; and that which will make thy life more happy is, to be sure, there thou shalt live by honest neighbours, in credit and good fashion.

Now was Christian somewhat at a stand; but presently he concluded, If this be true which this gentleman hath said, my wisest course is to take his advice: and with that he thus further spake.

Chr. Sir, which is my way to this honest man's house?

World. Do you see yonder high hill?

Chr. Yes, very well.

World. By that hill you must go, and the first house you come at is his. So Christian turned out of his way, to go to Mr. Legality's house for help: but behold, when he was got now hard by the hill, it seemed so high, and also that side of it which was next the wayside did hang so much over, that Christian was afraid to venture further, lest the hill should fall on his head; wherefore there he stood still, and knew not what to do; also his burden now seemed heavier to him than while he was in his way. There came also flashes of fire out of the hill, that made Christian afraid that he should be burned; here therefore he did sweat and quake for fear. And now he began to be sorry that he had taken Mr. Worldly Wiseman's counsel; and with that he saw Evangelist coming to meet him, at the sight also of whom he began to blush for shame. So Evangelist drew nearer and nearer; and coming up to him, he looked upon him with a severe and dreadful countenance, and thus began to reason with Christian.

Evan. What dost thou here. Christian? said he. At which words

<sup>\*</sup> The author had an awful dream, in which objects like those described in the text were suggested to him, accompanied or followed by an impressive mandate to "Repent."





Christian and Changelist.

Christian knew not what to answer: wherefore at present ne stood speechless before him. Then said Evangelist further, Art thou not the man that I found crying without the walls of the city of Destruction?

Chr. Yes dear Sir, I am the man.

Evan. Did not I direct thee the way to the little wicket gate?

Chr. Yes, dear Sir, said Christian.

Evan. How is it then that thou art so quickly turned aside? For thou art now out of the way.

Chr. I met with a gentleman so soon as I had got over the slough or Despond, who persuaded me, that I might, in the village before me, find a man that could take off my burden.

Evan. What was he?

Chr. He looked like a gentleman, and talked much to me, and got me at last to yield; so I came hither; but when I beheld this hill, and how it hangs over the way, I suddenly made a stand, lest it should fall on my head.

Evan. What said that gentleman to you?

Chr. Why, he asked me whither I was going? and I told him.

Evan. And what said he then?

Chr. He asked me if I had a family? and I told him: but, said I, I am so loaded with the burden that is on my back, that I cannot take pleasure in them as formerly.

Evan. And what said he then?

Chr. He bid me with speed get rid of my burden; and I told him it was ease that I sought; and said I, I am therefore going to yonder gate, to receive further direction how I might get to the place of deliverance. So he said that he would show me a better way, and short, not so attended with difficulties as the way, Sir, that you set me in; which way, said he, will direct you to a gentleman's house that has skill to take off these burdens: so I believed him, and turned out of that way into this, if happily, I might be soon eased of my burden. But when I came to this place, and beheld things as they are, I stopped for fear (as I said) of danger; but I know not now what to do.

Evan. Then said Evangelist, Stand still a little, that I may shew thee the words of God. So he stood trembling. Then said Evangelist, See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven. He said, moreover, Now the just shall live by faith; but it any man draw back, my soul shall have no pleasure in him. He also did thus apply them, Thou art the man that art running into this misery: thou hast begun to reject the counsel of the Most High, and to draw back thy foot from the way of peace, even almost to the hazarding of thy perdition.

Then Christian fell down at his foot as dead, crying, Woe is me, for I am undone! At the sight of which, Evangelist caught him by his right hand, saying, All manner of sin and blasphemics shall be forgiven unto men; be not faithless, but believing. Then did Christian again a little revive, and stood up trembling, as at first, before Evangelist.

Then Evangelist proceeded, saying, Give more earnest heed to the things that I shall tell thee of. I will now shew thee who it was that deluded thee, and who it was also to whom he sent thee. The man that met thee was one Worldly Wiseman, and rightly is he so called; partly, because he favoureth only the doctrine of this world (therefore he always goes to the town of Morality to church); and partly, because he loveth that doctrine best—for it saveth him from the eross; and because he is of this carnal temper, therefore he seeketh to pervert my ways, though right; Now, there are three things in this man's counsel that thou must utterly abhor.

- 1. His turning thee out of the way.
- 2. His labouring to render the cross odious to thee.
- 3. And his setting thy fect in that way that leadeth unto the administration of death.
- 1. Thou must abhor his turning thee out of the way, yea, and thine own consenting thereto; because this is to reject the counsel of God for the sake of the counsel of r. Worldly Wiseman. The Lord says, Strive to enter in at the strait gate, the gate to which I send thee; for strait is the gate that leadeth unto life, and few there be that find it. From this little wicket-gate, and from the way thereto, hath this wicked man turned thee, to the bringing of thee almost to destruction: hate, therefore, his turning thee out of the way, and abhor thyself for hearkening to him.
- 2. Thou must abhor his labouring to render the cross odious unto thee; for thou art to "prefer it before the treasures in Egypt." Besides, the King of Glory hath told thee, "That he that will save his life shall lose it,"

and "he that comes after him, and hates not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." I say, therefore, that for a man to labour to persuade thee that that shall be thy death, without which the truth hath said thou canst not have eternal life, this doctrine thou must abhor.

3. Thou must hate his setting of thy feet in the way that leadeth to the ministration of death. And for this thou must consider to whom he sent thee, and also how unable that person was to deliver thee from thy burden.

He to whom thou wast sent for ease, being by name Legality, is the son of the bond-woman which now is, and is in bondage with her children, and is in a mystery this mount Sinai, which thou hast feared will fall on thy head. Now, if she with her children are in bondage, how canst thou expect by them to be made free? This Legality, therefore, is not able to set thee free from thy burden. No man was as yet ever rid of his burden by him; no, nor ever is like to be. Ye cannot be justified by the works of the law; for by the deeds of the law no man living can be rid of his burden; therefore, Mr. Worldly Wiseman is an alien, and Mr. Legality a cheat; and for his son Civility, notwithstanding his simpering looks, he is but a hypocrite, and cannot help thee. Believe me, there is nothing in all this noise, that thou hast heard of these sottish men, but a design to beguile thee of thy salvation, by turning thee from the way in which I had set thee. After this, Evangelist called aloud to the heavens for confirmation of what he had said; and with that there came words and fire out of the mountain under which poor Christian stood, that made the hair of his flesh stand up. The words were thus pronounced: "As many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law, to do them."

Now Christian looked for nothing but death, and began to cry out lamentably, even cursing the time in which he met with Mr. Worldly Wiseman; still calling himself a thousand fools for hearkening to his counsel; he also was greatly ashamed to think, that this gentleman's

h "It is frequently God's method in Scripture, just before the offer of pardon, to sum up the sinner's debts, with their aggravations; to convince them of their insolvency to satisfy so large a score, and also to manifest the freeness and vastness of his grace; but thou hast not called upon me, O Jacob."—Charnock.

arguments, flowing only from the flesh, should have the prevalency with him as to cause him to forsake the right way.' This done, he applied himself again to Evangelist in words and sense as follows:

Chr. Sir, what think you? Are there hopes? May I now go back, and go up to the wicket-gate? Shall I not be abandoned for this and sent back from thence ashamed? I am sorry I have hearkened to this man's counsel; but may my sin be forgiven?

Evan. Then said Evangelist to him, Thy sin is very great, for by it thou hast committed two evils—thou hast forsaken the way that is good, to tread in forbidden paths; yet will the man at the gate receive thee, for he has good-will for men; only, said he, take heed that thou turn not aside again, lest thou perish from the way, when his wrath is kindled but a little. Then did Christian address himself to go back; and Evangelist, after he had kissed him, gave him one smile, and bade him God speed. So he went on with haste, neither spake he to any man by the way; nor if any asked him, would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe, till again he was got in to the way which he left to follow Mr. Worldly Wiseman's counsel. So in process of time Christian got up to the gate. Now over the gate there was written, Knock, and it shall be opened unto you. He knocked, therefore, more than once or twice, saving—

May I now enter here? Will he within Open to sorry me, though I have been An undeserving rebel? Then shall I Not fail to sing his lasting praise on high.

At last there came a grave person to the gate, named Goodwill, who asked who was there? and whence he came? and what he would have?

Chr. Here is a poor burdened sinner: I am come from the city of Destruction, but I am going to mount Zion, that I may be delivered from the wrath to come: I would, therefore, Sir, since I am informed that by this gate is the way thither, know if you are willing to let me in?

Good. I am willing with all my heart, said he: and with that he opened the gate.

"Go to the wildest heathen, no matter in what state you find him, and preach to him the true God; tell him of his mercy, of his love, and of his character, as revealed in Christ, and you may rest assured that that poor heathen's conscience answers to the correctness of what you say."—Irving.

So when Christian was stepping in, the other gave him a pull. Then said Christian, What means that? The other told him, A little distance from this gate there is erected a strong castle, of which Beelzebub is the captain: from thence both he, and those that are with him, shoot arrows at them that come up to this gate, if happily they may die before they enter in.

Then said Christian, I rejoice and tremble. So when he was got in, the man at the gate asked him who directed him thither?

Chr. Evangelist bid me come hither and knock (as I did); and he said, that you, Sir, would tell me what I must do.

Good. An open door is before thee, and no man can shut it.

Chr. Now I begin to reap the benefits of my hazards.

Good. But how is it that you came alone?

Chr. Because none of my neighbours saw their danger as I saw mine.

Good. Did any of them know of your coming?

Chr. Yes, my wife and children saw me at the first, and called after me to turn again: also, some of my neighbours stood crying and calling after me to return; but I put my fingers in my ears, and so came on my way.

Good. But did none of them follow you to persuade you to go back?

Chr. Yes, both Obstinate and Pliable: but when they saw that they could not prevail, Obstinate went railing back, but Pliable came with me a little way.

Good. But why did he not come through?

Chr. We indeed came both together, until we came to the slough of Despond, into which we also suddenly fell; and then was my neighbour Pliable discouraged, and would not adventure further. Wherefore getting out again on that side next to his own house, he told me I should possess the brave country alone for him. So he went his way, and I came mine—he after Obstinate, and I to this gate.

Good. Then said Goodwill, Alas, poor man! is the celestial glory of so small esteem with him, that he counteth it not worth running the hazard of a few difficulties to obtain it?

Chr. Truly, said Christian, I have said the truth of Pliable, and if I should also say all the truth of myself, it will appear there is no difference betwixt him and myself. It is true he went back to his own house; but I also turned aside to go in the way of death, being persuaded thereto by the carnal argument of one Mr. Worldly Wiseman.

Good. Oh! did he light upon you? What, he would have had you sought for ease at the hands of Mr. Legality? They are both of them very cheats. But did you take his counsel?

Chr. Yes, as far as I durst; I went to find out Mr. Legality, until I thought that the mountain that stands by his house would have fallen upon my head. Wherefore there I was forced to stop.

Good. That mountain has been the death of many, and will be the death of many more. It is well you escaped being dashed to pieces by it.

Chr. Why truly I do not know what had become of me there, had not Evangelist happily met me again, as I was musing in the midst of my dumps. But it was God's mercy that he came to me again, for clse I had never come hither. But now I am come, such a one as I am, more fit indeed for death by that mountain than thus to stand talking with my Lord. But oh! what a favour is this to me, that yet I am admitted entrance here.

Good. We make no objections against any, notwithstanding all that they have done before they come hither. They in no wise are cast out; and therefore, good Christian, come a little way with me, and I will teach thee about the way thou must go. Look before thee: dost thou see this narrow way? that is the way thou must go. It was cast up by the patriarchs, prophets, Christ, and his apostles; and it is as straight as a rule can make it. This is the way thou must go.

Chr. But, said Christian, are there no turnings or windings, by which a stranger may lose his way.

Good. Yes, there are many ways butt down upon this, and they are crooked and wide; but thus thou mayest distinguish the right from the wrong, the right only being straight and narrow.<sup>k</sup>

Then I saw in my dream, that Christian asked him further, if he could not help him off with the burden that was upon his back; for as yet he had not got id thereof, nor could he by any means get it off without help.

j His goodness runs an endless round, All glory to the Lord: His mercy never knows a bound, And be his name ador'd."—Watts.

b "One said unto him, Lord are there few that be saved; and he said unto them, Strive to enter in at the strait gate; for many I say unto you, will seek to enter in and shall not be able."—Luke, chap, xiii., verses 23, 24.

He told him, As to thy burden, be content to bear it, until thou comest to the place of deliverance; for there it will fall from thy back of itself.

Then Christian began to gird up his loins, and to address himself to his journey. So the other told him, that by that he was gone some distance from the gate, he would come at the house of the Interpreter, at whose door he should knock, and he would show him excellent things. Then Christian took his leave of his friend, and again bid him God speed.

Then he went on till he came at the house of the Interpreter, where he knocked over and over: at last one came to the door and asked, Who was there?

Chr. Sir, here is a traveller, who was bid by an acquaintance of the good man of this house to call here for my profit: I would therefore speak with the master of the house. So he called for the master of the house, who, after a little time, came to Christian, and asked him what he would have.

Chr. Sir, said Christian, I am a man that am come from the city of Destruction, and am going to Mount Zion; and I was told by the man that stands at the gate, at the head of this way, that if I called here you would show me excellent things, such as would be a help to me on my journey.

Inter. Then said the Interpreter, Come in; I will show thee that which will be profitable to thee. So he commanded his man to light the candle, and bid Christian follow him. So he had him into a private room, and bid his man open a door; the which when he had done, Christian saw the picture of a very grave person hang up against the wall; and this was the fashion of it; it had eyes lifted up to heaven, the best of books in his hand, the law of truth was written on his lips, the world was behind his back, it stood as if it pleaded with men, and a crown of gold did hang over its head.

Chr. Then said Christian, What meaneth this?

Inter. The man whose picture this is, is one of a thousand: he can beget children, travail in birth with children, and nurse them himself when they are born. And whereas thou seest him with his eyes lift up to heaven, the best of books in his hand, and the law of truth writ on his lips; it is to show thee, that his work is to know and unfold dark things to sinners, even as also thou seest him stand as if he pleaded with men. And whereas thou seest the world as cast behind him, and that a

crown hangs over his head, that is to show thee, that slighting and despising things that are present, for the love that he hath to his master's service, he is sure in the world that comes next to have glory for his reward. Now, said the Interpreter, I have showed thee this picture first, because the man whose picture this is, is the only man whom the Lord of the place whither thou art going hath authorized to be thy guide in all difficult places thou mayest meet with in the way; wherefore take good heed to what I have showed thee, and bear well in thy mind what thou hast seen, lest in thy journey thou meet with some that pretend to lead thee right, but their way goes down to death.

Then he took him by the hand, and led him into a very large parlour that was full of dust, because never swept; the which after he had reviewed a little while, the Interpreter called for a man to sweep. Now when he began to sweep, the dust began so abundantly to fly about, that Christian had almost therewith been choked. Then said the Interpreter to a damsel that stood by, Bring hither the water, and sprinkle the room; the which when she had done, it was swept and cleansed with pleasure.

Chr. Then said Christian, What means this?

Inter. The Interpreter answered, This parlour is the heart of a man that was never sanctified by the sweet grace of the gospel: the dust is his original sin, and inward corruptions that have defiled the whole man. He that began to sweep at first is the Law; but she that brought water, and did sprinkle it is the Gospel. Now, whereas thou sawest, that as soon as the first began to sweep, the dust did so fly about, that the room by him could not be cleansed, but that thou wast almost choked therewith; this is to shew thee, that the law, instead of cleansing the heart (by its working) from sin, doth revive, put strength into it, and increase it in the soul, even as it doth discover and forbid it; for it doth not give power to subdue it.

Again, as thou sawest the damsel sprinkle the room with water, upon which it was cleansed with pleasure; this is to shew thee, that when the gospel comes in the sweet and precious influences thereof to the heart, then, I say, even as thou sawest the damsel lay the dust, by sprinkling the floor with water, so is sin vanquished and subdued, and the soul 1 made

Through the gloom His light I see,
In the silence hear his voice."—Montgomery.

clean, through the faith of it, and consequently fit for the King of Glory to inhabit.

I saw, moreover, in my dream, that the Interpreter took him by the hand, and had him into a little room, where sat two little children, each one in his chair. The name of the eldest was Passion, and the name of the other Patience. Passion seemed to be much discontented, but Patience was very quiet. Then Christian asked, What is the reason of the discontent of Passion? The Interpreter answered, The governor of them would have him stay for his best things till the beginning of the next year; but he will have all now: but Patience is willing to wait.

Then I saw that one came to Passion, and brought him a bag of treasure, and poured it down at his feet; the which he took up and rejoiced therein, and withal laughed Patience to scorn; but I beheld but awhile, and he had lavished all away, and had nothing left him but rags.

Chr. Then said Christian to the Interpreter, Expound this matter more fully to me.

Inter. So he said, These two lads are figures—Passion, of the men of this world, and Patience, of the men of that which is to come; for as here thou seest, Passion will have all now, this year, that is to say, in this world; so are the men of this world: they must have all their good things now, they cannot stay till next year, that is, until the next world, for their portion of good. That proverb, "A bird in the hand is worth two in the bush," is of more authority with them, than are all the divine testimonies of the good of the world to come." But as thou sawest that he had quickly lavished all away, and had presently left him nothing but rars, so will it be with all such men at the end of this world.

Chr. Then said Christian, Now I see that Patience has the best wisdom, and that upon many accounts. 1. Because he stays for the best things. 2. And also because he will have the glory of his, when the other has nothing but rags.

Inter. Nay, you may add another, to wit, the glory of the next world will never wear out; but these are suddenly gone. Therefore Passion had not so much reason to laugh at Patience, because he had his good

The sincere and satisfied Christian, on the contrary, will be ready to say in the dying words of John Janeway, "Oh, how contemptible a thing is the world in all its glory, compared with the glory of that invisible world which I now live in sight of."

things first, as Patience will have to laugh at Passion, because he had his best things last; for first must give place to last, because last must have its time to come; but last gives place to nothing, for there is not another to succeed; he therefore that hath his portion first, must needs have a time to spend it; but he that has his portion last, must have it lastingly: therefore it is said of Dives, "In thy lifetime thou receivest thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented."

Chr. Then I perceive it is not best to covet things that are now, but to wait for things to come.

Inter. You say truth; "For the things that are seen are temporal, but the things that are not seen are eternal." But though this be so, yet since things present, and our fleshly appetite, are such near neighbours one to another; and again, because things to come, and carnal sense are such strangers one to another; therefore it is, that the first of these so suddenly fall into amity, and that distance is so continually between the second.

Then I saw in my dream, that the Interpreter took Christian by the hand, and led him into a place where was a fire burning against a wall, and one standing by it, always casting much water upon it to quench it; yet did the fire burn higher and hotter.

Then said Christian, What means this?

The Interpreter answered, This fire is the work of grace that is wrought in the heart; he that casts water upon it, to extinguish and put it out, is the devil; but in that thou seest the fire notwithstanding burn higher and hotter, thou shalt also see the reason of that. So he had him about to the backside of the wall, where he saw a man with a vessel of oil in his hand, of which he did also continually east (but secretly) into the fire.

Then said Christian, What means this?

The Interpreter answered, This is Christ, who continually with the oil of his grace maintains the work already begun in the heart; by the means of which, notwithstanding what the devil can do, the souls of his people

"Grew up in humble poverty,
A life of grief and sorrow led;
No home to consfort him had he,
No, not a place to lay his head." — Montgomery

<sup>&</sup>lt;sup>a</sup> The sincere Christian who would emulate the self-denial of *Patience* will be strengthened by remembering how One greater than he

prove gracious still. And in that thou sawest that the man stood behind the wall to maintain the fire; this is to teach thee, that it is hard for the tempted to see how this work of grace is maintained in the soul.

I saw also, that the Interpreter took him again by the hand, and led him into a pleasant place, where was built a stately palace beautiful to behold; at the sight of which Christian was greatly delighted; he saw also upon the top thereof certain persons walking, who were clothed all in gold.

Then said Christian, May we go in thither?

Then the Interpreter took him, and led him up toward the door of the palace; and behold at the door stood a great company of men, as desirous to go in, but durst not. There also sat a man at a little distance from the door, at a table-side, with a book, and his inkhorn before him, to take the name of him that should enter therein; he saw also that in the doorway stood many men in armour to keep it, being resolved to do to the men that would enter, what hurt and mischief they could. Now was Christian somewhat in amaze: at last, when every man started back for fear of the armed men, Christian saw a man of a very stout countenance come up to the man that sat there to write, saying, Set down my name, Sir; the which when he had done, he saw the man draw his sword, and put an helmet upon his head, and rushed toward the door upon the armed men, who laid upon him with deadly force; but the man, not at all discouraged, fell to cutting and hacking most fiercely. So after he had received and given many wounds to those that attempted to keep him out, he cut his way through them all, and pressed forward into the palace; at which there was a pleasant voice heard from those that were within, even of those that walked upon the top of the palace, saving,

> Come in, come in; Eternal glory thou shalt win.

So he went in, and was clothed with such garments as they. Then Christian smiled, and said, I think verily I know the meaning of this.

Now, said Christian, let me go hence. Nay, stay (said the Interpreter) till I have showed thee a little more, and after that thou shalt go on thy way. So he took him by the hand again, and led him into a very dark room, where there sat a man in an iron cage.

Now the man, to look on, seemed very sad; he sat with his eyes looking down to the ground, his hands folded together, and he sighed as

if he would break his heart. Then said Christian, What means this? At which the Interpreter bid him talk with the man.

Then said Christian unto the man, What art thou? The man answered, I am what I was not once.

Chr. What wast thou once?

Man. The man said, I was once a fair and flourishing professor, both in mine own eyes, and also in the eyes of others; I was once, as I thought, fair for the celestial city, and had then even joy at the thoughts that I should get thither.

Chr. Well, but what art thou now?

Man. I am now a man of despair, and am shut up in it, as in this iron cage. I cannot get out; O now I cannot!

Chr. But how camest thou in this condition?

Man. I left off to watch and be sober; I laid the reins upon the neck of my lusts; I sinned against the light of the word, and the goodness of God; I have grieved the Spirit, and he is gone; I tempted the devil, and he is come to me; I have provoked God to anger, and he has left me I have so hardened my heart that I cannot repent.

Then said Christian to the Interpreter, But are there no hopes for such a man as this? Ask him, said the Interpreter.

Chr. Then said Christian, is there no hope, but you must be kept in the iron cage of despair?

Man. No, none at all.

Chr. Why? The Son of the Blessed is very pitiful.

Man. I have crucified him to myself afresh; I have despised his person; I have despised his righteousness; I have counted his blood an unholy thing; I have done despite to the Spirit of Grace; therefore I shut myself out of all the promises, and there now remains to me nothing but threatenings, dreadful threatenings, fearful threatenings of certain judgment and fiery indignation, which shall devour me as an adversary.

Chr. For what did you bring yourself into this condition?

Man. For the lusts, pleasures, and profits of this world; in the enjoyment of which I did then promise myself much delight; but now every one of those things also bite me and gnaw me, like a burning worm.

Chr. But canst thou not now repent and turn?

° ° O Lord why hast thou made us to err from thy ways, and hardened our hearts from thy fear."—Isaiah chap. lxiii., 17.

Man. God hath denied me repentance; his word gives me no encouragement to believe; yea, himself hath shut me up in this iron cage; nor can all the men in the world let me out. O eternity! eternity! how shall I grapple with the misery that I must meet with in eternity?

Inter. Then said the Interpreter to Christian, Let this man's misery be remembered by thee, and be an everlasting caution to thee.

Chr. Well, said Christian, this is fearful; God help me to watch and be sober, and pray that I may shun the cause of this man's misery. Sir, is it not time for me to go on my way now?

Inter. Tarry till I show thee one thing more, and then thou shalt go on thy way.

So he took Christian by the hand again, and led him into a chamber, where there was one rising out of bed; and as he put on his raiment, he shook and trembled. Then said Christian, Why doth this man thus tremble? The Interpreter then bid him tell to Christian the reasons of his so doing. So he began, and said, This night, as I was in my sleep, I dreamed, and behold the heavens grew exceeding black; also it thundered and lightened in most fearful wise, that it put me into an agony: so I looked up in my dream, and saw the clouds racked at an unusual rate: upon which I heard a great sound of a trumpet, and saw also a man sit upon a cloud attended by the thousands of heaven: they were all in flaming fire; also the heavens were in a burning flame. I heard then a great voice, saying, "Arise, ye dead, and come to judgment:" and with that the rocks rent, the graves opened, and the dead that were therein came forth; some of them were exceeding glad, and looked upward, and some sought to hide themselves under the mountains. Then I saw the man that sat upon the cloud open the book, and bid the world draw near. Yet there was, by reason of a fierce flame which issued out and came before him, a convenient distance betwixt him and them, as betwixt the judge and the prisoner at the bar. I heard it also proclaimed to them that attended on the man that sat on the cloud, "Gather together the tares, the chaff, and stubble, and cast them into the burning lake;" and

P Christian in effect uses the Scripture supplication, "Hear thou from heaven, thy dwelling-place, and forgive and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the heart of the children of men:) that they may fear thee to walk in thy ways so long as they live in this land."—2 Chronicles, chap. vi. verse 30, 31.

with that the bottomless pit opened, just whereabout I stood, out of the mouth of which there came in an abundant manner smoke and coals of fire, with hideous noises. It was also said to the same persons, "Gather my wheat into the garner." And with that I saw many catched up and carried away into the clouds, but I was left behind. I also sought to hide myself, but I could not, for the man that sat upon the cloud still kept his eye upon me; my sins also came into my mind, and my conscience did accuse me on every side. Upon this I awaked from my sleep.

Chr. But what was it that made you so afraid of this sight?

Man. Why I thought that the day of judgment was come, and that I was not ready for it: but this frightened me most, that the angels gathered up several, and left me behind; also the pit of hell opened her mouth just where I stood. My conscience too afflicted me; and, 'as I thought, the Judge had always his eye upon me, showing indignation in his countenance.

Then said the Interpreter to Christian, Hast thou considered all these things?

Chr. Yes, and they put me in hope and fear.

Inter. Well, keep all things so in thy mind, that they may be a goad in thy sides, to prick thee forward in the way thou must go. Then Christian began to gird up his loins, and to address himself to his journey. Then said the interpreter, The Comforter be always with thee, good Christian, to guide thee in the way that leads to the city. So Christian went on his way, saying,

Here have I seen things rare and profitable, Things pleasant, dreadful things to make me stable In what I have begun to take in hand; Then let me think on them, and understand Wherefore, they showed me were, and let me be Thankful, O good Interpreter, to thee.

Now I saw in my dream, that the high way up which Christian was to go, was fenced on either side with a wall, and that wall was called Salvation. Up this way therefore did burdened Christian run, but not without great difficulty, because of the load on his back.

5 "So spake the sovran voice, and clouds began To darken all the bill, and smoke to roll In dusky wreaths, reluctant flames, the sign Of wrath awak'd; nor with less dread the loud Ethereal trumpet from on high 'gan blow."—Milton.





Spristian refiched of his burden.

He ran thus till he came to a place somewhat ascending, and upon that place stood a cross, and a little below, in the bottom, a sepulchre. So I saw in my dream, that just as Christian came up with the cross, his burden loosened from off his shoulders, and fell from off his back, and began to tumble, and so continued to do till it came to the mouth of the sepulchre, where it fell in, and I saw it no more.

Then was Christian glad and lightsome, and said with a merry heart, He hath given me rest by his sorrow, and life by his death. Then he stood still awhile to look and wonder; for it was very surprising to him, that the sight of the cross should thus ease him of his burden. He looked therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks. Now, as he stood looking and weeping, behold three Shining Ones came to him, and saluted him with "Peace be to thee;" so the first said to him, "Thy sins be forgiven thee;" the second stripped him of his rags, and clothed him with change of raiment; the third also set a mark on his forehead, and gave him a roll, with a seal upon it, which he bid him look on as he ran, and that he should give it in at the celestial gate: so they went their way. Then Christian gave three leaps for joy, and went on singing:

Thus far did I come laden with my sin;
Nor could aught ease the grief that I was in,
Till I came hither. What a place is this!
Must here be the beginning of my bliss?
Must here the burden fall from off my back?
Must here the strings that bind it to me crack?
Blest cross! blest sepulchre! blest rather be
The man that there was put to shame for me!

I saw then in my dream, that he went on thus, even until he came at the bottom, where he saw, a little out of the way, three men fast asleep, with fetters upon their heels. The name of the one was Simple, the other Sloth, and the third Presumption.

'The burden of *Christian* was composed of worldly passions and grovelling cares. These press severely on the feeble but aspiring mind, that would fain be good, but shrinks within itself disheartened and abashed—

"Till mild religion from above,

Descends, a sweet engaging form,
The messenger of heavenly love,

The bow of promise in a storm,"—Montgomery.

Then, he takes to himself the soothing assurance of Jesus, addressed to "a fearing and trembling woman," "Thy faith hath made thee whole; go in peace."—Mark, chap. v., verse 34.

VOL. I.

Christian then seeing them lie in this case, went to them, if peradventure he might awake them, and cried, You are like them that sleep on the top of a mast, for the dead sea is under you, a gulph that hath no bottom; awake, therefore, and come away; be willing also, and I will help you off with your irons. He also told them, if he that goeth about like a roaring lion, comes by, you will certainly become a prey to his teeth. With that they looked upon him, and began to reply in this sort: Simple said, I see no danger; Sloth said, Yet a little more sleep; and Presumption said, Every tub must stand upon its own bottom. And so they lay down to sleep again, and Christian went on his way.

Yet was he troubled to think, that men in that danger should so little esteem the kindness of him that so freely offered to help them, both by the awakening of them, counselling of them, and proffering to help them off with their irons. And as he was troubled thereabout, he espied two men come tumbling over the wall, on the left hand of the narrow way, and they made up apace to him. The name of the one was Formalist, and the name of the other Hypocrisy. So as I said, they drew up unto him, who thus entered with them into discourse.

Chr. Gentlemen, whence came, and whither go you?

Form. and Hyp. We were born in the land of Vain-Glory, and are going for praise to Mount Sion.

Chr. Why came you not in at the gate which standeth at the beginning of the way? Know you not that it is written, that "he that cometh not in by the door but climbeth up some other way, the same is a thief and a robber?"

Form. and Hyp. They said, that to go to the gate for entrance was by all their countrymen counted too far about; and therefore their usual way was to make a short cut of it, and to climb over the wall, as they had done.

Chr. But will it not be counted a trespass against the Lord of the city whither we are bound, thus to violate his revealed will?

Form. and Hyp. They told him, that as for that, he needed not to trouble his head thereabout; for what they did they had custom for, and could produce, if need were, testimony that would witness it for them for more than a thousand years.

Chr. But, said Christian, will your practice stand a trial at law?

Form. and Hyp. They told him, that custom, it being of so long

standing as above a thousand years, would doubtless now be admitted as a thing legal by an impartial judge; and besides, say they, if we get into the way, what is the matter which way we get in? If we are in, we are in. Thou art but in the way, who, as we perceive, came in at the gate; and we are also in the way that came tumbling over the wall. Wherein now is thy condition better than ours?

Chr. I walk by the rule of my master; you walk by the rule working of your fancies. You are counted thieves already by the Lord of the way, therefore I doubt you will not be found true men at the end of the way. You come in by yourselves without his direction, and shall go out by yourselves without his mercy.

To this they made him but little answer; only they bid him look to himself. Then I saw that they went on every man in his way, without much conference one with another, save that these two men told Christian, that as to laws and ordinances, they doubted not but they should as conscientiously do them as he; therefore, said they, we see not wherein thou differest from us, but by the coat that is on thy back, which was, as we trow, given thee by some of thy neighbours to hide the shame of thy neighbours.

Chr. By laws and ordinances you will not be saved, since you came not in by the door. And as for this coat that is on my back, it was given me by the Lord of the place whither I go; and that, as you say, to cover my nakedness with; and I take it as a token of kindness to me, for I had nothing but rags before, and besides, thus I comfort myself as I go: Surely, think I, when I come to the gate of the city, the Lord thereof will know me for good, since I have his coat on my back; a coat that he gave me freely in the day that he stripped me of my rags; I have, moreover, a mark in my forehead, of which perhaps you have taken no notice, which one of my Lord's most intimate associates fixed there on the day that my burden fell off my shoulders. I will tell you, moreover, that I had then given me a roll sealed, to comfort me by reading, as I go on the way; I was also bid to give it in at the celestial gate, in token of my certain going in after it; all which things I doubt you want, and want then because you came not in at the gate.

To these things they gave him no answer, only they looked upon each other, and laughed. Then I saw that they went on all, save that

<sup>.</sup> At the time the author was preparing his great work, it should be remembered the throne

Christian kept before, who had no more talk but with himself, and that sometimes sighingly, and sometimes confortably. Also he would be often reading in the roll that one of the Shining Ones gave him, by which he was refreshed.

I beheld then, that they all went on till they came to the foot of the hill of Difficulty, at the bottom of which was a spring. There were also in the same place two other ways, besides that which came straight from the gate; one turned to the left hand and the other to the right, at the bottom of the hill; but the narrow way lay right up the hill, and the name of the going up the side of the hill is called Difficulty. Christian now went to the spring, and drank thereof to refresh himself, and then began to go up the hill, saying:

The hill, though high, I covet to ascend.
The difficulty will not me offend.
For I perceive the way to life lies here;
Come, pluck up heart, let's neither faint nor fear;
Better, tho' difficult, the right way to go,
Than wrong, tho' easy, where the end is woe.

The other two also came to the foot of the hill; but when they saw that the hill was steep and high, and that there were two other ways to go, and supposing also that these two ways might meet again with that up which Christian went, on the other side of the hill, therefore they were resolved to go in those ways. Now the name of one of these ways was danger, and the name of the other Destruction. So the one took the way which is called Danger, which led him into a great wood; and the other took directly up the way to Destruction, which led him into a wide field, full of dark mountains, where he stumbled and fell, and rose no more.

I looked then after Christian, to see him go up the hill, where I perceived he fell from running to going, and from going to clambering apon his hands and his knees, because of the steepness of the place. Now about the midway to the top of the hill was a pleasant harbour, made by the Lord of the hill for the refreshing of weary travellers; thither, therefore, Christian got, where also he sat down to rest him: then he was filled by the second Charles, a dissipated and very ungodly king, who, nevertheless, deemed it policy to affect vast regard for the church of England, while secretly favouring the church of Rome. Many good people at this time were afraid that popery with all its recorded and traditiona horrors, was about to be re-established throughout the land. Under such circumstances Formality and Hypocrisy thought they might securely laugh at Christian

pulled his roll out of his bosom, and read therein to his comfort; he also now again began afresh to take a review of the coat or garment that was given him as he stood by the cross. Thus pleasing himself awhile, he at last fell into a slumber, and thence into a fast sleep, which detained him in that place until it was almost night; and in his sleep his roll fell out of his hand. Now as he was sleeping, there came one to him, saying, "Go to the ant, thou sluggard, consider her ways and be wise:" and with that Christian suddenly started up, and sped him on his way, and went apace till he came to the top of the hill.

Now, when he was got up to the top of the hill, there came two men running to meet him amain, the name of the one was Timorous, and of the other Mistrust; to whom Christian said, Sirs, what is the matter, you run the wrong way? Timorous answered, that they were going to the city of Zion, and had got up that difficult place; but, said he, the further we go, the more danger we meet with; wherefore we turned, and are going back again.

Yes, said Mistrust, for just before us lies a couple of lions in the way (whether sleeping or waking we know not); and we could not think, if we came within reach, but they would presently pull us in pieces.

Chr. Then, said Christian, You make me afraid; but whither shall I flee to be safe? If I go back to my own country, that is prepared for fire and brimstone, and I shall certainly perish there: if I could get to the celestial city, I am sure to be in safety there. I must venture; to go back is nothing but death—to go forward, is fear of death, and life everlasting beyond it. I will yet go forward. So Mistrust and Timorous ran down the hill, and Christian went on his way. But thinking again of what he had heard from the men, he felt in his bosom for his roll, that he might read therein and be comforted; but he felt and found it not. Then was Christian in great distress, and knew not what to do; for he wanted that which used to relieve him, and that which should have been his pass into the celestial city. Here, therefore, he began to be much perplexed, and knew not what to do; at last he bethought himself that he had slept in the harbour that is on the side of

<sup>&</sup>lt;sup>1</sup> Thus wrote one English martyr in his prison, "We may say with Paul, 'When I am weak, then am I strong: and if I must needs glory I will glory in my infirmities; in prisons, in revillings, in wailings, in distresses, in persecutions, in suffering for Christ." I pray God to grant that I may endure to the end."—Letter from Archbishop Cranmer to Master Peter, Martyr.

the hill; and falling down upon his knees, he asked God forgiveness for that his foolish act, and then went back to look for his roll. But all the way he went back, who can sufficiently set forth the sorrow of Christian's heart? Sometimes he sighed, sometimes he wept, and oftentimes he chid himself for being so foolish to fall asleep in that place which was erected only for a little refreshment for his weariness. Thus, therefore, he went back, carefully looking on this side and on that all the way he went, if happily he might find the roll that had happily been his comfort so many times in his journey. He went thus until he came again in sight of the harbour where he sat and slept; but that sight renewed his sorrow the more, by bringing again, even afresh, his evil of sleeping into his mind. Thus therefore he now went on bewailing his sinful sleep, saying, O wretched man that I am! that I should sleep in the daytime! that I should sleep in the midst of difficulty! that I should so indulge the flesh, as to make use of that rest for ease to my flesh, which the Lord of the hill hath erected only for the relief of the spirits of pilgrims! How many steps have I took in vain! (thus it happened to Israel, for their sin they were sent back again by the way of the Red Sea) and I am made to tread those steps with sorrow, which I might have trode with delight, had it not been for this sinful sleep. How far might I have been on my way by this time. I am made to tread those steps thrice over, which I needed not to have trode but once; yea, now also I am like to be benighted, for the day is almost spent. O that I had not slept! Now by this time he was come to the harbour again, where for awhile he sat down and wept; but at last (as Christian would have it) looking sorrowfully down under the settle, there he espied his roll, the which he with trembling and haste catched up, and put into his bosom. But who can tell how joyful this man was when he had gotten his roll again? for this roll was the assurance of his life, and acceptance at the desired haven. Therefore he laid it up in his bosom, gave God thanks for directing his eye to the place where it lay, and with joy and tears betook himself again to his journey." But, O how nimbly

Great indeed is the happiness of the Pilgrim who, having wandered from the right path, finds himself re-assured, and in the way to heaven. Those who know this happiness may sing with heart and voice—

<sup>&</sup>quot;From the fount of glory beaming, Light celestial cheers our eyes. Mercy from above proclaiming Feace and pardon from the skies."—Taylor.

did he now go up the rest of the hill! Yet before he got up, the sun went down upon Christian, and this made him again recal the vanity of his sleeping to his remembrance; and thus he again began to condole with himself: O thou sinful sleep! how for thy sake am I like to be benighted in my journey! I must walk without the sun, darkness must cover the path of my feet, and I must hear the noise of doleful creatures, because of my sinful sleep! Now also he remembered the story that Mistrust and Timorous told him of, how they were frightened by the sight of the lions. Then said Christian to himself again, these beasts range in the night for their prey, and if they should meet with me in the dark, how should I shift then? how should I escape being by them torn in pieces? Thus he went on his way; but while he was thus bewailing his unhappy miscarriage, he lift up his eyes, and behold there was a very stately palace before him, the name of which was Beautiful, and it stood just by the highway-side.

So I saw in my dream, that he made haste and went forward, that if possible he might get lodging there. Now, before he had gone far, he entered into a very narrow passage, which was about a furlong off the porter's lodge, and looking very narrowly before him as he went, he espied two lions in the way. Now, thought he, I see the danger that Mistrust and Timorous were driven back by. (The lions were chained, but he saw not the chains.) Then he was afraid, and thought also himself to go back after them; for he thought nothing but death was before him. But the porter at the lodge, whose name is Watchful, perceiving that Christian made a halt, as if he would go back, cried unto him, saying, Is thy strength so small? Fear not the lions, for they are chained, and are placed there for trial of faith, where it is; and for discovery of those that have none. Keep in the midst of the path, and no hurt shall come unto thee.

Then I saw that he went on trembling for fear of the lions; but taking good heed to the directions of the porter, he heard them roar, but they did him no harm. Then he clapped his hands, and went on till he came and stood before the gate where the porter was. Then said Christian to the porter, Sir, what house is this? and may I lodge here to-night? The porter answered, This house was built by the Lord of the hill, and he built it for the relief and security of pilgrims. The porter also asked whence he was, and whither he was going?

Chr. I am come from the city of Destruction, and am going to Mount Zion; but because the sun is now set, I desire, if I may, to lodge here to-night.

Porter. What is your name?

Chr. My name is now Christian, but my name at the first was Graceless. I came of the race of Japheth, whom God will persuade to dwell in the tents of Shem.

Port. But how doth it happen that you came so late. The sun is set. Chr. I had been here sooner, but that, wretched man that I am! I slept in the harbour that stands on the hill side. Nay, I had, notwithstanding that, been here much sooner, but that in my sleep I lost my evidence, and came without it to the brow of the hill, and then feeling for it, and finding it not, I was forced, with sorrow of heart, to go back to the place where I slept my sleep, where I found it, and now I am come.

Port. Well, I will call out one of the virgins of this place, who will, if she likes your talk, bring you in to the rest of the family, according to the rules of the house. So Watchful the porter rang a bell, at the sound of which came out of the door of the house, a grave and beautiful damsel, named Discretion, and asked why she was called.

The porter answered, This man is in a journey from the city of Destruction to Mount Zion; but being weary and benighted, he asked me if he might lodge here to-night; so I told him I would call for thee, who, after discourse had with him mayest do as seemeth thee good, even according to the law of the house.

Then she asked him whence he was, and whither he was going? and he told her. She asked him what he had seen and met with in the way? and he told her. And at last she asked his name? so he said, It is Christian; and I have so much the more a desire to lodge here to-night, because, by what I perceive, this place was built by the Lord of the hill, for the relief and security of pilgrims. So she smiled, but the water stood in her eyes: and after a little pause, she said, I will call forth two or three more of my family. So she ran to the door, and called out Prudence, Piety, and Charity; who, after a little more discourse with him, had him into the family; and many of them meeting him at the threshold of the house, said, Come in, thou blessed of the Lord; this house was built by the Lord of the hill on purpose to entertain such pilgrims in. Then he bowed his head, and followed them into the house. So when he was

come in, and sat down, they gave him something to drink, and consented together, that until supper was ready, some of them should have some particular discourse with Christian, for the best improvement of time; and they appointed Piety, and Prudence, and Charity, to discourse with him; and thus they began.

Piety. Come, good Christian, since we have been so loving to you, to receive you into our house this night, let us, if perhaps we may better ourselves thereby, talk with you of all things that have happened to you in your pilgrimage.

 $\mathit{Chr}.$  With a very good will; and I am glad that you are so well disposed.

Piety. What moved you at first to be take yourself to a pilgrim's life ?

Chr. I was driven out of my native country by a dreadful sound that was in mine ears, to wit, that unavoidable destruction did attend me, if I abode in that place where I was.

Piety. But how did it happen that you came out of your country this way?

Chr. It was as God would have it; for when I was under the fears of destruction, I did not know whither to go; but by chance there came a man, even to me, as I was trembling and weeping, whose name is Evangelist, and he directed me to the wicket-gate, which else I should never have found, and so set me into the way which hath led me directly to this house.

Piety. But did you not come by the house of the Interpreter?

Chr. Yes, and did see such things there, the remembrance of which will stick by me as long as I live; especially three things, to wit, how Christ, in despite of Satan, maintains his work of grace in the heart; how the man had sinned himself quite out of hopes of God's mercy; and also the dream of him that thought in his sleep the day of judgment was come.

Piety. Why, did you hear him tell his dream?

Chr. Yes, and a dreadful one it was; I thought it made my heart ache as he was telling it; but yet I am glad I heard it.

Piety. Was this all you saw at the house of the Interpreter?

" "Oh! how I loved those words that spake of a Christian's calling! As when the Lord said to one, 'Follow me,' and to another, 'Come after me.' "—Grace Abounding.

VOL. I.

I love Him, because I was by Him eased of my burden; and I am weary of inward sickness: I would fain be where I shall die no more, and with the company that shall continually cry, Holy, holy, holy.

Then said Charity to Christian, Have you a family? Are you a married man?

Chr. I have a wife and four small children.

Char. And why did you not bring them along with you?

Chr. Then Christian wept, and said, Oh! how willingly would I have done it; but they were all of them utterly averse to my going on pilgrimage.

Char. But you should have talked to them, and have endeavoured to have shown them the danger of being behind.

Chr. So I did; and told them also what God had showed to me of the destruction of our city; but I seemed to them as one that mocked, and they believed me not.

Char. And did you pray to God that he would bless your counsel to them?

Chr. Yes, and that with much affection; for you must think that my wife and poor children were very dear unto me.

Char. But did you tell them of your own sorrow, and fear of destruction? for I suppose that destruction was visible enough to you?

Chr. Yes, over, and over, and over. They might also see my fears in my countenance, in my tears, and also in my trembling under the apprehension of the judgment that did hang over our heads; but all was not sufficient to prevail with them to come with me.

Char. But what could they say for themselves why they came not

Chr. Why, my wife was afraid of losing this world; and my children were given to the foolish delights of youth; so that what by one thing and what by another, they left me to wander in this manner alone.

Char. But did you not with your vain life damp all that you by words used by way of persuasion to bring them away with you?

Chr. Indeed I cannot commend my life, for I am conscious to myself of many failings therein: I know also, that a man by his conversation may soon overthrow what by argument or persuasion he doth labour to

7 "We'll love, and wonder, and adore, And hasten on that glorious day When we shall meet to part no more."—Newton. hasten on others for their good. Yet this I can say, I was very wary of giving them occasion, by any unseemly action, to make them averse to going on pilgrimage; yea, for this very thing they would tell me I was too precise, and that I denied myself of things (for their sakes) in which they saw no evil; nay, I think I may say, that if what they saw in me did hinder them, it was my great tenderness in sinning against God, or of doing any wrong to my neighbour.

Char. Indeed Cain hated his brother, because his own works were evil, and his brother's righteous; and if thy wife and children have been offended with thee for this, they thereby show themselves to be implacable to good, and thou hast delivered thy soul from their blood.

Now I saw in my dream, that thus they sat talking together, until supper was ready. So when they had made ready, they sat down to meat: now the table was furnished with fat things, and with wine that was well refined; and all their talk at the table was about the Lord of the hill; as, namely, about what he had done, and wherefore he did what he did, and why he had built that house; and by what they said, I perceived that he had been a great warrior, and had fought with and slain him that had the power of death, but not without great danger to himself, which made me love him the more.

For, as they said, and as I believe (said Christian), he did it with the loss of much blood; but that which put glory of grace into all he did, was, that he did it out of pure love to his country. And besides, there were some of them of the household that said, they had been and spoke with him since he died on the cross; and they have attested, that they had it from his own lips, that he is such a lover of poor pilgrims, that the like is not to be found from the east to the west.

They moreover gave an instance of what they affirmed, and that was, he had stripped himself of that glory, that he might do this for the poor; and that they heard him say and affirm, That he would not dwell in the

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 The triumphs thou hast won."—Watts.

I love Him, because I was by Him eased of my burden; and I am weary of inward sickness: I would fain be where I shall die no more, and with the company that shall continually cry, Holy, holy, holy.

Then said Charity to Christian, Have you a family? Are you a married man?

Chr. I have a wife and four small children.

Char. And why did you not bring them along with you?

Chr. Then Christian wept, and said, Oh! how willingly would I have done it; but they were all of them utterly averse to my going on pilgrimage.

Char. But you should have talked to them, and have endeavoured to have shown them the danger of being behind.

Chr. So I did; and told them also what God had showed to me of the destruction of our city; but I seemed to them as one that mocked, and they believed me not.

 $\it Char.$  And did you pray to God that he would bless your counsel to them?

Chr. Yes, and that with much affection; for you must think that my wife and poor children were very dear unto me.

Char. But did you tell them of your own sorrow, and fear of destruction? for I suppose that destruction was visible enough to you?

Chr. Yes, over, and over, and over. They might also see my fears in my countenance, in my tears, and also in my trembling under the apprehension of the judgment that did hang over our heads; but all was not sufficient to prevail with them to come with me.

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mountain of Zion alone. They said, moreover, that he had made many princes pilgrims, though by nature they were beggars born, and their original had been the dunghill.

Thus they discoursed together till late at night; and after they had committed themselves to the Lord for protection, they betook themselves to rest: the pilgrim they laid in a large upper chamber, whose window opened towards the sun-rising: the name of the chamber was Peace, where he slept till break of day, and then he awoke and sang—

Where am I now? Is this the love and care Of Jesus, for the men that pilgrims are? Thus to provide! that I should be forgiven, And dwell already the next door to heaven!

So in the morning they all got up; and after some more discourse, they told him that he should not depart till they had showed him the rarities of that place. And first they had him into the study, where they showed him records of the greatest antiquity; in which, as I remember in my dream, they showed him first the pedigree of the Lord of the hill, that he was the Son of the Ancient of Days, and came by that eternal generation. Here also was more fully recorded the acts that he had done, and the names of many hundreds that he had taken into his service, and how he had placed them in such habitations, that could neither by length of days, nor decays of nature, be dissolved.

Then they read to him some of the worthy acts that some of his servants had done; as how they had subdued kingdoms, wrought right-cousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens.\*

Then they read again in another part of the records of the house, where it was shewed, how willing their Lord was to receive into his favour any, even any, though they in time past had offered great affronts to his person and proceedings. Here also were several other histories of many other famous things, all of which Christian had a view; as of things

<sup>\*</sup> If you "give all diligence" his power is armed for your protection, his truth is pledged for your security; you are enlisted under the banners of Christ. Fear not, though the world, and the flesh, and the devil are set in array against you. "Faithful is he that has promised;" "be ye also faithful unto death, and he will give you a crown of life." "He that endureth to the end, the same shall be saved."—W. Wilberforce.





both ancient and modern; together with prophecies and predictions of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of pilgrims.

The next day they took him, and had him into the armoury, where they showed him all manner of furniture, which their Lord had provided for pilgrims, as sword, shield, helmet, breastplate, all-prayer, and shoes that would not wear out. And there was here enough of this to harness out as many men for the service of their Lord, as there be stars in the heaven for multitude.

They also showed him some of the engines with which some of his servants had done wonderful things. They showed him Moses' rod; the hammer and nail with which Jael slew Sisera; the pitchers, trumpets, and lamps too, with which Gideon put to flight the armies of Midian. Then they showed him the ox's goad, wherewith Shamgar slew six hundred men. They showed him also the jaw-bone with which Sampson done such mighty feats. They showed him moreover the sling and stone with which David slew Goliath of Gath; and the sword also with which their Lord will kill the man of sin, in the day that he shall rise up to the prey. They showed him besides many excellent things, with which Christian was much delighted. This done, they went to their rest again.

Then I saw in my dream, that on the morrow he got up to go forwards, but they desired him to stay till the next day also; and then said they, we will (if the day be clear) show you the delectable mountains; which, they said, would yet further add to his comfort, because they were nearer the desired haven than the place where at present he was; so he consented and staid. When the morning was up, they had him to the top of the house and bid him look south; so he did; and behold, at a great distance, he saw a most pleasant mountainous country, beautified with woods, vineyards, fruits of all sorts, flowers also, with springs and fountains very delectable to behold. Then he asked the name of the country? They said, it was Emmanuel's land. It is as common (said they) as this hill is, to and for all the pilgrims; b and when thou comest there, from thence thou mayest see to the gate of the celestial city, as the shepherds that live there will make appear.

b "The soul becomes philosophical of her own accord; she wonders at her thoughtfulness, and the richness of her reveries afford her delight: then she ascendeth from herself to her Creator, from earth to heaven."—Irving.

Now he bethought himself of setting forward, and they were willing he should. But first, said they, let us go again into the armoury. So they did; and when he came there, they harnessed him from head to foot with what was of proof, lest perhaps he should meet with assaults in the way. He being therefore thus accoutred, walked ont with his friends to the gate, and there he asked the porter if he saw any pilgrim pass by? Then the porter answered, Yes.

Chr. Pray, did you know him? said he.

Porter. I asked his name, and he told me it was Faithful.

Chr. O, said Christian, I know him; he is my townsman, my near neighbour; he comes from the place where I was born: how far do you think he may be before?

Port. He is got by this time below the hill.

Chr. Well, said Christian, good porter, the Lord be with thee, and add to all thy blessings much increase, for the kindness thou hast shown to me.

Then he began to go forward; but Discretion, Piety, Charity, and Prudence, would accompany him down to the foot of the hill. So they went on together, reiterating their former discourses, till they came to go down the hill. Then said Christian, as it was difficult in coming up, so, so far as I can see, it is dangerous going down. Yes, said Prudence, so it is; for it is a hard matter for a man to go down into the valley of Humiliation, as thou art now, and to catch no slip by the way; therefore, said they, are we come to accompany thee down the hill. So he began to go down, but very warily; yet he caught a slip or two.

Then I saw in my dream, that these good companions (when Christian was got to the bottom of the hill) gave him a loaf of bread, a bottle of wine, and a cluster of raisins; and then he went his way.

Whilst Christian is among his godly friends, Their golden mouths make him sufficient 'mends For all his griefs; and when they let him go, He's clad with northern steel from top to toe.

b Hard is the task of the christian who has to journey far in the Valley of Humiliation, and often is he moved to exclaim with Job, "O that my grief were thoroughly weighed and my calamity laid in the balance together! For now it would be heavier than the sands of the sen; therefore my words are swallowed up. For the arrows of the Almighty are within me, the peison whereof drinketh up my spirits," and he is tempted impatiently to add, "Oh, that I might have my request, and that God would great me the thing that I long for."

But now, in this valley of Humiliation, poor Christian was hard put to it; for he had gone but a little way before he espied a foul fiend coming over the field to meet him; his name is Apollyon. Then did Christian begin to be afraid, and to cast in his mind whether to go back or to stand his ground. But he considered again, that he had no armour for his back; and therefore thought, that to turn the back to him might give him greater advantages, with ease, to pierce him with his darts: therefore he resolved to venture, and stand his ground; for, thought he, had I no more in mine eye than the saving of my life, it would be the best way to stand.

So he went on, and Apollyon met him. Now the monster was hideous to behold. He was clothed with scales like a fish (and they are his pride); he had wings like a dragon, feet like a bear, and out of his belly came fire and smoke, and his mouth was as the mouth of a lion. When he came up to Christian, he beheld him with a disdainful countenance, and thus began to question with him.

Apollyon. Whence come you; and whither are you bound?

Chr. I am come from the city of Destruction, which is the place of all evil, and am going to the city of Zion.

Apol. By this I perceive thou art one of my subjects; for all that country is mine, and I am the prince and god of it. How is it, then, that thou hast run away from thy king? Were it not that I hope thou mayest do me more service, I would strike thee now at one blow to the ground.

Chr. I was born, indeed, in your dominions; but your service was hard; and your wages such as a man could not live on; "for the wages of sin is death;" therefore when I was come to years, I did as other considerate persons do, look out, if perhaps I might mend myself.

Apol. There is no prince that will thus lightly lose his subjects; neither will I as yet lose thee; but since thou complainest of thy service and wages, be content to go back: what our country will afford, I do here promise to give thee.

Chr. But I have let myself to another, even to the King of Princes, and how can I with fairness, go back with thee?

Apol. Thou hast done in this, according to the proverb, "Change a bad for a worse:" but it is ordinary for those that have professed themselves his servants, after a while to give him the slip, and return again to me. Do thou so too, and all shall be well.

Chr. I have given him my faith, and sworn my allegiance to him; how then can I go back from this, and not be hanged as a traitor?

Apol. Thou didst the same to me; and yet I am willing to pass by all if now thou wilt yet turn and go back.

Chr. What I promised thee was in my nonage; and besides, I count that the Prince under whose banner now I stand, is able to absolve me; yea, and to pardon also what I did as to my compliance with thee. And besides, O thou destroying Apollyon, to speak truth, I like his service, his wages, his servants, his government, his company, and country, better than thine; and therefore leave off to persuade me further; I am his servant, and I will follow him.

Apol. Consider again, when thou art in cool blood, what thou art like to meet with in the way that thou goest. Thou knowest, that for the most part, his servants come to an ill end, because they are transgressors against me and my ways. How many of them have been put to shameful deaths! And besides, thou countest his service better than mine; whereas he never came yet from the place where he is, to deliver any that served him out of their hands; but as for me, how many times, as all the world very well knows, have I delivered either by power or fraud, those that have faithfully served me, from him and his, though taken by them! and so I will deliver thee.

Chr. His forbearing at present to deliver them, is on purpose to try their love, whether they will cleave to him to the end: and as for the ill end thou sayest they come to, that is most glorious in their account: but, for present deliverance, they do not much expect it; for they stay for their glory, and then they shall have it, when their Prince comes in his and the glory of the angels.

Apol. Thou hast already been unfaithful in thy service to him, and how dost thou think to receive wages of him?

Chr. Wherein, O Apollyon! have I been unfaithful to him?

Apol. Thou didst faint at first setting out, when thou wast almost choked in the gulph of Despond; thou didst attempt wrong ways to be

<sup>&#</sup>x27;Christian is here tempted as Jesus was with great things, which Satan promised to accomplish in his favour. So was the author tried in his own person. "He could not eat his food, stoop for a pin, chop a stick, nor east his eye to look this way or that, but still the temptations would come, 'Sell Christ for this, sell Christ for that; sell him, sell him.'—Hamilton.

rid of thy burden; whereas thou shouldst have staid until thy Prince had taken it off. Thou didst sinfully sleep, and lose thy choice things. Thou wast also almost persuaded to go back at the sight of the lions; and when thou talkest of thy journey, and of what thou hast heard and seen, thou art inwardly desirous of vain-glory in all that thou savest or doest.

Chr. All this is true, and much more, which thou hast left out; but the Prince whom I serve and honour, is merciful and ready to forgive. But besides, these infirmities possessed me in thy country; for there I sucked them in, and I have groaned under them, been sorry for them, and have obtained pardon of my Prince.

Then Apollyon broke out into a grievous rage, saying, I am an enemy to this Prince; I hate his person, his laws, and people: I am come out on purpose to withstand thee.

Chr. Apollyon, beware what you do, for I am in the King's highway, the way of holiness; therefore take heed to yourself.<sup>4</sup>

Then Apollyon straddled quite over the whole breadth of the way, and said, I am void of fear in this manner; prepare thyself to die; for I swear by my infernal den, that thou shalt go no further: here will I spill thy soul!

And with that he threw a flaming dart at his breast; but Christian had a shield in his hand, with which he caught it, and so prevented the danger of that.

Then did Christian draw; for he saw it was time to bestir him; and Apollyon as fast made at him, throwing darts as thick as hail; by which, notwithstanding all that Christian could do to avoid it, Apollyon wounded him in his head, his hand, and foot. This made Christian give a little back: Apollyon, therefore, followed his work amain: and Christian again took courage, and resisted as manfully as he could. This sore combat lasted for above half a day, even till Christian was almost quite spent. For you must know, that Christian. by reason of his wounds, must needs grow weaker and weaker

<sup>&</sup>lt;sup>a</sup> The defiance here breathed against the enemy of man, is a good deal in the spirit of Luther. Bunyan fervidly admired the writings of that bold reformer; of his comment on the Galatians, he says, "this I must let fall before all men, I do prefer this book of Martin Luther upon the Galatians, excepting the Holy Bible, before all the books that ever I have seen."

Then Apollyon espying his opportunity, began to gather up close to Christian, and wrestling with him, gave him a dreadful fall; and with that Christian's sword flew out of his hand. Then said Apollyon, I am sure of thee now; and with that he had almost pressed him to death; so that Christian began to despair of life. But, as God would have it, while Apollyon was fetching his last blow, hereby to make a full end of this good man, Christian nimbly reached out his hand for his sword, and caught it, saying, "Rejoice not against me, O mine enemy! when I fall I shall arise;" and with that gave him a deadly thrust which made him give back, as one that had received his mortal wound. Christian perceiving that, made at him again, saying, "Nay, in all things we are more than conquerors, through him that loved us." And with that Apollyon spread forth his dragon's wings, and sped him away, that Christian saw him no more.

In this combat no man can imagine, unless he had seen and heard, as I did, what yelling and hideous roaring Apollyon made all the time of the fight. He spake like a dragon: and on the other side, what sighs and groans burst from Christian's heart. I never saw him all the while give so much as one pleasant look, till he perceived he had wounded Apollyon with his two-edged sword: then, indeed, he did smile, and look upward. But it was the dreadfulest sight that ever I saw.

So when the battle was over, Christian said, I will here give thanks to him that hath delivered me out of the mouth of the lion, to him that did help me against Apollyon. And so he did, saying,

Great Beelzebub, the captain of this fiend, Design'd my ruin; therefore to this end He sent him harness'd out; and he with rage, That hellish was, did flercely me engage: But blessed Michael helped me, and I, By dint of sword did quickly make him fly; Therefore to him let me give lasting praise, And thanks, and bless his holy name always.

Then there came to him a hand with some of the leaves of the tree of life, the which Christian took and applied to the wounds he had received

<sup>&</sup>quot;The hope of the ungodly is like dust that is blown away by the wind; like a thin froth that is driven away by the storm; like as the smoke that is dispersed here and there by the tempest, and passes away as the remembrance of a guest that tarrieth but a day."—Wisdom of Solomon, v.



Shristinus Kuhr mith Apollyan.



in the battle, and was healed immediately. He also sat down in that place to eat bread, and to drink of the bottle that was given him a little before; so being refreshed, he addressed himself to his journey, with his sword drawn in his hand; for he said, I know not but some other enemy may be at hand. But he met with no other affront from Apollyon quite through the valley.

Now at the end of this valley was another, called The Valley of the Shadow of Death; and Christian must needs go through it, because the way to the celestial city lay through the midst of it. Now this valley is a very solitary place. The prophet Jeremiah thus describes it: "A wilderness, a land of deserts and of pits; a land of drought and of the shadow of death, a land that no man (but a christian) passeth through, and where no man dwelt."

Now here Christian was worse put to it than in his fight with Apollyon; as by the sequel you shall see.

I saw then in my dream, that when Christian was got to the borders of the Shadow of Death, there met him two men, children of them that brought up an evil report of the good land, making haste to go back; to whom Christian spake as follows:

Chr. Whither are you going?

Men. They said, Back! back! and we would have you do so too, if either life or peace is prized by you.

Chr. Why? What is the matter? said Christian.

Men. Matter! said they; we were going that way as you are going, and went as far as we durst; and indeed we were almost past coming back; for had we gone a little farther, we had not been here to bring the news to thee.

Chr. But what have you met with? said Christian.

Men. Why, we were almost in the Valley of the Shadow of Death, but that by good hap we looked before us, and saw the danger before we came to it.

Chr. But what have you seen? said Christian.

Men. Seen! Why, the valley itself, which is as dark as pitch: we also saw there the hobgoblins, satyrs, and dragons of the pit: we heard also in that valley a continual howling and yelling, as of people under unutterable misery, who there sat bound in affliction and irons; and over that valley hang the discouraging clouds of confusion: death also doth always

spread his wings over it. In a word, it is every whit dreadful, being utterly without order.

Chr. Then, said Christian, I perceive not yet, by what you have said, but that this is my way to the desired haven.

Men. Be it thy way, we will not choose it for ours.

So they parted, and Christian went on his way, but still with his sword drawn in his hand, for fear lest he should be assaulted.

I saw then in my dream, so far as this valley reached, that there was on the right hand a very deep ditch: that ditch is it, into which the blind have led the blind in all ages, and have both there miserably perished. Again, behold, on the left hand, there was a very dangerous quag, into which, if even a good man falls, he finds no bottom for his foot to stand on. Into that quag King David once did fall, and had no doubt therein been smothered, had not He that is able plucked him out.

The pathway was here also exceeding narrow, and therefore good Christian was the more put to it; for when he sought in the dark to shun the ditch on the one hand, he was ready to tip over into the mire on the other; also when he sought to escape the mire, without great carefulness he would be ready to fall into the ditch. Thus he went on, and I heard him here sigh butterly; for beside the danger mentioned above, the pathway was here so dark, that ofttimes when he lift up his foot to set it forward, he knew not where or upon what he should set it next.

About the midst of this valley, I perceived the mouth of hell to be, and it stood also hard by the way-side. Now, thought Christian, what shall I do? and ever and anon the flame and smoke would come out in such abundance, with sparks and hideous noises (things that cared not for Christian's sword, as did Apollyon before), that he was forced to put

<sup>f</sup> The profound grief of some serious believers, alarms the superficial observer; awful visions are often set before the godly. "God saith I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood," but he graciously adds, "And it shall come to pass that whosoever shall call upon the name of the Lord, shall be saved."—Acts, ii.

\* In this place the doubt and painful confusion of the christian, as he attempts to advance, is finely imaged. It is exemplified in the experience of the writer; "O Lord, I am a fool, and not able to know the truth from error!" is one of his exclamations. Thus bewildered he might have added, "When he lift up his foot to set it forward, he knew not where or upon what he should set it next."



The Aulten of the Shadow of Beath.



up his sword, and betake himself to another weapon, called All-prayer: so he cried in my hearing, "O Lord, I beseech thee, deliver my soul." Thus he went on a great while, yet still the flames would be reaching towards him: also he heard doleful voices, and rushings to and fro, so that sometimes he thought he should be torn in pieces, or trodden down like mire in the streets. This frightful sight was seen, and these dreadful noises heard by him, for several miles together: and coming to a place. where he thought he heard a company of fiends coming forward to meet him, he stopped, and began to muse what he had best to do: sometimes he had half a thought to go back; then again he thought he might be half-way through the valley: he remembered also, how he had already vanquished many a danger; and that the danger of going back might be much more than for to go forward; so he resolved to go on: yet the fiends seemed to come nearer and nearer; but when they were come even almost at him, he cried out with a most vehement voice, "I will walk in the strength of the Lord God." So they gave back, and came no further.

One thing I would not let slip. I took notice, that now poor Christian was so confounded, that he did not know his own voice: and thus I perceived it. Just when he was come over the mouth of the burning pit, one of the wicked ones got behind him, and stept up softly to him, and whisperingly suggested many grievous blasphemies to him, which he verily thought had proceeded from his own mind. This put Christian more to it than any thing that he met with before, even to think that he should now blaspheme him that he loved so much before; yet if he could have helped it, he would not have done it; but he had not the discretion either to stop his ears, or to know from whence those blasphemies came.

When Christian had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man, as going before him, saying, "Though I walk through the valley of the shadow of death, I will fear none ill, for thou art with me."

Then was he glad, and that for these reasons:

b This was one of Bunyan's griefs. He was in early life much addicted to profane language, but received an admonition which greatly benefited him, from a woman who was herself a notoriously worthless character. The meanest instruments are often used by Providence to bring about great results.

First, Because he gathered from thence, that some who feared God were in this valley as well as himself.

Secondly, For that he perceived God was with them, though in that dark and dismal state: and why not, thought he, with me? though by reason of the impediment that attends this place, I cannot perceive it.

Thirdly, For that he hoped (could he overtake them) to have company by and by.

So he went on, and called to him that was before; but he knew not what to answer, for that he also thought himself to be alone. And by and by the day broke: then said Christian, "He hath turned the shadow of death into the morning."

Now morning being come, he looked back, not out of desire to return, but to see, by the light of the day, what hazards he had gone through in the dark; so he saw more perfectly the ditch that was on the one hand, and the quag that was on the other; also how narrow the way was which led betwixt them both; also now he saw the hobgoblins, and satyrs, and dragons of the pit, but all afar off; for after break of day they came not nigh, yet they were discovered to him, according to that which is written, "He discovereth deep things out of darkness, and bringeth out to light the shadow of death."

Now was Christian much affected with his deliverance from all the dangers of his solitary way; which dangers, though he feared them more before, yet he saw them more clearly now, because the light of the day made them conspicuous to him: and about this time the sun was rising, and this was another mercy to Christian. For you must note, that though the first part of the Valley of the Shadow of Death was dangerous, yet this second part, which he was yet to go, was, if possible, still more dangerous. For, from the place where he now stood, even to the end of the valley, the way was all along set so full of snares, traps, gins, and nets here, and so full of pits, pitfalls, deep holes, and shelvings down there, that had it now been dark, as it was when he came the first part of the way, had he had a thousand souls, they had in reason been cast away; but, as I said, just now

"" Gently supported by thy love
We tend to realms of peace;
Where every pain shall far remove,
And every frailty cease."—Doddridge.

the sun was rising. Then said he, His "candle shineth on my head, and by his light I go through darkness."  $^{k}$ 

In this light, therefore, he came to the end of the valley. Now I saw in my dream, that at the end of this valley lay blood, bones, ashes, and mangled bodies of men, even of pilgrims that had gone this way formerly: and while I was musing what should be the reason, I espied a little before me a cave, where two giants, Pope and Pagan, dwelt in old time; by whose power and tyranny the men, whose blood, bones, ashes, &c., lay there, were cruelly put to death. But by this place Christian went without much danger, whereat I somewhat wondered: but I have learned since, that Pagan has been dead many a day; and as for the other, though he be yet alive, he is, by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails, because he cannot come at them.

So I saw that Christian went on his way; yet, at the sight of the old man that sat at the mouth of the cave, he could not tell what to think, especially because he spake to him, though he could not go after him, saying, You will never mend till more of you be burnt. But he held his peace, and set a good face on it, and so went by, and catched no hurt. Then sang Christian:

O world of wonders (I can say no less)!
That I should be preserv'd in that distress
That I have met with here! O blessed be
That hand that from it hath deliver'd me!
Dangers in darkness, devils, hell, and sin,
Did compass me while I this vale was in:
Yea, snares, and pits, and traps, and nets did lie
My path about, that worthless, silly I,
Might have been catch'd, entangled, and cast down:
But since I live, let Jesus wear the crown.

Now, as Christian went on his way, he came to a little ascent, which was cast up on purpose that pilgrims might see before them. Up there, therefore, Christian went: and looking forward, he saw Faithful before him on his journey. Then said Christian aloud, Ho, ho! So, ho! Stay,

\* "Let everlasting thanks be thine
For such a bright display,
As makes a world of darkness shine
With beams of heavenly day."—Cowper.

and I will be your companion. At that Faithful looked behind him, to whom Christian cried again, Stay, stay, till I come up to you. But Faithful said, No, I am upon my life, and the avenger of blood is behind me.

At this Christian was somewhat moved, and putting to all his strength, he quickly got up with Faithful, and did also overrun him; so the last was first. Then did Christian vain-gloriously smile, because he had gotten the start of his brother; but not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again until Faithful came up to help him.

Then I saw in my dream they went very lovingly on together, and had sweet discourse of all things that had happened to them on their pilgrimage: and thus Christian began.

Chr. My honoured and well-beloved brother Faithful, I am glad that I have overtaken you; and that God has so tempered our spirits, that we can walk as companions in this so pleasant a path.

Faith. I had thought, dear friend, to have had your company quite from our town; but you did get the start of me: wherefore I was forced to come thus much of the way alone.

Chr. How long did you stay in the city of Destruction, before you set out after me on your pilgrimage?

Faith. Till I could stay no longer; for there was great talk presently after you were gone out, that our city would in a short time, with fire from heaven, be burnt down to the ground.

Chr. What! did your neighbours talk so?

Faith. Yes: it was for a while in every body's mouth.

 $\mathit{Chr}.$  What! and did no more of them but you come out to escape the danger?

Faith. Though there was, as I said, a great talk thereabout, yet I do not think they did firmly believe it. For in the heat of the discourse, I heard some of them deridingly speak of you and of your desperate journey, (for so they called this your pilgrimage): but I did believe, and do still, that the end of our city will be with fire and brimstone from above; and therefore I have made my escape.

Chr. Did you hear no talk of neighbour Pliable?

Faith. Yes, Christian, I heard that he followed you till he came to the Slough of Despond; where, as some said, he fell in: but he would not be

known to have so done, but I am sure he was soundly bedaubed with that kind of dirt.<sup>1</sup>

Chr. And what said the neighbours to him.

Faith. He hath, since his going back, been had greatly in derision, and that among all sorts of people; some do mock and despise him, and scarce will any set him on work. He is now seven times worse than if he had never gone out of the city.

Chr. But why should they be so set against him, since they also despise the way that he forsook?

Faith. O, they say, hang him; he is a turn-coat! he was not true to his profession! I think God has stirred up even his enemies to hiss at him, and make him a proverb, because he hath forsaken the way.

Chr. Had you no talk with him before you came out?

Faith. I met him once in the streets, but he leered away on the other side, as one ashamed of what he had done; so I spake not to him.

Chr. Well, at my first setting out, I had hopes of that man; but now I fear he will perish in the overthrow of the city. For it has happened to him according to the true proverb, "The dog is turned to his vomit again; and the sow that was washed to her wallowing in the mire."

Fiith. They are my fears of him too; but who can hinder that which will be  $\hat{i}$ 

Chr. Well, neighbour Faithful, said Christian, let us leave him, and talk of things that more immediately concern ourselves. Tell me now what you have met with in the way as you came; for I know you have met with some things or else it may be writ for a wonder.

Faith. I escaped the slough that I perceived you fell into, and got up to the gate without that danger; only I met with one whose name was Wanton, who had like to have done me a mischief.

Chr. It was well you escaped her net; m Joseph was hard put to it by

<sup>1</sup> Many a faint-hearted man shrinks from the thoughtless laugh of scoffers, and fears to let it be known that he has even desired to be enrolled among the pious, forgetful of the awful penalty which they incur, who dare not own the Saviour before men.

Wanton is one of the most formidable as she is one of the most fascinating foes of piety. She often enthrals men who, in the eyes of the world, are deemed holy. Her snares sometimes encompass those who are most sincere; but who, listening to the syren's voice, are fatally drawn aside to their utter ruin. The wise will stop their ears and shut their eyes when she approaches, as Faithful did.

her, and he escaped her as you did; but it had like to have cost him his life. But what what did she do to you?

Faith. You cannot think (but that you know something) what a flattering tongue she had; she lay at me hard to turn aside with her, promising me all manner of content.

Chr. Nay, she did not promise you the content of a good conscience.

Faith. You know that I mean all carnal and fleshly content.

Chr. Thank God, you have escaped her; the abhorred of the Lord shall fall into her ditch.

Faith. Nay, I know not whether I did wholly escape her, or no.

Chr. Why, I trow, you did not consent to her desire.

Faith. No, not to defile myself: for I remembered an old writing that I had seen, which said, "Her steps take hold of hell." So I shut mine eyes, because I would not be bewitched with her looks. Then she railed on me, and I went my way.

Chr. Did you meet with no other assault as you came?

Faith. When I came to the foot of the hill called Difficulty, I met with a very aged man, who asked me what I was, and whither bound? I told him that I was a pilgrim, going to the celestial city. Then, said the old man, Thou lookest like an honest fellow; wilt thou be content to dwell with me for the wages that I shall give thee? Then I asked him his name, and where he dwelt. He said his name was Adam the First, and that he dwelt in the town of Deceit. I asked him then what was his work? and what the wages that he would give? He told me, that his work was many delights; and his wages, that I should be his heir at last. I further asked him, what house he kept, and what other servants he had? So he told me that his house was maintained with all the dainties in the world, and that his servants were those of his own begetting. Then I asked how many children he had? He said that he had but three daughters, "The lust of the flesh, The lust of the eyes, and The pride of life;" and that I should marry one of them if I would. Then I asked how long time he would have me live with him? and he told me, as long as he lived himself.

Chr. Well, and what conclusion came the old man and you to at last?

Faith. Why, at first I found myself somewhat inclinable to go with the man, for I thought he spake very fair; but looking in his forehead as

I talked with him, I saw there written, "Put off the old man with his deeds."

Chr. And how then?

Faith. Then it came burning hot into my mind whatever he said, and however he flattered, when he got me home to his house, he would sell me for a slave.<sup>a</sup> So I bid him forbear to talk, for I would not come near the door of his house. Then he reviled me, and told me, that he would send such a one after me, that should make my way bitter to my soul. So I turned to go away from him: but just as I turned myself to go thence, I felt him take hold of my flesh, and give me such a deadly twitch back, that I thought he had pulled part of me after himself; this made me cry, "O wretched man!" So I went on my way up the hill.

Now when I had got above half-way up, I looked behind me, and saw one coming after me, swift as the wind; so he overtook me just about the place where the settle stands.

Chr. Just there, said Christian, did I sit down to rest me; but being overcome with sleep, I there lost this roll out of my bosom.

Faith. But, good brother, hear me out: so soon as the man overtook me, he was but a word and a blow; for down he knocked me, and laid me for dead. But when I was a little come to myself again, I asked him Wherefore he served me so? He said, because of my secret inclining to Adam the First; and with that he struck me another deadly blow on the breast, and beat me down backward: so I lay at his feet as dead as before. When I came to myself again, I cried him mercy. But he said, I know not how to show mercy; and with that knocked me down again. He had doubtless made an end of me, but that one came by, and bid him forbear.

Chr. Who was that that bid him forbear?

Original sin in man's frail nature pleads forcibly in favour of serving Adam the First. He who cannot master his passions soon finds himself their wretched slave.

• It is thus the influence of the Saviour manifests itself. It at once relieves the weak Christian, who would fain fly from the wrath to come, and enables him to say in the words of a modern poet—

"Thou hast turned my mourning Into minstrelsy, Girded me with gladness,

Set from thraldom free. Thee, my ransomed powers

Henceforth shall adore, Thee, my great deliverer,

Blest for evermore."—Montgomery.

Faith. I did not know him at first; but as he went by I perceived the holes in his hands, and in his side: then I concluded that he was our Lord. So I went up the hill.

Chr. That man that overtook you was Moses. He spareth none, neither knoweth he how to show mercy to those that transgress his law.

Faith. I know it very well; it was not the first time that he has met with me. It was he that came to me when I dwelt securely at home, and that told me he would burn my house over my head, if I staid there.

Chr. But did you not see the house that stood there on the top of the hill, on the side of which Moses met you?

Faith. Yes, and the lions, too, before I came at it; but for the lions, I think they were asleep; for it was about noon: and because I had so much of the day before me, I passed by the porter, and came down the hill.

Chr. He told me, indeed, that he saw you go by; but I wish you had called at the house; for they would have shewed you so many rarities, that you would scarce have forgot them to the day of your death. But pray tell me, Did you meet nobody in the valley of Humility?

Faith. Yes, I met with one Discontent, who would willingly have persuaded me to go back again with him; his reason was, for that the valley was altogether without honour. He told me, moreover, that there to go, was to disoblige all my friends, as Pride, Arrogancy, Self-conceit, Worldly-glory, with others, who, he knew, as he said, would be very much offended, if I made such a fool of myself as to wade through this valley.

Chr. Well, and how did you answer him?

Faith. I told him, that although all these that he named might claim a kindred of me, and that rightly (for indeed they were my relations according to the flesh), yet since I became a pilgrim they have disowned me, as I also have rejected them; and therefore they were to me now no more than if they had never been of my lineage. I told him, moreover, that as to this valley, he had quite misrepresented the thing; for before honour is humility, and a haughty spirit before a fall. Therefore, said I, I had rather go through this valley to the honour that was so accounted by the wisest, than choose that which he esteemed most worthy our affections.

Chr. Met you with nothing else in that valley?

Faith. Yes, I met with Shame; but of all the men that I met with in my pilgrimage, he, I think, bears the wrong name. The other would be

said nay, after a little argumentation, and somewhat else; but this bold-faced Shame would never have done.

Chr. Why, what did he say to you?

Faith. What! why he objected against religion itself: he said it was a pitiful, low, sneaking business for a man to mind religion. He said that a tender conscience was an unmanly thing; and that for a man to watch over his words and ways, so as to tie up himself from that hectoring liberty that the brave spirits of the times accustom themselves unto, would make him the ridicule of the times. He objected, also, that but few of the mighty, rich, or wise, were ever of my opinion; nor any of them neither, before they were persuaded to be fools, and to be of a voluntary fondness to venture the loss of all, for nobody else knows what. He moreover objected the base and low estate and condition of those that were chiefly the pilgrims of the times in which they lived; also their ignorance and want of understanding in all natural science.h Yea, he did hold me to it at that rate also, about a great many more things than here I relate; as that it was a shame to sit whining and mourning under a sermon, and a shame to come sighing and groaning home; that it was a shame to ask my neighbour forgiveness for petty faults, or to make restitution where I have taken from any. He said also, that religion makes a man grow strange to the great, because of a few vices (which he called by finer names), and made him own and respect the base, because of the same religious fraternity. And is not this (said he) a shame.

Chr. And what did you say to him?

Faith. Say! I could not tell what to say at first. Yea, he put me so so to it, that my blood came up in my face; even this Shame fetched it up, and had almost beat me quite off. But at last I began to consider, that that which is highly esteemed among men is had in abomination with God. And I thought again, this Shame tells me what men are, but it tells me nothing what God, or the word of God is. And I thought moreover, that at the day of doom we shall not be doomed to death or life, according to the hectoring spirits of the world, but according to the

P Faithful sums up here the weak excuses by which men deceive themselves into withdrawing from spiritual cares. Howe in his Redeemer's tears wept over lost souls, touches on the same subject, "Do you not find," he asks, "a great aversion and disinclination in you to any such serious solemn applying yourself to him, and your Redeemer? Try your own hearts; do you not find them draw back and recoil? If you urge them do they not fly off? How loath are you to retire and set yourselves to consider your case!"

wisdom and law of the Highest. Therefore, thought I, what God says is best, though all the men in the world are against it. Seeing then that God prefers his religion: seeing God prefers a tender conscience: seeing they that make themselves fools for the kingdom of heaven are wisest; and that the poor man that loveth Christ is richer than the greatest man in the world that hates him: Shame, depart, thou art an enemy to my salvation: shall I entertain thee against my sovereign Lord? How then shall I look him in the face at his coming? Should I now be ashamed of his ways and servants, how can I expect the blessing? but indeed this this shame was a bold villain; I could scarce shake him out of my company; yea, he would be haunting of me, and continually whispering me in the ear with some one or other of the infirmities that attend religion; but at last I told him, it was but in vain to attempt further in this business; for those things that he disdained, in those did I see most glory, and so at last I got past this importunate one. And when I had taken him off, then I began to sing:

The trials that those men do meet withal,
That are obedient to the heavenly call,
Are manifold, and suited to the flesh,
And come, and come, and come again afresh;
That now, or some time else, we by them may
Be taken, overcome, and cast away.
O let the pilgrims, let the pilgrims then
Be vigilant, and quit themselves like men.

Chr. 1 am glad, my brother, that thou didst withstand this villain so bravely; for of all, as thou sayest, I think he has the wrong name; for he is so bold as to follow us in the streets, and attempt to put us to shame before all men, that is, to make us ashamed of that which is good; but if he was not himself audacious, he would never attempt to do as he does. But let us still resist him; for notwithstanding all his bravadoes, he promoteth the fool, and none else. "The wise shall inherit glory (said Solomon), but shame shall be the promotion of fools."

Faith. I think we must cry to him for help against Shame, that would have us to be valiant for truth upon the earth.

<sup>9</sup> "Ye fearful saints fresh courage take, The clouds ye so much dread, Are big with mercy, and shall break In blessings on your head,"—Comper. Chr. You say true. But did you meet nobody else in that valley?

Faith. No, not I; for I had sunshine all the rest of the way through that, and also through the valley of the Shadow of Death.

Chr. It was well for you; I am sure it fared far otherwise with me; I had for a long season, as soon almost as I entered into that valley, a dreadful combat with that foul fiend Apollyon; yea, I thought verily he would have killed me, especially when he got me down, and crushed me under him, as if he would have crushed me to pieces: for as he threw me my sword flew out of my hand; nay, he told me he was sure of me; but I cried to God, and he heard me, and delivered me out of all my troubles. Then I entered into the valley of the Shadow of Death, and had no light for almost half the way through it. I thought I should have been killed there over and over; but at last day broke, and the sun rose, and I went through that which was behind with far more ease and quiet.

Moreover, I saw in my dream, that as they went on, Faithful, as he chanced to look on one side, saw a man whose name is Talkative, walking at a distance beside them (for in this place there was room enough for them all to walk). He was a tall man, and something more comely at a distance than at hand. To this man Faithful addressed himself in this manner:

Faith. Friend, whither away? Are you going to the heavenly country? Talk. I am going to the same place.

Faith. That is well; then I hope we may have your good company.

Talk. With a very good will, will I be your good companion.

Faith. Come on then, and let us go together, and let us spend our time in discoursing of things that are profitable.

Talk. To talk of things that are good, to me is very acceptable, with you, or with any other; and I am glad that I have met with those that incline to so good a work; for to speak the truth, there are but few that care thus to spend their time (as they are in their travels), but choose much rather to be speaking of things to no profit; and this hath been a trouble to me.

Faith. This is indeed a thing to be lamented: for what thing so worthy of the use of the tongue and mouth of men on earth as are the things of the God of heaven?

<sup>&#</sup>x27; The sunshine that cheered Faithful through the dread valley was the glorious promise, "Be thou faithful unto death, and I will give thee a crown of life."

Talk. I like you wonderful well: for your sayings are full of conviction; and I will add, What thing is so pleasant, and what so profitable, as to talk of the things of God?

What thing so pleasant? (that is, if a man hath any delight in things that are wonderful;) for instance: If a man doth delight to talk of the history or mystery of things; or if a man doth love to talk of miracles, wonders, or signs, where shall he find things recorded so delightful, and so sweetly penned, as in the holy Scripture?

Faith. That is true; but to be profited by such things in our talk, should be our chief design.

Talk. That is it that I said; for to talk of such things is most profitable; for by so doing, a man may get knowlege of many things; as of the vanity of earthly things, and the benefit of things above (thus in general): but more particularly, by this a man may learn the necessity of the new birth; the insufficiency of our works; the need of Christ's righteousness, &c. Besides, by this a man may learn what it is to repent, to believe, to pray, to suffer, or the like. By this also a man may learn what are the great promises and consolations of the gospel to his own comfort. Further, by this a man may learn to refute false opinions, to vindicate the truth, and also to instruct the ignorant.

Faith. All this is true; and glad am I to hear these things from you.

Talk. Alas! the want of this is the cause that so few understand the need of faith, and the necessity of the work of grace in their soul, in order to eternal life; but ignorantly live in the works of the law, by which a man can by no means obtain the kingdom of heaven.

Faith. But, by your leave, heavenly knowledge of these is the gift of God; no man attaineth to them by human industry, or only by the talk of them.

Talk. All this I know very well; for a man can receive nothing except it be given him from heaven; all is of grace, not of works. I could give you an hundred scriptures for the confirmation of this.

Faith. Well then, said Faithful, what is that one thing that we shall at this time found our discourse upon?

Talk. What you will: I will talk of things heavenly, or things earthly; things moral, or things evangelical; things sacred, or things profane; things past, or things to come; things foreign, or things at home; things more

essential, or things circumstantial; provided that all be done to our profit.\*

Now did Faithful begin to wonder, and stepping to Christian (for he walked all this while by himself), he said to him, but softly, What a brave companion have we got? Surely this man will make a very excellent pilgrim.

At this Christian modestly smiled, and said, This man with whom you are so taken, will beguile with this tongue of his, twenty of them that know him not

Faith. Do you know him then?

Chr. Know him! yea, better than he knows himself.

Faith. Pray what is he?

Chr. His name is talkative; he dwelleth in our town: I wonder that you should be a stranger to him, only I consider that our town is large.

Faith. Whose son is he, and whereabout does he dwell?

Chr. He is the son of one Saywell, he dwelt in Prating-row; and he is known of all that are acquainted with him by the name of Talkative in Prating-row; and notwithstanding his fine tongue, he is but a sorry fellow.

Faith. Well, he seems to be a very pretty man.

Chr. That is, to them that have not a thorough acquaintance with him; for he is best abroad; near home he is ugly enough. Your saying that he is a pretty man brings to my mind what I have observed in the work of the painter, whose pictures show best at a distance; but very near, more unpleasing.

Faith. But I am ready to think you do but jest, because you smiled.

Chr. God forbid that I should jest (though I smiled) in this matter, or that I should accuse any falsely; I will give you a further discovery of him: This man is for any company, and for any talk; as he talketh now

<sup>•</sup> This is a powerful satire on those vain-glorious men who mistake volubility for talent, who are ready to talk on everything that relates to sacred things, but whose religion dwells wholly on the tongue, and has no place in the heart. Talkative was satisfied with words. True piety claims more, and, as Abraham detained the angel, will not rest easily contented.

<sup>&</sup>lt;sup>1</sup> In the author's time, as well as in the nineteenth century, many of Talkative's neighbours from Prating Row, made themselves very conspicuous without doing any good. They sought to be admired for their eloquence, and deemed it unnecessary to be sincere. As Christian shrewdly remarks on Talkative, "They say and do not; but the kingdom of God is not in word, but in power."

with you, so he will talk when he is on the ale-bench; and the more drink he hath in his crown, the more of these things he hath in his mouth. Religion hath no place in his heart, or house, or conversation. All he hath lieth in his tongue, and his religion is to make a noise therewith.

Faith. Say you so! then I am in this man greatly deceived.

Chr. Deceived! you may be sure of it: remember the proverb, "They say and do not; but the kingdom of God is not in word, but in power." He talketh of prayer, of repentance, of faith, and of the new-birth; but he knows but only to talk of them. I have been in his family, and have observed him both at home and abroad; and I know what I say of him is the truth. His house is as empty of religion as the white of an egg is of sayour. There is there neither prayer, nor sign of repentance for sin; yea, the brute in his kind serves God far better than he. He is the very stain, reproach, and shame of religion to all that know him; it can hardly have a good word in all that end of the town where he dwells, through him. Thus, say the common people that know him, "A saint abroad, and a devil at home." His poor family finds it so; he is such a churl, such a railer at, and so unreasonable with his servants, that they neither know how to do for, or to speak to him. Men that have any dealings with him say, it is better to deal with a Turk than with him; for fairer dealing they shall have at their hands. This Talkative (if it be possible) will go beyond them, defraud, beguile, and overreach them." Besides, he brings up his sons to follow his steps; and if he finds in any of them a foolish timorousness (for so he calls the first appearance of a tender conscience), he calls them fools and blocheads, and by no means will employ them in much, or speak to their commendation before others. For my part, I am of opinion, that he has, by his wicked life caused many to stumble and fall; and will be, if God prevent not, the ruin of many more.

Faith. Well, my brother, I am bound to believe you, not only because you say you know him, but also because, like a christian, you make your reports of men. For I cannot think that you speak these things of ill-will, but because it is even so as you say.

a A severe but salutary lesson. It is not talking of prayer and the new birth, that proves a man is in the road to salvation. If he be a brute at home, if he feel not kindness for all God's creatures, he has no part in the Saviour.

<sup>&#</sup>x27;It is thus the Saviour speaks of the same class of hypocrites, "Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation."—Luke, chap, xx., verse 47.

Chr. Had I known him no more than you, I might perhaps have thought of him as at the first you did; yea, had he received this report at their hands only that are enemies to religion, I should have thought it had been a slander (a lot that often falls from bad men's mouths upon good men's names and professions). But all these things, yea and a great many more as bad, of my own knowledge, I can prove him guilty of. Besides, good men are ashamed of him; they can neither call him brother nor friend. The very naming of him among them makes them blush, if they know him.

Faith. Well, I see that saying and doing are two things; and hereafter I shall better observe this distinction.

Chr. They are two things indeed, and are as diverse as are the soul and body; for as the body without the soul is but a dead carcass, so saying, if it be alone, is but a dead carcass also. The soul of religion is the practical part." "Pure religion, and undefiled, before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This, Talkative is not aware of; he thinks that hearing and saying will make a good christian; and thus he deceiveth his own soul. Hearing is but as the sowing of the seed; talking is not sufficient to prove that fruit is indeed in the heart and life; and let us assure ourselves, that at the day of doom, men shall be judged according to their fruit: it will not be said then, Did you believe? but were you doers or talkers only? and accordingly shall they be judged. The end of the world is compared to our harvest; and you know men at harvest regard nothing but fruit. Not that anything can be accepted, that is not of faith; but I speak this to show you how insignificant the profession of Talkative will be at that day.

Faith. This brings to my mind that of Moses, by which he described the beast that is clean. He is such an one that parteth the hoof, and cheweth the cud; not that parteth the hoof only, or cheweth the cud only. The hare cheweth the cud, but yet is unclean, because he parteth not the hoof. And this truly resembleth Talkative: he cheweth the cud, he seeketh knowledge, he cheweth upon the word; but he divideth not the hoof, he parteth not with the way of sinners: but as

<sup>&</sup>quot; Christian here teaches that charity is necessary, as the evidence of faith. Those who want that, are subsequently pointed at as being merely "Sounding brass and tinkling cymbals, things without life, giving sound."

the hare, he retaineth the foot of a dog or bear, and therefore he is unclean.

Chr. You have spoken, for aught I know, the true gospel sense of these texts. And I will add another thing: Paul calleth some men, yea, and those great talkers too, "Sounding brass and tinkling cymbals," that is, as he expounds them in another place, "things without life, giving sound." Things without life, that is, without the true faith and grace of the gospel; and, consequently, things that shall never be placed in the kingdom of heaven among those that are the children of life; though their sound, by their talk, be as it were the tongue or voice of an angel.

Faith. Well, I was not so fond of his company at first, but I am sick of it now. What shall we do to be rid of him?

Chr. Take my advice, and do as I bid you, and you shall find that he will soon be sick of your company too, except God shall touch his heart and turn it.

Faith. What would you have me to do?

Chr. Why, go to him, and enter into some serious discourse about the power of religion, and ask him plainly (when he has approved of it, for that he will), whether this thing be set up in his heart, house, or conversation.

Then Faithful stept forward again, and said to Talkative, Come, what cheer, how is it now?

Talk. Thank you, well; I thought we should have had a great deal of talk by this time.

Faith. Well, if you will, we will fall to it now; and since you left it with me to state the question, let it be this, How doth the saving grace of God discover itself, when it is in the heart of man?

Talk. I perceive then that our talk must be about the power of things. Well, it is a very good question, and I shall be willing to answer you. And take my answer in brief thus: First, where the grace of God is in the heart, it causeth a great outery against sin. Secondly—

Faith. Nay, hold, let us consider of one at once: I think you should rather say, it shows itself, by inclining the soul to abhor its sin.

Talk. Why, what difference is there between crying out against and abhorring of sin?

Faith. Oh! a great deal. A man may cry out against sin, of policy; but he cannot abhor it but by virtue of a godly antipathy against it.

have heard many cry out against sin in the pulpit, who yet can abide it well enough in the heart, house, and conversation.\* Joseph's mistress cried out with a loud voice, as if she had been very holy; but she would willingly, notwithstanding that, have committed uncleanness with him. Some cry out against sin, even as a mother cries out against her child in her lap, when she calleth it slut and naughty girl, and then falls to hugging and kissing it.

Talk. You lie at the catch, I perceive.

Faith. No, not I; I am only for setting things right. But what is the second thing whereby you would prove a discovery of a work of grace in the heart.

Talk. Great knowledge of gospel mysteries.

Faith. This sign should have been first; but first or last, it is also false; for knowledge, great knowledge, may be obtained in the mysteries of the gospel, and yet no work of grace in the soul: yea, if a man have all knowledge he may yet be nothing; and so consequently be no child of God. When Christ said, "Do you know all these things?" and the disciples had answered, Yes, he added, "Blessed are ye, if ye do them." He doth not lay the blessing in the knowing of them, but in the doing of them. For there is a knowledge that is not attended with doing; "He that knoweth his master's will, and doth it not." A man may know like an angel, and yet be no christian; therefore your sign of it is not true. Indeed, to know, is a thing that pleaseth talkers and boasters; but to do is that which pleaseth God. Not that the heart can be good without knowledge; for without that the heart is naught. There are therefore two sorts of knowledge; knowledge that resteth in the bare speculation of things, and knowledge that is accompanied with the grace of faith and love, which puts a man upon doing even the will of God from the heart. The first of these will serve the talker; but without the other the true christian is not content. "Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart."

Talk. You lie at the catch again; this is not for edification.

<sup>\*</sup> Some mournful instances have been made public, in modern times, in which those who, like Talkative, were most ready to cry out against sin, even from the pulpit, "could abide it well enough in the heart, house, and conversation."

<sup>&</sup>quot; "He that knoweth his master's will, and doeth it not" is but the barren fig-tree. It may be well to say, but it is absolutely necessary to do.

Faith. Well, if you please, propound another sign how this work of grace discovereth itself where it is.

Talk. Not I; for I see we shall not agree.

Faith. Well, if you will not, will you give me leave to do it?

Talk. You may use your liberty.

Faith. A work of grace in the soul discovereth itself, either to him that hath it, or to standers-by.

To him that hath it, thus: it gives him conviction of sin, especially the defilement of his nature, and the sin of unbelief (for the sake of which he is sure to be damned, if he findeth not mercy at God's hand, by faith in Jesus Christ). This sight and sense of things worketh in him sorrow and shame for sin. He findeth moreover revealed in him the Saviour of the world, and the absolute necessity of closing with him for life, at the which he findeth hungerings and thirstings after him; to which hungerings, &c. the promise is made. Now according to the strength or weakness of his faith in his Saviour, so is his joy and peace, so is his love to holiness, so are his desires to know him more, and also to serve him in this world. But though I say, it discovereth itself thus unto him, yet it is but seldom that he is able to conclude that this is a work of grace; because his corruptions now, and his abused reason, make his mind to misjudge in this matter; therefore in him that hath this work, there is required a very sound judgment, before he can with steadiness conclude that this is a work of grace.

To others it is thus discovered: 1. By an experimental confession of his faith in Christ. 2. By a life answerable to that confession, to wit, a life of holiness, heart-holiness, family-holiness (if he hath a family), and by conversation-holiness in the world; which in the general teacheth him inwardly to abhor his sin, and himself for that, in secret; to suppress it in his family, and to promote holiness in the world, not by talk only, as an hypocrite or talkative person may do, but by a practical subjection in faith and love to the power of the word. And now, Sir, as to this brief description of the work of grace, and also the discovery of it, if you have ought to object, object; if not, then give me leave to propound to you a second question.

<sup>&</sup>lt;sup>4</sup> Many a brave talker has been greatly embarrassed, when required to prove that he led <sup>4</sup> a life of holimess. <sup>4</sup> Such pretenders affect to be greatly shocked by the importance thus attached to good works, forgetting that <sup>4</sup> by the first ye shall know the tree. <sup>4</sup>

Talk. Nay, my part is not now to object, but to hear: let me therefore have your second question.

Faith. It is this: Do you experience this first part of the description of it? and doth your life and conversation testify the same? or standeth your religion in word or tongue, and not in deed and truth? Pray, if you incline to answer me in this, say no more than you know the God above will say amen to; and also nothing but what your conscience can justify you in; for not he that commendeth himself is approved, but whom the Lord commendeth. Besides, to say I am thus and thus, when my conversation, and all my neighbours tell me I lie, is great wickedness.

Then Talkative at first began to blush; but recovering himself, thus he replied: You come now to experience, to conscience, and to God; and to appeal to him for justification of what is spoken. This kind of discourse I did not expect; nor am I disposed to give an answer to such questions, because I count not myself bound thereto, unless you take upon you to be a catechiser; and though you should do so, yet I may refuse to make you my judge. But I pray will you tell me why you ask me such questions?

Faith. Because I saw you forward to talk, and because I knew not that you had ought else but notion. Besides, I tell you all the truth, I have heard of you that you are a man whose religion lies in talk, and that your conversation gives this your profession the lie. They say you are a spot among Christians; and that religion fareth the worse for your ungodly conversation; that some already have stumbled at your wicked ways, and that more are in danger of being destroyed thereby; your religion, and an alehouse, and covetousness, and uncleanness, and swearing, and lieing, and vain company keeping, &c. will stand together. The proverb is true of you, which is said of a whore, to wit, "That she is a shame to all women;" so you are a shame to all professors.

Talk. Since you are ready to take up reports, and to judge so rashly as you do, I cannot but conclude you are some peevish or melancholy man, not fit to be discoursed with, and so adieu.

Then came up Christian, and said to his brother, I told you how it would happen; your words and his lusts could not agree; he had rather leave your company than reform his life; but he is gone, as I said; let him go; the loss is no man's but his own; he has saved us the trouble of going from him; for he continuing (as I suppose he will do) as he is, he

would have been but a blot in our company. Besides, the apostle says, "From such withdraw thyself."

Faith. But I am glad we had this little discourse with him; it may happen that he will think of it again; however, I have dealt plainly with him, and so am clear of his blood, if he perisheth.

Chr. You did well to talk so plainly to him as you did, there is but little of this faithful dealing with men now-a-days, and that makes religion to stink in the nostrils of many as it doth; for they are these talkative fools, whose religion is only in word, and are debauched and vain in their conversation, that (being so much admitted into the fellowship of the godly) do puzzle the world, blemish Christianity, and grieve the sincere. I wish that all men would deal with such as you have done; then should they either be made more conformable to religion, or the company of saints would be too hot for them. Then did Faithful say,

How Talkative at first lifts up his plumes! How bravely doth he speak! how he presumes To drive down all before him! But so soon As Faithful talks of heart-work, like the moon That's past the full, into the wane he goes, And so will all but he that heart-work knows,

Thus they went on talking of what they had seen by the way, and so made that way easy, which would otherwise, no doubt, have been tedious to them; for now they went through a wilderness.

Now when they were got almost quite out of this wilderness, Faithful chanced to east his eye back, and espied one coming after them, and he knew him. O! said Faithful to his brother, who comes yonder? Then Christian looked, and said, It is my good friend Evangelist: aye, and my good friend too, said Faithful, for it was he that set me in the way to the gate. Now was Evangelist come up unto them, and thus saluted them:

 $\it Evan.$  Peace be with vou, dearly beloved; and peace be to your helpers.

Chr. Welcome, welcome, my good Evangelist; the sight of thy countenance brings to my remembrance thy ancient kindness and unwearied labours for my eternal good.

"We are cautioned in the Scriptures, against identifying ourselves too intimately with the world. We are gxhorted not to be like it, not to speak its language, not to do its works; and especially to avoid its follies and simil excesses."—Family Devotions, vol. i. 285. And a thousand times welcome, said good Faithful: thy company, O sweet Evangelist, how desirable is it to us poor pilgrims!

Then, said Evangelist, how hath it fared with you, my friends, since the time of our last parting? What have you met with, and how have you behaved yourselves?

Then Christian and Faithful told him of all things that had happened to them in the way; and how, and with what difficulty, they had arrived to that place.

Evan. Right glad am I, said Evangelist, not that you have met with trials, but that you have been victors, and for that you have, notwithstanding many weaknesses, continued in the way to this very day.

I say, right glad am I of this thing, and that for my own sake and yours; I have sowed, and you have reaped; and the day is coming, when both he that sowed, and they that reaped, shall rejoice together, that is, if you hold out; for in due time ye shall reap, if you faint not. The crown is before you, and it is an incorruptible one, so run, that you may obtain it. Some there be who set out for this crown, and after they have gone far for it, another comes in and takes it from them: hold fast therefore that you have, let no man take your crown; you are not yet out of the gunshot of the devil; you have not resisted unto blood, striving against sin: let the kingdom be always before you, and believe steadfastly concerning things that are invisible: let nothing that is on this side the other world get within you; b and above all, look well to your own hearts and to the lusts thereof, for they are deceitful above all things and desperately wicked; set your faces like a flint; you have all power in heaven and earth on your side.

Then Christian thanked him for his exhortation; but told him withal, that they would have him speak further to them for their help the rest of the way; and the rather, for that they well knew he was a prophet, and could tell them of things that might happen unto them, and how they might resist and overcome them. To which request Faithful also consented. So Evangelist began as follows:

Evan. My sons, you have heard in the words of the truth of the gospel,

b "Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light."—Ephesians, v., 6, 7, 8.

that you must through many tribulations enter into the kingdom of heaven. And again, that in every city bonds and afflictions abide you and therefore you cannot expect that you should go along on your pilgrimage without them in some sort or other; you have found something of the truth of these testimonies upon you already, and more will imme diately follow; for now, as you see, you are almost out of this wilderness, and therefore you will soon come into a town that you will by and by see before you; and in that town you will be hard beset with enemies, who strain hard but they will kill you; and be you sure, that one or both of you must seal the testimony which you hold with blood; but be you faithful unto death, and the King will give you a crown of life. He that shall die there, although his death will be unnatural, and his pains perhaps great, he will yet have the better of his fellow: not only because he will be arrived at the celestial city soonest, but because he will escape many miseries that the other will meet with in the rest of his journey. But when you are come to the town, and shall find fulfilled what I have here related, then remember your friend, and quit yourselves like men; and commit the keeping of your souls to your God in well doing, as unto a faithful Creator.

Then I saw in my dream, that when they were got out of the wilderness, they presently saw a town before them, and the name of that town is Vanity, and at the town there is a fair kept, called Vanity Fair; it is kept all the year long: it beareth the name of Vanity Fair, because the town where it is kept is lighter than vanity; and also because all that is there sold, or that cometh thither is vanity; as is the saying of the wise, "All that cometh is vanity."

This fair is no new-creeted business, but a thing of ancient standing. I will show you the original of it.

Almost five thousand years ago, there were pilgrims walking to the celestial city, as these two honest persons are; and Beelzebub, Apollyon, and Legion, with their companions, perceiving by the path that the pilgrims made, that their way to the city lay through this town of Vanity, they contrived here to set up a fair—a fair wherein should be sold all sorts of vanity, and that it should last all the year long; therefore, at this fair are all such merchandizes sold, as houses, lands, trades, places,

<sup>&</sup>quot; "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil,"—Ephesians, vi., 11.



Vanity Bair.



honours, preferments, titles, countries, kingdoms, lusts, pleasures, and delights of all sorts, as whores, bawds, wives, husbands, children, masters, servants, lives, blood, bodies, souls, silver, gold, pearls, precious stones, and what not.

And moreover, at this fair, there are at all times to be seen juggling, cheats, games, plays, fools, apes, knaves, and rogues, and that of every kind.

Here are to be seen too, and that for nothing, thefts, murders, adulterers, false-swearers, and that of a blood-red colour.

And as in other fairs of less moment there are several rows and streets under their proper names, where such and such wares are vended; so here likewise you have the proper places, rows, streets, (viz. countries and kingdoms), where the wares of this fair are the soonest to be found. Here is the Britain Row, the French Row, the Italian Row, the Spanish Row, the German Row, where several sorts of vanities are to be sold. But, as in other fairs, some one commodity is as the chief of all the fair, so the ware of Rome and her merchandize is greatly promoted in this fair; only our English nation, with some others, have taken a dislike thereat.

Now, as I said, the way to the celestial city lies just through the town where this lusty fair is kept; and he that would go to the city, and yet not go through this town, must needs go out of the world. The Prince of princes himself, when here, went through this town to his own country, and that upon a fair-day too; yea, and as I think, it was Beelzebub, the chief lord of this fair, that invited him to buy of his vanities; yea, would have made him lord of the fair, would he but have done him reverence as he went through the town. Yea, because he was such a person of honour, Beelzebub had him from street to street, and showed him all the kingdoms of the world in a little time, that he might, if possible, allure that Blessed One to cheapen and buy some of his vanities; but he had no mind to the merchandize, and therefore left the town without laying out so much as one farthing upon these vanities. This fair, therefore, is an ancient thing of long standing, and a very great fair.

<sup>&</sup>lt;sup>6</sup> "The devil said unto him, all this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."—Luke iv., 6, 7, 8.

Now these pilgrims, as I said, must needs go through this fair. Well, so they did; but behold, even as they entered into the fair, all the people in the fair were moved, and the town itself, as it were in a hubbub about them; and that for several reasons: for,

First, The pilgrims were clothed with such kind of raiment as was diverse from the raiment of any that traded in that fair. The people, therefore, of the fair made a great gazing upon them: some said they were fools; some they were bedlams; and some they were outlandish men.

Secondly, And as they wondered at their apparel, so did they likewise at their speech: for few could understand what they said; they naturally spoke the language of Canaan; but they that kept the fair were the men of this world: so that from one end of the fair to the other, they seemed barbarians to each other.

Thirdly, But that which did not a little amuse the merchandizers was, that these pilgrims set very light by all their wares; they cared not so much as to look upon them; and if they called upon them to buy, they would put their fingers in their ears, and cry, "Turn away mine eyes from beholding vanity," and look upwards, signifying, that their trade and traffic was in heaven.

One chanced mockingly, beholding the carriage of the men, to say unto them, What will ye buy? but they looking gravely upon him, said, We buy the truth. At that there was an occasion taken to despise the men the more; some mocking, some taunting, some speaking reproachfully, and some calling upon others to smite them. At last things came to a hubbub, and a great stir in the fair, insomuch that all order was confounded. Now was word presently brought to the great one of the fair, who quickly came down, and deputed some of his most trusty friends to take those men into an examination, about whom the fair was almost overturned. So the men were brought to examination; and they that sat upon them asked, Whence they came? whither they went? and what

"Lord I have put my trust in thee,
Turn not my confidence to shame;
Thy promise is a rock to me,
A tower of refuge is thy name.
Thou hast upheld me from the womb,
Thou wert my strength and hope in youth,
Now trembling, bending o'er the tomb,
I lean upon thine arm of truth."—Montgomery.

they did there in such an unusual garb? The men told them, that they were pilgrims and strangers in the world; and that they were going to their own country, which was the heavenly Jerusalem; and that they had given no occasion to the men of the town, nor yet to the merchandizers, thus to abuse them, and to stop them in their journey, except it was for that when one asked them what they would buy, they said they would buy the truth. But they that were appointed to examine them did not believe them to be any other than bedlams and mad, or else such as came to put all things into a confusion in the fair. Therefore they took them and beat them, and besmeared them with dirt, and then put them into the cage, that they might me made a spectacle to all the men of the fair. There therefore they lay for some time, and were made the objects of any man's sport, or malice, or revenge; the great one of the fair laughing still at all that befel them. But the men being patient, and not rendering railing for railing, but contrariwise blessing, and giving good words for bad, and kindness for injuries done; some men in the fair, that were more observing and less prejudiced than the rest, began to check and blame the baser sort for their continual abuses done by them to the men. They therefore in angry manner let fly at them again, counting them as bad as the men in the cage, and telling them that they seemed confederates, and should be made partakers of their misfortunes. The others replied, that for aught they could see, the men were quiet and sober, and intended nobody any harm; and that there were many that traded in their fair that were more worthy to be put into the cage, yea, and pillory too, than were the men that they had abused. Thus after divers words had passed on both sides (the men behaving themselves all the while very wisely and soberly before them). they fell to blows among themselves, and did harm one to another. Then were these two men brought before their examiners again, and there charged as being guilty of the late hubbub that had been in the fair. So they beat them pitifully, and hanged irons upon them, and led them in chains up and down the fair, for an example and terror to others, lest any should speak in their behalf, or join themselves unto them. But Christian and Faithful behaved themselves yet more wisely, and received the ignominy and shame that was cast upon them with so much meekness and patience, that it won to their side (though but few in comparison with the rest) several of the men in the fair. This put the other party yet into a greater rage, insomuch that they concluded the death of these two men. Wherefore they

threatened, that neither cage nor irons should serve their turn, but that they should die for the abuse they had done, and for deluding the men of the fair.

Then were they remanded to the cage again, until further order should be taken with them. So they put them in, and made their feet fast in the stocks.

Here therefore they called again to mind what they had heard from their faithful friend Evangelist, and were the more confirmed in their ways and sufferings, by what he told them would happen to them. They also now comforted each other, that whose lot it was to suffer, even he should have the best on it; therefore each man secretly wished that he might have that preferment; but committing themselves to the all-wise disposal of Him that ruleth all things, with much content they abode in the condition in which they were, until they should be otherwise disposed of.

Then a convenient time being appointed, they brought them forth to their trial, in order to their condemnation. When the time was come, they were brought before their enemies, and arraigned. The judge's name was Lord Hate-good. Their indictment was one and the same in sub-

The puritans in Bunyan's time rejoiced in many such triumphs. One very remarkable case is recorded by the biographer of Baxter. To escape observation during the time of Charles II., they frequently met for devotional purposes at a very early hour. While Baxter resided at Coventry, he left that town one evening in order to lecture the next morning. The night proving dark he lost his way. While thus perplexed he saw a gentleman's house and stopped at it to ask his way. The servant having reported that the inquirer was a person of respectable appearance, the gentleman was unwilling to let him pursue his journey that night, and entertained him hospitably. Being asked what was his profession, Baxter said he was "a man catcher." "Then," said the other, "you are the very person I want. I am a justice of the peace, and am commissioned to seize Dick Baxter, who is to preach at a conventicle in the neighbourhood early to-morrow morning. You shall go with me, and I doubt not we shall easily apprehend the rogue." Baxter consented, and was taken the next morning in his entertainer's carriage to the place where the meeting was to be held. They saw a number of people hovering about, who, seeing the justice, were afraid to enter the meeting-house. He guessed that Baxter had been apprised of his coming, and therefore would not lecture as had been arranged, and he then resolved to extend his ride, and then suddenly return to surprise the puritans. He went on and came back; there was no meeting, but the people still lingered near, and the justice asked Baxter to speak to them on the importance of loyalty and good behaviour. Baxter said these might not be sufficient, as a religious service was desired. In the end the justice was induced to ask him to pray, which he did, and with such effect as to cause his companion to shed tears. He then preached in his usual way, and having concluded, turning to the justice, said, sir, "I am the very Dick Baxter of whom you are in pursuit, and am entirely at your disposal." The magistrate became the friend of the nun-conformists and their sincere advocate.

stance, though somewhat varying in form; the contents whereof were these:

That they were enemies to, and disturbers of their trade; That they had made commotions and divisions in the town; and had won a party to their own most dangerous opinions, in contempt of the law of their prince.

Then Faithful began to answer, That he had only set himself against that which had set itself against Him that is higher than the highest. And, said he, as for disturbance, I make none, being myself a man of peace. The parties that were won to us were won by beholding our truth and innocence, and they are only turned from the worse to the better. And as to the king you talk of, since he is Beelzebub, the enemy of our Lord, I defy him and all his angels.<sup>5</sup>

Then proclamation was made, That they that had aught to say for their lord the king, against the prisoner at the bar, should forthwith appear, and give in their evidence. So there came in three witnesses, to wit, Envy, Superstition, and Pickthank. They were then asked, if they knew the prisoner at the bar? and what they had to say for their lord the king against him?

Then stood forth Envy, and said to this effect: My Lord, I have known this man a long time, and will attest upon my oath, before this honourable bench. That he is—

Judge. Hold.—Give him his oath.

So they sware him. Then he said, My Lord, this man, notwithstanding his plausible name, is one of the vilest men in our country; he neither regardeth prince nor people, law nor custom; but doth all that he can to possess all men with certain of his disloyal notions, which he in the general calls principles of faith and holiness. And in particular I heard him once myself affirm, That Christianity and the customs of our town of Vanity were diametrically opposite, and could not be reconciled. By which saying, my lord, he doth at once not only condemn all our laudable doings, but us in the doing of them.

s "The spirit of the famous Reformer, to whom Bunyan has already been likened, here shows itself again. Luther believed Satan to be a proud spirit (spiritus superbus), who could not bear contempt, and reports that on one occasion when he had been playing some unseemly pranks to compel certain popish observances, at his suggestion the children and servants in the house jeered, and contemned him, saying. 'What dost thou Satan' avoid, thou cursed spirit, and get thou gone to the place where thou oughtest to be—into the pit of hell.' He adds. Now as the devi marked their contempt, he left off his game and came there no more.''—Luther's Table-talk.

Then did the Judge say to him, Hast thou any more to say?

Envy. My lord, I could say much more, only I would not be tedious to the court; yet, if need be, when the other gentlemen have given in their evidence, rather than anything shall be wanting that will dispatch him, I will enlarge my testimony against him. So he was bid stand by.

Then they called Superstition, and bid him look upon the prisoner. They also asked, what he could say for their lord the king against him? They then sware him; so he began.

Super. My lord, I have no great acquaintance with this man; nor do I desire to have further knowledge of him. However, this I know, that he is a very pestilent fellow, from some discourse that the other day I had with him in this town; for then talking with him, I heard him say, that our religion was naught, and such by which a man could by no means please God. Which saying of his, my lord, your lordship very well knows what necessarily thence will follow, to wit, that we do still worship in vain, are yet in our sins, and finally shall be damned: and this is that which I have to say.

Then was Pickthank sworn, and bid say what he knew in the behalf of their lord the king, against the prisoner at the bar.

Pick. My lord, and you gentlemen all, this fellow I have known of a long time, and have heard him speak things that ought not to be spoke; for he hath railed on our noble prince Beelzebub, and hath spoke contemptibly of his honourable friends, whose names are the Lord Oldman, the Lord Carnal Delight, the Lord Luxurious, the Lord Desire of Vain Glory, my old Lord Lechery, Sir Having Greedy, with all the rest of our nobility; and he hath said moreover, that if all were men of his mind, if possible, there is not one of these noblemen should have any longer a being in this town. Besides, he hath not been afraid to rail on you, my lord, who are now appointed to be his judge, calling you an ungodly villain, with many other such-like villifying terms, with which he hath bespattered most of the gentry of our town.

When this Pickthank had told his tale, the Judge directed his speech to the prisoner at the bar, saying, Thou renegade, heretic, and traitor, hast thou heard what these honest gentlemen hath witnessed against thee?

Faith. May I speak a few words in my own defence?

Judge. Sirrah, sirrah, thou deservest to live no longer, but to be slain

immediately upon the place: yet, that all men may see our gentleness towards thee, let us hear what thou hast to say.<sup>b</sup>

Faith. 1. I say, then, in answer to what Mr. Envy hath spoken, I never said aught but this, That what rule, or laws, or custom, or people, were flat against the word of God, are diametrically opposite to christianity. If I have said amiss in this, convince me of my error, and I am ready here before you to make my recantation.

- 2. As to the second, to wit, Mr. Superstition, and his charge against me, I said only this, That in the worship of God there is required a divine faith; but there can be no divine faith without a divine revelation of the will of God: therefore, whatever is thrust into the worship of God, that is not agreeable to divine revelation, cannot be done but by an human faith; which faith will not be profitable to eternal life.
- 3. As to what Mr. Pickthank hath said, I say (avoiding terms, as that I am said to rail, and the like), that the prince of this town, with all the rabblement, his attendants, by this gentleman named, are more fit for being in hell than in this town and country: "and so the Lord have mercy upon me."

Then the judge called to the jury (who all this while stood by to hear and observe), Gentlemen of the jury, you see this man about whom so great an uproar hath been made in this town: you have also heard what these worthy gentlemen have witnessed against him; also you have heard his reply and confession. It lieth now in your breasts to hang him or save his life; but yet I think meet to instruct you into our law.

There was an act made in the days of Pharaoh the great, servant to our prince, that, lest those of a contrary religion should multiply, and grow too strong for him, their males should be thrown into the river. There was also an act made in the days of Nebuchadnezzar the Great, another of his servants, that whoever would not fall down and worship his golden image, should be thrown into a fiery furnace. There was also

h Lord Hate-good seems intended to be a portrait, and by no means over-charged, of the infamous judge Jefferies. Baxter was tried before him in May, 1685, and experienced treatment very like that of which Faithful had to complain. When his counsel was defending him, Jefferies said, "this is an old rogue, who has poisoned the world with his Kidderminster doctrine. An old schismatical knave, a hypocritical villain—hang him; this one old fellow hath east more reproach upon the constitution and discipline of our church, than will be wiped off this hundred years; but I'll handle him for it, for by G—— he deserves to be whipped through the city."—Jenkyn.

an act made in the days of Darius, that whoso for some time called upon any God but him should be cast into the lion's den. Now the substance of these laws this rebel hath broken, not only in thought (which is not to be borne), but also in word and deed, which must therefore needs be intolerable.

For that of Pharaoh, his law was made upon a supposition to prevent mischief, no crime being yet apparent; but here is a crime apparent. For the second and third, you see he disputeth against our religion, and for the treason he hath confessed, he deserveth to die the death.

Then went the jury out, whose names were Mr. Blindman, Mr. Nogood, Mr. Malice, Mr. Love-lust, Mr. Live-loose, Mr. Heady, Mr. Highmind, Mr. Enmity, Mr. Liar, Mr. Cruelty, Mr. Hate-light, and Mr. Implacable; who every one gave in his private verdict against him among themselves, and afterwards unanimously concluded to bring him in guilty before the judge. And first among themselves, Mr. Blindman the foreman said, I see clearly that this man is an heretic Then said Mr No-good, Away with such a fellow from the earth. Aye, said Mr. Malice, for I hate the very looks of him. Then said Mr. Love-lust, I could never endure him. Nor I, said Mr. Live-loose, for he would always be condemning my ways. Hang him, hang him, said Mr. Heady. A sorry scrub, said Mr. High-mind. My heart riseth against him, said Mr. Enmity. He is a rogue, said Mr. Liar. Hanging is too good for him, said Mr. Cruelty. Let us dispatch him out of the way, said Mr. Hate-light. Then said Mr. Implacable, Might I have all the world given me, I could not be reconciled to him; therefore let us forthwith bring him in guilty of death. And so they did; therefore he was presently condemned to be had from the place where he was, to the place from whence he came, and there to be put to the most cruel death that could be invented.

They therefore brought him out, to do with him according to their law: and first they scourged him; then they buffetted him; then they lanced his flesh with knives; after that they stoned him with stones; then pricked him with their swords; and, last of all, they burnt him to ashes at the stake. Thus came Faithful to his end.

Now I saw, that there stood behind the multitude a chariot and a couple of horses waiting for Faithful, who (so soon as his adversaries had dispatched him, was taken up in it, and straightway was carried up through the clouds with sound of trumpet, the nearest way to the celestial

gate. But as for Christian, he had some respite, and was remanded back to prison; so he there remained for a space; but "He that overrules all things," having the power of their rage in his own hand, so wrought it about, that Christian for that time escaped them, and went his way. And as he went, he sang, saying,

Well, Faithful, thou hast faithfully profest Unto thy Lord, with whom thou shalt be blest; When faithless ones, with all their vain delights, Are crying out under their hellish plights: Sing, Faithful, sing, and let thy name survive; For though they kill'd thee, thou art yet alive.

Now I saw in my dream, that Christian went not forth alone; for there was one whose name was Hopeful (being so made by the beholding of Christian and Faithful in their words and behaviour, in their sufferings at the fair), who joined himself unto him, and entering into a brotherly covenant, told him that he would be his companion. Thus one died to bear testimony to the truth, and another rises out of his ashes to be a companion with Christian in his pilgrimage. This Hopeful also told Christian, that there were many more of the men in the fair that would take their time and follow after.

So I saw, that quickly after they were gone out of the fair, they overtook one that was going before them, whose name was By-ends; so they said to him, What countryman, Sir? and how far go you this way? He told them that he came from the town of Fair-speech, and he was going to the celestial city: but told them not his name.

From Fair-speech, said Christian; is there any good that lives there?

By-ends. Yes, said By-ends, I hope.

Chr. Pray, Sir, what may I call you?

By-ends. I am a stranger to you, and you to me; if you be going this way, I shall be glad of your company; if not, I must be content.

Chr. This town of Fair-speech, said Christian, I have heard of, and, as I remember, they say it is a wealthy place.

By-ends. Yes, I will assure you that it is, and I have very many rich kindred there.

<sup>&</sup>quot;He that over-rules all things" so "wrought it about" that the steps taken to favour the return of popery, were regarded as a providential interference to relieve many good men from unmerited confinement.

Chr. Pray, who are your kindred there, if a man may be so bold?

By-ends. Almost the whole town; and, in particular, my Lord Turnabout, my Lord Time-server, my Lord Fair-speech (from whose ancestors that town first took its name); also Mr. Smooth-man, Mr. Facing-both-ways, Mr. Any-thing, and the parson of our parish, Mr. Two-tongues, was my mother's own brother by the father's side; and to tell you the truth, I am become a gentleman of good quality, yet my great-grandfather was but a waterman, looking one way and rowing another, and I got most of my estate by the same occupation.

Chr. Are you a married man?

By-ends. Yes, and my wife is a very virtuous woman, the daughter of a very virtuous woman: she was my Lady Feigning's daughter; therefore she came of a very honourable family, and is arrived to such a pitch of breeding, that she knows how to carry it to all, even to prince and peasant. It is true, we somewhat differ in religion from those of the strictest sort, yet but in two small points: First, we never strive against wind and tide; secondly, we are always most zealous when religion goes in his silver slippers; we love much to walk with him in the street, if the sun shines, and the people applaud him.

Then Christian stept a little aside to his fellow Hopeful, saying, It runs in my mind that this is one By-ends of Fair-speech; and if it be he, we have as very a knave in our company as dwelleth in all these parts. Then said Hopeful, Ask him; methinks he should not be ashamed of his name. So Christian came up with him again, and said, Sir, you talk as if you knew something more than all the world doth; and, if I take not my mark amiss, I deem I have a fair guess of you: is not your name Mr. By-ends of Fair-speech?

By-ends. This is not my name; but indeed it is a nick-name that is given me by some that cannot abide me, and I must be content to bear it as a reproach, as other good men have borne theirs before me.

Chr. But did you never give an occasion to men to call you by this name?

<sup>4</sup> Mr. Two-tongues represents many adroit impostors, who, during the sad times of "the merry monarch's" reign, flourished in the church, and who might fairly have been admonished to—

"Think not that God with ravouring eyes
Views knaves, who gravely preach,
But never what they preach practise,
Are pious but in speech."—Family Devations

By-ends. Never! never! The worst that ever I did to give them an occasion to give me this name was, that I had always the luck to jump in my jugment with the present way of the times, whatever it was, and my chance was to get thereby; but if things are thus cast upon me, let me count them a blessing; but let not the malicious load me therefore with reproach.

Chr. I thought indeed that you were the man that I heard of; and, to tell you what I think, I fear this name belongs to you more properly than you are willing we should think it doth.

By-ends. Well, if you will thus imagine, I cannot help it; you shall find me a fair company-keeper, if you will still admit me your associate.

Chr. If you will go with us, you must go against wind and tide, the which, I perceive, is against your opinion. You must also own religion in his rags, as well as when in his silver slippers; and stand by him too when bound in irons, as well as when he walketh the streets with applause.

By-ends. You must not impose nor lord it over my faith; leave me to my liberty, and let me go with you.

Chr. Not a step further, unless you will do in what I propound, as we.

Then, said By-ends, I shall never desert my old principles, since they are harmless and profitable. If I may not go with you, I must do as I did before you overtook me, even go by myself, until some overtake me that will be glad of my company.

Then I saw in my dream that Christian and Hopeful forsook him, and kept their distance before him; but one of them looking back, saw three men following Mr. By-ends; and behold, as they came up with him, he made them a very low congee, and they also gave him a compliment. The men's names were Mr. Hold-the-world, Mr. Money-love, and Mr. Save-all; men that Mr. By-ends had formerly been acquainted with; for, in their minority, they were schoolfellows, and taught by one Mr. Gripeman, a schoolmaster in Lovegain, which is a market-town in the county of Coveting, in the north. This schoolmaster taught them the art of getting, either by violence, cozenage, flattery, lying, or by putting on a guise or

<sup>1</sup> All these gentlemen were probably of the Levite school, who would have laughed to second the benevolence of the good Samaritan, who to relieve a suffering fellow-creature, "took two-pence from his purse and gave them to the host, and said unto him, take care of him, and whatsoever thou spendest more, when I come again, I will repay thee." Though the compassionate are mocked by such as Mr. Money-love, it was with reference to the good Samaritan, that Jesus said, "Go, and do thou likewise."—Luke, x., 35, 37.

religion; and these four gentlemen had attained much of the art of their master, so that they could each of them have kept such a school themselves.

Well, when they had, as I said, thus saluted each other, Mr. Money-love said to Mr. By-ends, Who are they upon the road before us? For Christian and Hopeful were yet within view.

By-ends. They are a couple of far countrymen, that after their mode are going on pilgrimage.

Money-love. Alas! why did they not stay, that we might have had their good company; for they, and we, and you, Sir, I hope, are all going on pilgrimage.

By-ends. We are so, indeed; but the men before us are so rigid, and love so much their own notions, and do also so lightly esteem the opinion of others, that let a man be never so godly, yet if he jumps not with them in all things, they thrust him quite out of their company.

Save-all. That is bad; but we read of some that are righteous overmuch; and such men's rigidness prevails with them to judge and condemn all but themselves. But I pray what, and how many were the things wherein you differed?

By-ends. Why they, after their headstrong manner, conclude, that it is their duty to rush on their journey all weathers, and I am for waiting for wind and tide. They are for hazarding all for God at a clap, and I am for taking all advantages to secure my life and estate. They are for holding their notions, though all other men be against them; but I am for religion, in what, and so far as the times and my safety will bear it. They are for religion in rags and contempt; but I am for him when he walks in his golden slippers in the sunshine, and with applause.

Hold-the-World. Aye, and hold you there still, good Mr. By-ends; for my own part, I can count him but a fool, that having the liberty to keep what he has, shall be so unwise as to lose it. Let us be wise as serpents. It is best to make hay while the sun shines. You see how the bee lieth still all winter, and bestirs her only when she can have profit with pleasure. God sends sometimes rain, and sometimes sunshine; if they be such fools to go through the first, yet let us be content to take fair weather along with us. For my part, I like that religion best, that will stand with the security of God's good blessings unto us: for who can imagine, that is ruled by his reason, since God has bestowed upon us the good things of this life, but that he would have us keep them for his sake? Abraham and

Solomon grew rich in religion; and Job says, that a good man "shall lay up gold as dust." But he must not be such as the men before us, if they be as you have described them.

Save-all. I think that we are all agreed in this matter, and therefore there needs no more words about it.

Money-love. No, there needs no more words about this matter indeed for he that believes neither Scripture nor reason (and you see we have both on our side), neither knows his own liberty, nor seeks his own safety.

By-ends. My brethren, we are, as you see, going all on pilgrimage and for our better diversion from things that are bad, give me leave to propound unto you this question:

Suppose a man, a minister, or a tradesman, &c., should have an advantage lie before him, to get the good blessings of this life, yet so as that he can by no means come by them, except in appearance, at least, he becomes extraordinary zealous in some points of religion that he meddled not with before; may he not use this means to attain his end, and yet be a right honest man?<sup>m</sup>

Money-love. I see the bottom of your question; and with those gentlemen's good leave, I will endeavour to shape you an answer. And, first, to speak to your question as it concerns a minister himself. Suppose a minister, a worthy man, possessed but of a very small benifice, and has in his eye a greater, more fat and plump by far; he has also now an opportunity of getting it, yet so as by being more studious, by preaching more frequently and zealously, and because the temper of the people requires it, by altering some of his principles. For my part, I see no reason but a man may do this (provided he has a call), aye, and a great deal more besides, and yet be an honest man. For why?

- 1. His desire of a greater benefice is lawful (this cannot be contradicted), since it is set before him by Providence: so then he may get it if he can, making no question for conscience sake..
- 2. Besides, his desire after that benefice makes him more studious, a more zealous preacher, &c., and so makes him a better man; yea, makes him better improve his parts, which is according to the mind of God.
- This is a bitter reflection, but cast with perfect justice on the time-serving ministers of a former age, who could not forego worldly advancement, by refusing to subscribe to doctrines which some chance had rendered popular. The stern unaccommodating truth was not for them. It would be hazardous to declare that the race is extinct.

- 3. Now, as for his complying with the temper of his people, by deserting to serve them, some of his principles, this argueth, 1. That he is of a self-denying temper; 2. Of a sweet and winning deportment; 3. And so more fit for the ministerial function.
- 4. I conclude then, that a minister that changes a small for a great, should not, for so doing, be judged as covetous; but rather since he is improved in his parts and industry hereby, be counted as one that pursues his call, and the opportunity put into his hand to do good.

And now to the second part of the question, which concerns the tradesman you mentioned. Suppose such a one to have but a poor employ in the world, but, by becoming religious, he may mend his market, perhaps get a rich wife, or more and far better customers to his shop; for my part, I see no reason but this may be lawfully done. For why?

- 1. To become religious is a virtue, by what means soever a man
  - 2. Nor is it unlawful to get a rich wife, or more custom to my shop."
- 3. Besides, the man that gets these by becoming religious, gets that which is good of them that are good, by becoming good himself: so then, here is a good wife, and good customers, and good gain, and all these by becoming religious, which is good: therefore, to become religious to get all these, is a good and profitable design.

This answer thus made by this Mr. Money-love to Mr. By-ends' question, was highly applauded by them all; wherefore they concluded upon the whole, that it was most wholesome and advantageous. And because, as they thought, no man was able to contradict it, and because Christian and Hopeful were yet within call, they jointly agreed to assault them with the question as soon as they overtook them; and the rather because they had opposed Mr. By-ends before. So they called after them, and they stopt and stood still till they came up to them. But they concluded, as they went, that not Mr. By-ends, but old Mr. Hold-theworld, should propound the question to him, because, as they supposed, their answer to him would be without the remainder of that heat that was kindled between Mr. By-ends and them, at their parting a little before.

So they came up to each other, and after a short salutation, Mr. Hold-

<sup>\*</sup> To get a good benefice or a rich wife, and that, too, not by the most creditable means, many of that class at whom the author here glances, have clearly proved, not only that they considered such acquisition lawful, but absolutely essential to piety, like theirs.

the-world propounded the question to Christian and his fellow, and bid them to answer it if they could.

Chr. Then said Christian, Even a babe in religion may answer ten thousand such questions.° For, if it be unlawful to follow Christ for loaves, as it is, (John vi.) how much more abominable is it to make of him and religion a stalking-horse to get and enjoy the world? Nor do we find any other than heathens, hypocrites, devils, and witches, that are of this opinion.

1. Heathens: For when Hamor and Shechem had a mind to the daughter and cattle of Jacob, and saw that there was no way for them to come at them but by becoming circumcised, they said to their companions, If every male of us be circumcised, as they are circumcised, shall not their cattle, and their substance, and every beast of theirs be ours? Their daughters and their cattle were that which they sought to obtain, and their religion the stalkinghorse they made use of to come at them. Read the whole story, Gen. xxxiv. 20—24.

2. The hypocritical Pharisees were also of this religion: long prayers were their pretence; but to get widows' houses was their intent; and greater damnation was from God their judgment.

3. Judas the devil was also of this religion; he was religious for the bag, that he might be possessed of what was therein: but he was lost, cast away, and the very son of perdition.

4. Simon the wizard was of this religion too: for he would have had the Holy Ghost, that he might have got money therewith; and his sentence from Peter's mouth was according.

5. Neither will it go out of my mind, but that that man that takes up religion for the world, will throw away religion for the world: for so sure as Judas designed the world in becoming religious, so surely did he also sell religion and his Master for the same. To answer the question therefore affirmatively, as I perceive you have done, and to accept of, as authentic, such an answer, is both heathenish, hypocritical, and devilish; and your reward will be according to your works. Then they stood staring one upon another, but had not wherewith to answer Christian. Hopful

o In such matters young christians can easily answer the man of the world, however wise in his generation. In numerous instances, as the apostle teaches, "God hath chosen the foolish things of the world to confound the wise, and God has chosen the weak things of the world to confound the things that are mighty."—Coriathians, i, 27.

also approved of the soundness of Christian's answers; so there was a great silence among them. Mr. By-ends and his company also staggered and kept behind, that Christian and Hopeful might outgo them. Then said Christian to his fellow, If these men cannot stand before the sentence of men, what will they do with the sentence of God? And if they are mute when dealt with by vessels of clay, what will they do when they shall be rebuked by the flames of a devouring fire?

Then Christian and Hopeful outwent them again, and went till they came at a delicate plain, called Ease, where they went with much content; but that plain was but narrow, so they were quickly got over it. Now at the further side of that plain was a little hill, called Lucre, and in that hill a silver-mine, which some of them that had formerly gone that way, because of the rarity of it, had turned aside to see; but going too near the brink of the pit, the ground, being deceitful under them, broke, and they were slain: some also had been maimed there, and could not, to their dying day, be their own men again.

Then I saw in my dream, that a little off the road, over against the silver-mine, stood Demas (gentlemanlike), to call passengers to come and see; who said to Christian and his fellow, Ho! turn aside hither, and I will show you a thing.

Chr. What thing is so deserving as to turn us out of the way?

Demas. Here is a silver-mine, and some digging in it for treasure; if you will come, with a little pains, you may richly provide for yourselves.

Then said Hopeful, Let us go see.

Not I, said Christian; I have heard of this place before now, and how many have there been slain; and besides, that treasure is a snare to those that seek it, for it hindereth them in their pilgrimage.

Then Christian called to Demas, saying, Is not the place dangerous? Hath it not hindered many in their pilgrimage.

Demas. Not very dangerous except to those that are careless. But withal, he blushed as he spake.

Then said Christian to Hopeful, Let us not stir a step, but still keep on our way.

Hope. I will warrant you, when By-ends comes up, if he hath the same invitation as we, he will turn in thither to see.

Chr. No doubt thereof; for his principles lead him that way, and a hundred to one but he dies there.

Then Demas called again, saying, But will you not come over and see? Then Christian roundly answered, saying, Demas, thou art an enemy to the right ways of the Lord of this way, and hast been already condemned for thine own turning aside, by one of his Majesty's Judges, and why seekest thou to bring us into the like condemnation? Besides, if we at all turn aside, our Lord the King will certainly hear thereof, and will there put us to shame, where we would stand with boldness before him.

Demas cried again, That he also was one of their fraternity: and that if they would tarry a little, he also himself would walk with them.

Then said Christian, What is thy name? Is it not the same by the which I have called thee?

'Demas. Yes, my name is Demas: I am the Son of Abraham.

Chr. I know you: Gehazi was your great-grandfather, and Judas your father, and you have trod in their steps; it is but a devilish prank that thou useth: thy father was hanged for a traitor, and thou deservest no better reward. Assure thyself, that when we come to the King, we will tell him of this thy behaviour. Thus they went their way.

By this time By-ends and his companions were come again within sight, and they at the first beck went over to Demas. Now, whether they fell into the pit by looking over the brink thereof, or whether they went down to dig, or whether they were smothered in the bottom by the damps that commonly arise, of these things I am not certain; but this I observed, that they never were seen again in the way. Then sang Christian,—

By-ends and silver Demas both agree, One calls, the other runs, that he may be A sharer in his lucre; so these do Take up in this world, and no further go.

Now I saw, that just on the other side of this plain, the pilgrims came to a place where stood an old monument, hard by the highway-side, at the sight of which they were both concerned, because of the strangeness of the form thereof; for it seemed to them as if it had been a woman

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."—John. viii. 44.

transformed into the shape of a pillar; here therefore they stood looking, and looking upon it, but could not for a time tell what they should make thereof. At last Hopeful espied written upon the head thereof, a writing in an unusual hand; but he being no scholar, called to Christian (for he was learned), to see if he could pick out the meaning; so he came, and after a little laying of the letters together, he found the same to be this, "Remember Lot's wife." So he read it to his fellow; after which they both concluded, that that was the pillar of salt into which Lot's wife was turned, for looking back with a covetous heart, when she was going from Sodom for safety. Which sudden and amazing sight gave them occasion of this discourse.

Chr. Ah, my brother! this is a seasonable sight; it came opportunely to us after the invitation which Demas gave us to come over to view the hill Lucre; and had we gone over, as he desired us, and as thou wast inclined to do (my brother), we had, for aught I know, been made, like this woman, a spectacle for those that come after to behold.

Hope. I am sorry that I was so foolish, and am made to wonder that I am not now as Lot's wife; for wherein was the difference betwixt her sin and mine? She only looked back, and I had a desire to go see. Let grace be adored, and let me be ashamed that ever such a thing should be in my heart.

Chr. Let us take notice of what we see here, for our help for time to come. This woman escaped one judgment, for she fell not by the destruction of Sodom; yet she was destroyed by another; as we see, she is turned into a pillar of salt.

Hope. True; and she may be to us both caution and example; caution that we should shun her sin; or a sign of what judgment will overtake such as will not be prevented by this caution. So Korah, Dathan, and Abiram, with the two hundred and fifty men that perished in their sins, did also become a sign or example to beware. But above all, I muse at one thing, to wit, how Demas and his fellows can stand so confidently yonder to look for that treasure, which this woman, but for looking behind her after (for we read not that she stept one foot out of the way), was turned into a pillar of salt; especially since the judgment which overtook her did make her an example within sight of where

<sup>9 &</sup>quot;O my God take me not away in the midst of my days!"-Psalm, cii., 24.

they are; for they cannot choose but see her, did they but lift up their eyes.

Chr. It is a thing to be wondered at, and it argueth that their hearts are grown desperate in the case; and I cannot tell who to compare them too so fitly, as to them that pick pockets in the presence of the judge, or that will cut purses under the gallows. It is said of the men of Sodom, that "they were sinners exceedingly," because they were "sinners before the Lord," that is, in his eyesight, and notwithstanding the kindnesses he had showed them; for the land of Sodom was now like the garden of Eden heretofore. This provoked him the more to jealousy, and made their plague as hot as the fire of the Lord out of heaven could make it. And it is most rationally to be concluded, that such, even such as these are, that shall sin in the sight, yea, and that too in despite of such examples, that are set continually before them to caution them to the contrary, must be partakers of the severest judgments.

Hope. Doubtless thou hast said the truth; but what a mercy is it, that neither thou, but especially I, am not made myself this example! This ministereth to us occasion to praise God, to fear before him, and always to remember Lot's wife.

I saw then that they went on their way to a pleasant river, which David the king called "the river of God;" but John, "the river of the water of life." Now their way lay just upon the banks of this river. Here therefore Christian and his companion walked with great delight; they drank also of the water of the river, which was pleasant and enlivening to their weary spirits: besides, on the banks of this river, on either side, were green trees, for all manner of fruit; and the leaves they eat to prevent surfeits and other diseases that are incident to those that heat their blood by travels. On either side of the river was also a meadow, curiously beautified with lilies; and it was green all the year long. In this meadow they lay down and slept; for here they might lie down safely.

<sup>&</sup>quot;Gold is tried in the fire and acceptable men in the furnace of adversity. Believe in him, and he will help thee: order thy way aright and trust in him. Ye that fear the Lord wait for his mercy."—Ecclesiasticus, ii., 5, 6, 7.

<sup>&</sup>quot;"Brethren, let us encourage one another. 'Come, let us go up to the house of the Lord; his dwelling is in Salem, his palace is upon Mount Zion.' Why should not we go on as merrily in the path of wisdom as the wicked in the road to hell."—Janeway's Heaven upon Earth.

When they awoke, they gathered again of the fruit of the trees, and drank again of the water of the river, and then lay down again to sleep. Thus they did several days and nights. Then they sang,—

Behold ye, how these crystals streams do glide (To comfort pilgrims) by the highway side! The meadows green, besides their fragrant smell, Yield dainties for them! and he that can tell What pleasant fruit, yea, leaves these trees do yield, Will soon sell all, that he may buy this field.

So when they were disposed to go on, (for they were not as yet at their journey's end), they eat and drank and departed.

Now I beheld in my dream, that they had not journeyed far, but the river and the way for a time parted, at which they were not a little sorry; yet they durst not go out of the way. Now the way from the river was rough, and their feet tender by reason of their travels; so the souls of the pilgrims were much discouraged because of the way; wherefore, still as they went on, they wished for a better way. Now a little before them, there was on the left hand of the road a meadow, and a stile to go over into it, and that meadow is called By-path Meadow. Then said Christian to his fellow, If this meadow lieth along by our way-side, let us go over into it. Then he went to the stile to see, and behold a path lay along by the way on the other side of the fence. It is according to my wish, said Christian; here is the easiest going: come, good Hopeful, and let us go out over.

Hope. But how if this path should lead us out of the way?

Chr. That is not likely, said the other: look, doth it not go along by the way side? So Hopeful, being persuaded by his fellow, went after him over the stile. When they were gone over, and were got into the path, they found it very easy for their feet; and withal, they looking before them, espied a man walking as they did (and his name was Vain-confidence); so they called after him, and asked him whither that way led? He said, to the celestial gate. Look, said Christian, did not I tell you so? By this you may see we are right; so they followed, and he went before them. But behold the night came on, and it grew very dark; so that they that were behind lost the sight of him that went before.

He therefore that went before (Vain-confidence by name), not seeing the way before him, fell into a deep pit, which was on purpose there made by the prince of these grounds, to catch vainglorious fools withal, and was dashed to pieces with his fall.

Now Christian and his fellow heard him fall. So they called to know the matter, but there was none to answer, only they heard a groaning. Then said Hopeful, Where are we now? Then was his fellow silent, as mistrusting that he had led him out of the way; and now it began to rain, and thunder and lighten, in a most dreadful manner; and the waters rose amain.

Then Hopeful groaned in himself, saying, Oh, that I had kept on my way!

 $\mathit{Chr}.$  Who would have thought that this path should have led us out of the way?

Hope. I was afraid of it at the very first; and therefore gave you that gentle caution. J would have spoke plainer, but that you are older than I.

Chr. Good brother, be not offended, I am sorry I have brought thee out of the way, and that I have put thee into such imminent danger; pray, my brother, forgive me; I did not do it of an evil intent.

Hope. Be comforted, my brother, for I forgive thee, and believe too, that this shall be for our good.

Chr. I am glad I have met with a merciful brother. But we must not stand thus; let us try to go back again.

Hope. But, good brother, let me go before.

Chr. No, if you please, let me go first; that if there be any danger, I may be first therein; because by my means we are both gone out of the way.

Hope. No, said Hopeful, you shall not go first; for your mind being troubled, may lead you out of the way again. Then, for their encouragement, they heard the voice of one, saying, "Let thine heart be towards the highway; even the way that thou wentest, turn again." But by this time the waters were greatly risen, by reason of which the way of going back was very dangerous. (Then I thought that it is easier going out of the way when we are in, than going in when we are out.) Yet they

t "In vain we boast perfection here While sin defiles our frame; And sinks our virtues down so far They scarce deserve a name."—Watts. adventured to go back, but it was so dark, and the flood was so high, that in their going back they had like to have been drowned nine or ten times.

Neither could they, with all the skill they had, get again to the stile that night; wherefore, at last, lighting under a little shelter, they sat down there until the daybreak; but being weary, they fell asleep. Now there was not far from the place where they lay, a castle, called Doubting-Castle, the owner whereof was Giant Despair, and it was in his grounds they now were sleeping; wherefore he getting up in the morning early, and walking up and down in his fields, caught Christian and Hopeful asleep in his grounds. Then with a grim and surly voice, he bid them awake, and asked them from whence they were, and what they did in his grounds? They told him they were pilgrims, and that they had lost their way. Then said the giant, You have this night trespassed on me by trampling in and lying on my ground, and therefore you must go along with me. So they were forced to go, because he was stronger than they. They also had but little to say, for they knew themselves in a fault. The giant therefore drove them before him, and put them into his castle, in a very dark dungeon, nasty and stinking to the spirits of these two men. Here then they lay from Wednesday morning until Saturday night, without one bit of bread, or drop of drink, or light, or any to ask how they did: they were therefore here in evil case, and were far from friends and acquaintance. Now, in this place, Christian had double sorrow, because it was through his unadvised haste that they were brought into this distress.

Now Giant Despair had a wife, and her name was Diffidence: so when he was gone to bed, he told his wife what he had done, to wit, that he had taken a couple of prisoners, and east them into a dungeon, for trespassing on his grounds. Then he asked her also what he had best to do further to them? So she asked him what they were, whence they came.

<sup>&</sup>quot; At one period the author had wandered alone to the grounds of Giant Despair in his own person. He tells, "Doubt did come with strength upon me, But how if the day of grace should be past and gone? How if you have overstood the time of mercy? Now I remember that one day, as I was walking in the country, I was much in the thought of this 'But how if the day of grace is past?' and to aggravate my trouble, the tempter presented to my mind those good people of Bedford and suggested this unto me, that these being converted already, they were all that God would save in those parts, and that I came too late."—Grace Abounding.

and whither they were bound? and he told her. Then she counselled him, that when he arose in the morning, he should beat them without mercy: so when he arose, he getteth him a grievous crab-tree cudgel, and goes down into the dungeon to them, and there first falls to rating of them as if they were dogs, although they never gave him a word of distaste; then he falls upon them, and beats them fearfully, in such sort that they were not able to help themselves, or to turn themselves upon the floor. This done, he withdraws, and leaves them there to condole their misery, and to mourn under their distress: so all that day they spent their time in nothing but sighs and bitter lamentations. The next night she talked with her husband about them further; and understanding that they were yet alive, did advise him to counsel them to make away with themselves: so when morning was come, he goes to them in a surly manner as before, and perceiving them to be very sore with the stripes that he had given them the day before, he told them, that since they were never like to come out of that place, their only way would be forthwith to make an end of themselves, either with knife, halter, or poison; for why, said he, should you choose life, seeing it is attended with so much bitterness. But they desired him to let them go: with that he looked very ugly upon them, and rushing to them, had doubtless made an end of them himself, but that he fell into one of his fits, (for he sometimes in sunshiny weather fell into fits) and lost for a time the use of his hand; wherefore he withdrew, and left them as before, to consider what to do. Then did the prisoners consider among themselves, whether it was best to take his counsel or no; and thus they began to discourse.

Chr. Brother, said Christian, what shall we do? The life that we now live is miserable! For my part, I know not whether it is best to live thus, or to die out of hand. "My soul chooseth strangling rather than life," and the grave is more easy for me than this dungeon! Shall we be ruled by the giant?

Hope. Indeed our present condition is dreadful, and death would be far

'The fits to which Giant Despair is subject in sunshiny weather, are those gleams of
hope which the anxious Christian gets when, assured of mercy from a gracious parent, he can
sing—

<sup>&</sup>quot;Wait, my soul, upon the Lord,
To his gracious promise flee;
Isaying hold upon his word,
As thy days thy strength shall be.'"

more welcome to me than thus for ever to abide: but yet let us consider, the Lord of the country to which we are going, hath said, Thou shalt do no murder, no not to another man's person: much more then are we forbidden to take his counsel, to kill ourselves. Besides, he that kills another, can but commit murder upon his body; but for one to kill himself, is to kill body and soul at once. And moreover, my brother, thou talkest of ease in the grave; but hast thou forgotten the hell, whither for certain the murderers go? For no murderer hath eternal life, &c. And let us consider again, that all the law is not in the hand of Giant Despair; others, so far as I can understand, have been taken by him as well as we, and yet have escaped out of his hands. Who knows but that God, who made the world, may cause that Giant Despair may die, or that, in some time or other, he may forget to lock us in; " or that he may in a short time have another of his fits before us, and may lose the use of his limbs? And if ever that should come to pass again, for my part I am resolved to pluck up the heart of a man, and to try my utmost to get from under his hand. I was a fool that I did not try to do it before; but, however, my brother, let us be patient, and endure awhile; the time may come that may give us a happy release; but let us not be our own murderers With these words Hopeful at present did moderate the mind of his brother; so they continued together (in the dark) that day in their sad and doleful condition.

Well, towards evening the giant goes down into the dungeon again, to see if his prisoners had taken his counsel; but when he came there, he found them alive; and truly alive was all; for now, what for want of bread and water, and by reason of the wounds they received when he beat them, they could do little but breathe. But I say he found them alive; at which he fell into a grievous rage, and told them, That seeing they had disobeyed his counsel, it should be worse with them than if they had never been born.

At this they trembled greatly, and I think that Christian fell into a swoon; but coming a little to himself again, they renewed their discourse about the giant's counsel, and whether yet they had best take it or no. Now Christian again seemed to be for doing it; but Hopeful made his second reply as followeth:

<sup>&</sup>quot; "The Lord upholdeth all that fall, and raiseth up all that be bowed down."—Psalm, exlv.

Hope. My brother, said he, rememberest thou not how valiant thou hast been heretofore? Apollyon could not crush thee, nor could all that thou didst hear or see, or feel, in the Valley of the Shadow of Death; what hardship, terror, and amazement hast thou already gone through, and art thou now nothing but fear? Thou seest I am in the dungeon with thee, a far weaker man by nature than thou art; also this giant has wounded me as wel as thee, and hath also cut off the bread and water from my mouth, and with thee I mourn without the light. But let us exercise a little more patience. Remember how thou playedst the man at Vanity Fair, and was neither afraid of the chain nor cage, nor yet of bloody death; wherefore let us (at least to avoid the shame that becomes not a christian to be found in) bear up with patience as well as we can.\*

Now night being come again, and the giant and his wife being in bed, she asked him concerning the prisoners, and if they had taken his counsel? To which he replied, They are sturdy rogues; they choose rather to bear all hardships, than to make away with themselves. Then, said she, take them into the castle-yard to-morrow, and show them the skulls and bones of those that thou hast already dispatched, and make them believe, ere a week comes to an end, thou wilt also tear them in pieces, as thou hast done their fellows before them.

So when the morning was come, the giant goes to them again, and takes them into the castle-yard, and shows them as his wife had bidden him. These, said he, were once pilgrims, as you are, and they trespassed on my grounds as you have done; and when I thought fit, I tore them in pieces; and so within ten days I will do you; go, get you down to your den again: and with that he beat them all the way thither. They lay therefore all the day of Saturday in lamentable case, as before. Now when night was come, and when Mrs. Diffidence and her husband the giant were got to bed, they began to renew their discourse of their prisoners; and withal the old giant wondered, that he could neither by his blows nor counsel bring them to an end. And with that his wife replied, I fear, said she, they live in hopes that some will come to relieve them, or that they have picklocks about them, by the means of which they hope to escape. And sayest thou so, my dear, said the giant? I will therefore search them in the morning.

<sup>\* &</sup>quot;' Truly God is good.' Though sometimes he may hide his face for a while, yet he doth that in faithfulness and love; there is kindness in his very securges."—Janeway.

Well, on Saturday, about midnight, they began to pray, and continued in prayer till almost break of day. $^{7}$ 

Now a little before it was day, good Christian, as one half amazed, brake out in this passionate speech: What a fool, quoth he, am I, thus to live in a stinking dungeon, when I may as well walk at liberty. I have a key in my bosom, called *Promise*, that will (I am persuaded) open any lock in Doubting-Castle. Then, said Hopeful, that is good news, good brother: pluck it out of thy bosom, and try.

Then Christian pulled it out of his bosom, and began to try at the dungeon door, whose bolt (as he turned the key) gave back, and the door flew open with ease; and Christian and Hopeful both came out. Then he went to the outward door that leads into the castle-yard, and with his key opened that door also. After, he went to the iron gate, for that must be opened too; but that lock went very hard; yet the key did open it; then they thrust open the gate to make their escape with speed; but that gate, as it opened, made such a cracking, that it waked Giant Despair, who hastily rising to pursue his prisoners, felt his limbs to fail, for his fits took him again, so that he could by no means go after them. Then they went on, and came to the king's highway, and so were safe, because they were out of his jurisdiction.

Now, when they were gone over the stile, they began to contrive with themselves what they should do at that stile, to prevent those that should come after from falling into the hands of Giant Despair. So they consented to erect there a pillar, and to engrave upon the side thereof this sentence: "Over this stile is the way to Doubting Castle, which is kept by Giant Despair, who despiseth the King of the celestial country, and

<sup>7</sup> Some of the Puritans in the time of our author were thought to call irreveretly on the Almighty for any object they especially desired. John Howe, who was one of Cromwell's chaplains, found that an opinion prevailed at "court" that "the particular thing asked in prayer by the people of God would be granted, whatever it might be." The chaplain was apprehensive to what this opinion, if persisted in, might lead, and felt himself bound to preach against it before the Protector. The discourse was "on a particular faith in prayer." After the service a "person of distinction" went to him, and intimated to him that he had irrevocably lost his highness's favour. Howe replied that he had discharged what "he had considered a duty, and could trust the issue with God." It certainly was an occurrence likely to test Cromwell's patience. But it was taken better than was expected, and better probably than it would have been from any other man. Howe said, "that Cromwell evidently felt the sermon, was cooler in his carriage to him than before, and sometimes seemed as if he would have spoken to him on the subject; but never did,"—Life of John Howe.

seeks to destroy his holy pilgrims." Many therefore that followed after read what was written, and escaped the danger. This done, they sang as follows:

Out of the way we went, and then we found What 'twas to tread upon forbidden ground. And let them that come after have a care, Lest they for trespassing, his pris'ners are, Whose Castle's Doubting, and whose name's Despair.

They went then till they came to the Delectable Mountains; which mountains belong to the Lord of that hill of which we have spoken before.

So they went up to the mountains, to behold the gardens and orchards, the vineyards and fountains of water, where also they drank and washed themselves, and did freely eat of the vineyards. Now there were on the tops of those mountains shepherds feeding their flocks, and they stood by the highway-side. The pilgrims therefore went to them, and leaning upon their stares (as is common with weary pilgrims, when they stand to talk with any oy the way), they asked, Whose Delectable Mountains are these? and whose be the sheep that feed upon them?

Shep. These mountains are Emmanuel's land, and they are within sight of his city; and the sheep also are his, and he laid down his life for them.

Chr. Is this the way to the celestial city?

Shep. You are just in the way.

Chr. How far is it thither?

Shep. Too far for any but those that shall get thither indeed.

Chr. Is the way safe or dangerous?

Shep. Safe for those for whom it is to be safe, "but transgressors shall fall therein."

Chr. Is there in this place any relief for pilgrims that are weary and raint in the way?

Shep. The Lord of these mountains hath given us a charge not to be forgetful to entertain strangers; therefore the good of the place is before you.

I saw also in my dream, that when the shepherds perceived that they were wayfaring men, they also put questions to them, (to which they made answer as in other places) as, Whence came you? And how got you into the way? And by what means have you so persevered therein?

<sup>&</sup>quot; "He was sent to the lost sheep of Israel; he came to them as his own."

For but few of them that begin to come hither do show their face on these mountains. But when the shepherds heard their answers, being pleased therewith, they looked very lovingly upon them, and said, Welcome to the Delectable Mountains.

The shepherds, I say, whose names were, Knowledge, Experience, Watchful, and Sincere, took them by the hand, and had them to their tents, and made them partake of what was ready at present. They said, moreover, We would that you should stay here awhile, to be acquainted with us, and yet more, to solace yourselves with the good of the Delectable Mountains. They then told them that they were content to stay: so they went to their rest that night, because it was very late.

Then I saw in my dream, that in the morning the shepherds called up Christian and Hopeful to walk with them upon the mountains. So they went forth with them, and walked awhile, having a pleasant prospect on every side. Then said the shepherds one to another, Shall we show these pilgrims some wonders? So when they had concluded to do it, they had first to the top of an hill, called Error, which was very steep on the farthest side, and bade them look down to the bottom. So Christian and Hopeful looked down, and saw at the bottom several men dashed all to pieces by a fall that they had from the top. Then said Christian, What meaneth this? The shepherds answered, Have you not heard of them that were made to err by hearkening to Hymeneus and Phyletus, as concerning the faith of the resurrection of the body? They answered, Yes Then said the shepherds, Those that you see dashed in pieces at the bottom of this mountain are they; and they have continued to this day unburied (as you see), for an example for others to take heed how they clamber too high, or how they come too near to the brink of this mountain.

Then I saw that they had them to the top of another mountain, and the name of that is Caution, and bid them look afar off: which when they did, they perceived, as they thought, several men walking up and down among the tombs that were there. And they perceived that the men were blind, because they stumbled sometimes upon the tombs, and because they could not get out from among them. Then said Christian, What means this; The shepherds then answered, Did you not see a little below these mountains a stile that led into a meadow, on the left hand of this way; They answered, Yes. Then said the shepherds, From that stile is

there goes a path, and leads directly to Doubting-Castle, which is kept by Giant Despair; and these men (pointing to them among the tombs) came once on a pilgrimage, as you do now, even till they came to that same stile; and because the right way was rough in that place, they chose to go out of it into that meadow, and there were taken by Giant Despair, and cast into Doubting-Castle; where, after they had awhile been kept in the dungeon, he at last did put out their eyes, and led them among those tombs, where he has left them to wander till this very day, that the saying of the wise man might be fulfilled, "He that wandereth out of the way of understanding, shall remain in the congregation of the dead." Then Christian and Hopeful looked upon one another, with tears gushing out but yet said nothing to the shepherds.

Then I saw in my dream, that the shepherds had them to another place in a bottom, where was a door in the side of an hill; and they opened the door, and bid them look in. They looked in therefore, and saw that within it was very dark and smoky; they also thought that they heard there a rumbling noise, as of fire, and a cry of some tormented, and that they smelt the scent of brimstone. Then said Christian, What means this? The shepherds told them, This is a bye-way to hell, a way that hypocrites go in at; namely, such as sell their birthright, with Esau; such as sell their master, with Judas; such as blaspheme the gospel, with Alexander; and that lie and dissemble, with Ananias and Sapphira his wife.

Then said Hopeful to the shepherds, I perceive that these had on them, even every one, a show of pilgrimage, as we have now; had they not? Shep. Yes, and held it a long time too.

Hope. How far might they go on pilgrimage in their days, since they notwithstanding were thus miserably cast away?

Shep. Some farther, and some not so far as these mountains.

\*The true Christian is to avoid the gloomy paths which conduct to "the congregation of the dead;" should desire to say with David, "One thing have I desired of the Lord that will I seek after—that I may dwell in the house of the Lord all the days of my life; to behold the beauty of the Lord, and to inquire in his temple. For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me upon a rock." Psalm, xxvii.

b "Think, O my soul, devoutly think, How, with affrighted eyes, Thou saw'st the wide, extended deep. In all its horrors rise." Then said the pilgrims one to another. We have need to cry to the strong for strength.

Shep. Aye, and you will have need to use it, when you have it too.

By this time the pilgrims had a desire to go forwards, and the shepherds a desire they should; so they walked together towards the end of the mountains. Then said the shepherds one to another, Let us here show the pilgrims the gates to the celestial city, if they have skill to look through our perspective glass. The pilgrims then lovingly accepted the motion: so they had them to the top of an high hill, called Clear, and gave them the glass to look.

Then they tried to look; but the remembrance of the last thing that the shepherds had shown them, made their hand shake; by means of which impediment, they could not look steadily through the glass; yet they thought they saw something like the gate, and also some of the glory of the place. Then they went away, and sang,

> That by the shepherds secrets are reveal'd, Which from all other men are kept conceal'd; Come to the shepherds then, if you would see Things deep, things hid, and that mysterious be.

When they were about to depart, one of the shepherds gave them a note of the way. Another of them bid them beware of the Flatterer. The third bid them take heed that they sleep not upon the enchanted ground. And the fourth bid them God speed. So I awoke from my dream.

And I slept and dreamed again, and saw the same two pilgrims going down the mountains, along the highway towards the city. Now a little below these mountains, on the left hand, lieth the country of Conceit, from which country there comes into the way in which the pilgrims walked, a little crooked lane. Here therefore they met with a very brisk lad, that came out of that country, and his name was Ignorance. So Christian asked him from what parts he came, and whither he was going?

Ignor. Sir, I was born in the country that lieth off there. a little on the left hand, and am going to the celestial city.

Chr. But how do you think to get in at the gate? for you may find some difficulty there.

Ignor. As other good people do, said he.

Chr. But what have you to show at that gate, that the gate should be opened to you?

Ignor. I know my Lord's will, and have been a good liver; I pay every man his own; I pray, fast, pay tithes, and give alms, and have left my country for whither I am going.

Chr. But thou camest not in at the wicket gate that is at the head of this way; thou camest in hither through that same crooked lane; and therefore, I fear, however thou mayest think of thyself, when the reckoning day shall come, thou wilt have laid to thy charge, that thou art a thief and a robber, instead of getting admittance into the city.

Ignor. Gentlemen, ye be utter strangers to me, I know you not; be content to follow the religion of your country, and I will follow the religion of mine. I hope all will be well. And as for the gate that you talk of, all the world knows that that is a great way off our country; I cannot think that any men in all our parts do so much as know the way to it; nor need they matter whether they do or no, since we have, as you see, a fine pleasant green lane, that comes down from our country the next way into it.

When Christian saw that the man was wise in his own conceit, he said to Hopeful, whisperingly, There is more hopes of a fool than of him. And said moreover, "When he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool." What, shall we talk further with him, or outgo him at present, and so leave him to think of what he hath heard already, and then stop again for him afterwards, and see if by degrees we can do any good of him? Then said Hopeful,

Let Ignorance a little while now muse,
On what is said, and let him not refuse
Good counsel to embrace, lest he remain
Still ignorant of what's the chiefest gain.
God saith, Those that no understanding have,
(Although he made them.) them he will not save.

'The happiness of Ignorance, christian experience proves, is anything but enviable. Bunyan's contemporary, "Howe, had been daily familiar with what could dazzle and delight in courtly wealth, splendour, and influence. Thousands would have envied him his place, as domestic chaplain to his Highness the Lord Protector of the Commonwealth of England. But, failing in doing the services he aimed at, to God's truth and men's souls, the palace at Whitehall was no longer to be endured. Let him go where he could hear the cries of minds awakened, distressed, anxious to be set right for eternity, and there he was at home. 'I have devoted myself,' said he, 'to serve God in the work of his ministry; and how can I want the pleasure of nearing their cryings and complaints who have come to me under convictions.'"—Life of John Howe.

Hope. He further added, It is not good, I think, to say to him all at once; let us pass him by, if you will, and talk to him anon, even as he is able to bear it.

So they both went on, and Ignorance he came after. Now, when they had passed him a little way, they entered into a very dark lane, where they met a man whom seven devils had bound with seven strong cords, and were carrying of him back to the door that they saw on the side of the hill. Now good Christian began to tremble, and so did Hopeful his companion: yet, as the devils led away the man, Christian looked to see if he knew him; and he thought it might be one Turnaway, that dwelt in the town of Apostacy. But he did not perfectly see his face; for he did hang his head like a thief that is found. But being gone past, Hopeful looked after him, and espied on his back a paper, with this inscription, "Wanton professor and damnable apostate." Then said Christian to his fellow, Now I call to remembrance that which was told me, of a thing that happened to a good man hereabout. The name of the man was Little-Faith, but a good man, and he dwelt in the town of Sincere. The thing was this. At the entering in at this passage, there comes down from Broadway-gate, a lane called Dead-man's-lane, so called because of the murders that are commonly done there; and this Little-Faith going on pilgrimage, as we do now, chanced to sit down there, and slept. Now there happened at that time to come down the lane from Broadway-gate, three sturdy rogues, and their names were Faint-heart, Mistrust, and Guilt (three brothers); and they espying Little-Faith, where he was, came galloping up with speed. Now the good man was just awakened from his sleep, and was getting up to go on his journey; so they came up all to him, and, with threatening language, bid him stand. At this Little-Faith looked as white as a clout, and had neither power to fight nor fly. Then said Faint-heart, Deliver thy purse; but he making no haste to do it (for he was loth to lose his money), Mistrust ran up to him, and thrusting his hand into his pocket, pulled out thence a bag of silver. Then he cried out, Thieves! thieves! With that, Guilt, with a great club that was in his hand, struck Little-

d Bunyan here approaches the awful imagery of Milton-

<sup>&</sup>quot;—— Through many a dark and dreary vale
They passed, and many a region dolorous;
Oer many a frozen, many a farry Alp,
Rocks, caves, lakes, fens, bogs, dens, and shades of death
A university of death, which God, by curse,
Created ovil, for evil only god"."—Paradise Lost,

Faith on the head, and with that blow felled him flat to the ground, where he lay bleeding as one that would bleed to death. All this while the thieves stood by. But at last, the hearing that some were upon the road, and fearing lest it should be one Great-Grace, that dwells in the city of Good-Confidence, they betook themselves to their heels, and left this good man to shift for himself. Now, after a while, Little-Faith came to himself, and getting up, made shift to scrabble on his way. This was the story.

Hope. But did they take from him all that ever he had?

Chr. No: the place where his jewels were they never ransacked; so those he kep<sup>+</sup> still. But, as I was told, the good man was much afflicted for his loss; for the thieves got most of his spending-money. That which they got not (as I said) were jewels; also he had a little odd money left, but scarce enough to bring him to his journey's end; nay (if I was not misinformed), he was forced to beg as he went, to keep himself alive (for his jewels he might not sell); but beg, and do what he could, he went (as we say) with many a hungry belly, the most part of the rest of the way.

Hope. But is it not a wonder they got not from him his certificate, by which he was to receive his admittance at the celestial gate?

Chr. It is a wonder; but they got not that, though they missed it not through any good cunning of his; for he being dismayed with their coming upon him, had neither power nor skill to hide any thing; so it was more by good providence than by his endeavour that they missed of that good thing.

Hope. But it must needs be a comfort to him, that they got not his iewels from him?

Chr. It might have been great comfort to him, had he used it as he should: but they that told me the story, said, that he made but little use of it all the rest of the way, and that because of the dismay that he had in the taking away his money; indeed, he forgot it a great part of the rest of his journey; and besides, when at any time it came into his mind, and he began to be comforted therewith, then would fresh thoughts of his loss come again upon him, and those thoughts would swallow up all.

Hope. Alas, poor man! This could not but be a great grief unto him.

Chr. Grief! aye, a grief indeed! Would it not have been so to any of us, had we been used as he, to be robbed and wounded too, and that in a strange place, as he was? It is a wonder he did not die with

grief, poor heart! I was told that he scattered almost all the rest of the way with nothing but doleful and bitter complaints; telling also to all that overtook him in the way as he went, where he was robbed, and how; who they were that did it; and what he lost; how he was wounded, and that he hardly escaped with his life.

Hope. But it is a wonder that his necessity did not put him upon selling or pawning some of his jewels, that he might have wherewithal to relieve himself in his journey.

Chr. Thou talkest like one upon whose head is the shell to this very day. For what should he pawn them? or to whom should he sell them? In all that country where he was robbed, his jewels were not accounted of; nor did he want that relief which could from thence be administered to him. Besides, had his jewels been missing at the gate of the celestial city, he had (and that he knew well enough) been excluded from an inheritance there; and that would have been worse to him than the appearance and villainy of ten thousand thieves.

Hope. Why art thou so tart, my brother? Esau sold his birthright, and that for a mess of pottage, and that birthright was his greatest jewel; and if he, why might not Little-Faith do so too?

Chr. Esau did sell his birthright indeed, and so do many besides, and by so doing, exclude themselves from the chief blessing, as also that caitiff did: but you must put a difference between Esau and Little-Faith, and also betwixt their estates. Esau's birthright was typical; but Little-Faith's jewels were not so. Esau's belly was his god; but Little-Faith's belly was not so. Esau's want lay in his fleshly appetite; Little-Faith's did not so. Besides, Esau could see no further than to the fulfilling of his lusts, "For I am at the point to die," saith he, "and what good will this birthright do me?" But Little-Faith, though it was his lot to have but a little faith, was by his little faith kept from such extravagancies, and made to see and prize his jewels more, than to sell them as Esau did his birthright. You read not anywhere that Esau had faith, no not so

<sup>• &</sup>quot;We implore thee, as did Solomon, that ours may be the possession of a wise and pure heart. Superfluities, wealth, worldly distinctions, or other temporal advantages, we ask not; thor seest how far these may be suitable for us, and thy goodness will bestow what is really for our advantage. To our prayer, O God, we entreat thy special attention, that thy grace for rigixeness of sins may be ours, with peace of mind, a satisfied bosom, and an earnest love for truth and goodness. These blessings we implore thee to grant, for all else are comparatively indifferent."—Family Devotions

much as a little; therefore no marvel if, where the flesh only bears sway, (as it will in that man where no faith is to resist) if he sells his birthright, and his soul and all, and that to the devil of hell; for it is with such as it is with the ass, "who in her occasions cannot be turned away." When their minds are set upon their lusts, they will have them, whatever they cost; but Little-Faith was of another temper; his mind was on things divine: his livelihood was upon things that were spiritual and from above: and therefore, to what end should he that is of such a temper sell his jewels (had there been any that would have bought them), to fill his mind with empty things? Will a man give a penny to fill his belly with hay? or can you persuade the turtle dove to live upon carrion like the crow? Though faithless ones can, for carnal lusts, pawn, or mortgage, or sell what they have, and themselves outright to boot, yet they that have faith, saving faith, though but a little of it, cannot do so.' Here, therefore, my brother, is thy mistake.

Hope. I acknowledge it; but yet your severe reflection had almost made me angry.

Chr. Why, I did but compare thee to some of the birds that are of the brisker sort, who will run to and fro in untrodden paths with the shell upon their heads; but pass by that, and consider the matter under debate, and all shall be well betwixt thee and me.

Hope. But, Christian, these three fellows, I am persuaded in my heart, are but a company of cowards: would they have run else, think you, as they did, at the noise of one that was coming on the road? Why did not Little-Faith pluck up a greater heart? He might, methinks, have stood one brush with them, and have yielded when there had been no remedy.

Chr. That they are cowards, many have said, but few have found it so in the time of trial. As for a great heart, Little-Faith had none; and I perceive by thee, my brother, hadst thou been the man concerned, thou

f "Faith adds new charms to earthly bliss And saves me from its snares; Its aid in every duty brings, And softens all my cares; Extinguishes the thirst of sin, And lights the sacred fire Of love to God and heavenly things, And feeds the pure desire." art but for a brush, and then to yield. And verily, since this is the height of thy stomach, now they are at a distance from us, should they appear to thee, as they did to him, they might put thee to second thoughts.

But consider again, they are but journeymen thieves; they serve under the king of the bottomless pit; who, if need be, will come into their aid himself, and his voice is "as the roaring of a lion." I myself have been engaged as this Little-Faith was, and I found it a terrible thing. These three villains set upon me, and I beginning like a christian to resist, they gave but a call, and in came their master. I would (as the saying is) have given my life for a penny; but that, as God would have it, I was clothed with armour of proof. Aye, and yet, though I was so harnessed, I found it hard work to quit myself like a man; no man can tell what in that combat attends us, but he that hath been in the battle himself.

Hope. Well, but they ran, you see, when they did but suppose that one Great-Grace was in the way.

Chr. True, they have often fled, both they and their master, when Great-Grace hath but appeared; and no marvel, for he is the king's champion; but I trow you will put some difference betwixt Little-Faith and the King's champion. All the King's subjects are not his champions, nor can they, when tried, do such feats of war as he. Is it meet to think, that a little child should handle Goliah as David did? or that there should be the strength of an ox in a wren? Some are strong, some are weak; some have great faith, some have little; this man was one of the weak, and therefore he went to the wall.

Hope. I would it had been Great-Grace, for their sakes.

Chr. If it had been he, he might have had his hands full; for I must tell you, that though Great-Grace is excellent good at his weapons, and has and can, so long as he keeps them at the sword's point, do well enough with them; yet if they get within him, even Faint-heart, Mistrust, or the other, it will go hard but they will throw up his heels. And when a man is down, you know, what can he do?

Whoso looks well upon Great-Grace's face, shall see those scars and cuts there, that shall easily give demonstration of what I say. Yea, once I heard that he should say, (and that when he was in the combat), We despaired even of life. How did these sturdy rogues and their fellows make David groan, mourn, and roar? Yea, Haman and Hezekiah too

though champions in their day, were forced to bestir them, when by these assaulted; and yet, notwithstanding, they had their coats soundly brushed by them. Peter, upon a time, would go try what he could do; but though some do say of him, that he is the prince of the apostles, they handled him so, that they made him at last afraid of a sorry girl.

Besides, their king is at their whistle; he is never out of hearing; and if at any time they be put to the worst, he, if possible, comes in to help them; and of him it is said, "The sword of him that layeth at him cannot hold; the spear, the dart, nor the habergeon; he esteemeth iron as straw, and brass as rotten wood. The arrow cannot make him fly; slingstones are turned with him into stubble; darts are counted as stubble; he laugheth at the shaking of a spear." What can a man do in this case? It is true, if a man could at every turn have Job's horse, and had skill and courage to ride him, he might do notable things; "for his neck is clothed with thunder; he will not be afraid of the grasshopper; the glory of his nostrils is terrible; he paweth in the valley, rejoiceth in his strength, and goeth forth to meet the armed men. He mocketh at fear, and is not affrighted; neither turneth back from the sword. The quiver rattleth against him, the glittering spear, and the shield. He swalloweth the ground with fierceness and rage; neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha! ha! and he smelleth the battle afar off, the thundering of the captains, and the shoutings."

But for such footmen as thee and I are, let us never desire to meet with an enemy, nor vaunt as if we could do better, when we hear of others that they have been foiled, nor be tickled at the thoughts of our own manhood; for such commonly come by the worst when tried. Witness Peter, of whom I made mention before, he would swagger, aye he would; he would, as his vain mind prompted him to say, do better; and stand more for his master than all men; but who so foiled and run down by these villains as he?

When therefore we hear that such robberies are done on the King's highway, two things become us to do: 1. To go out harnessed, and to be sure to take a shield with us; for it was for want of that, that he that laid so lustily at Leviathan could not make him yield; and indeed, if that be wanting, he fears us not at all. Therefore, he that had skill, hath

said, "Above all, take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

- 2. It is good also that we desire of the king a convoy; yea, that he will go with us himself.<sup>6</sup> This made David rejoice when in the Valley of the Shadow of Death; and Moses was rather for dying where he stood, than to go one step without his God. O! my brother, if he will but go along with us, what need we be afraid of ten thousands that shall set themselves against us? but without him the proud helpers fall under the slain.
- I, for my part, have been in the fray before now; and though (through the goodness of him that is best) I am, as you see, alive, yet I cannot boast of my manhood. Glad shall I be, if I meet with no more such brunts; though I fear we are not got beyond all danger. However, since the lion and the bear have not as yet devoured me, I hope God will also deliver us from the next uncircumcised Philistine. Then sang Christian:

Poor Little-Faith! hast been among the thieves? Wast robb'd? Remember this, whoso believes, And get more faith; then shall you victors be Over ten thousand, else scarce over three.

So they went on, and Ignorance followed. They went then till they came at a place where they saw a way put itself into their way, and seemed withal to lie as straight as the way which they should go; and here they knew not which of the two to take, for both seemed straight before them; therefore here they stood still to consider. And as they were thinking about the way, behold a man, black of flesh, but covered with a very light robe, came to them, and asked them why they stood there? They answered, They were going to the celestial city, but knew not which of these ways to take. Follow me, said the man, it is thither that I am going. So they followed him in the way that but now came into the road, which by degrees turned, and turned them so from the city that they desired to go to, that in a little time their faces were turned away from it; yet they followed him. But, by-and-by, before they were aware, he led them both

" One prayer I have—all prayers in one— When I am wholly thine; Thy will, my God, thy will be done, And let that will be mine."

<sup>&</sup>lt;sup>a</sup> The meck, anxious Christian, desiring that the king spoken of in the text should go with him as his convoy, must not fail to be a dutiful subject. His cry will be—

within the compass of a net, h in which they were both so entangled, that they knew not what to do; and with that the white robe fell off the black man's back: then they saw where they were. Wherefore there they lay crying some time, for they could not get themselves out.

Chr. Then said Christian to his fellow, Now do I see myself in an error. Did not the shepherds bid us beware of the Flatterers. As is the saying of the wise man, so we have found it this day: "A man that flattereth his neighbour, spreadeth a net for his feet."

Hope. They also gave us a note of directions about the way for our more certain finding thereof; but therein we have forgotten to read, and have not kept ourselves from the paths of the destroyer. Here David was wiser than we; for, saith he, "Concerning the works of men, by word of thy lips, I have kept me from the paths of the destroyer." Thus they lay bewailing themselves in the net. At last they espied a Shining One coming towards them with a whip of small cord in his hand. When he was come to the place where they were, he asked them whence they came, and what they did there? They told him, that they were poor pilgrims going to Zion, but were led out of their way by a black man clothed in white, who bid us, said they, follow him, for he was going thither too. Then said he with the whip, It is Flatterer, a fasle apostle, that hath transformed himself into an angel of light. So he rent the net, and let the men out. Then said he to them, Follow me, that I may set you in your way again. So he led them back to the way which they had left to follow the Flatterer. Then he asked them, saying, Where did you lie the last night? They said, With the shepherds upon the Delectable Mountains. He asked them then, If they had not a note of directions for the way? They answered, Yes. But did you, said he, when you were at a stand, pluck out and read your note? They answered, No. He asked them, Why? They said they forgot. He asked moreover, If the shepherds did not bid them beware of the Flatterer? They answered, Yes. But we did not imagine, said they, that this fine-spoken man had been he.

Then I saw in my dream, that he commanded them to lie down; which,

<sup>&</sup>lt;sup>b</sup> Men are easily persuaded to take that path which is agreeable, without making due inquiry whither it may lead. Such was the case with Hopeful and Christian here. The man with black flesh, though very thinly disguised, found it an easy thing to lead them out of their road. They would not have been drawn into his net if, like Paul, each had considered himself "a prisoner of the Lord," and admonished his fellow to "walk worthy of the vocation wherewith ye are called."

when they did, he chastised them sore, to teach them the good way wherein they should walk; and as he chastised them, he said, "As many as I love, I rebuke and chasten; be zealous, therefore, and repent." This done, he bid them go on in their way, and take good heed to the other directions of the shepherds. So they thanked him for all his kindness, and went softly along the right way, singing,

Come hither you that walk along the way, See how the pilgrims fare that go astray; They catched are in an entangled net, 'Cause they good counsel lightly did forget: The true they rescued were; but yet you see They're sourg'd to boot! let this your caution be,

Now, after awhile, they perceived afar off, one coming softly, and alone, all along the highway, to meet them. Then said Christian to his fellow, yonder is a man with his back towards Zion, and he is coming to meet us.

Hope. I see him; let us take heed to ourselves now, lest he should prove a flatterer also. So he drew nearer and nearer, and at last came up to them. His name was Atheist, and he asked them whither they were going?

Chr. We are going to Mount Zion.

Then Atheist fell into a very great laughter.

Chr. What is the meaning of your laughter?

Atheist. I laugh to see what ignorant persons you are, to take upon you so tedious a journey, and yet are like to have nothing but your travel for your pains.

1 To suffer rebuke and humiliation is among the signs that a penitent finds grace. For a time the chastising rod causes great suffering, but the uses of affliction are great. This is ably set forth in a Sermon by the Rev. G. S. Drew; "Of that illustrious company which the inspired Apostle beheld standing before the throne of God, it was asked," he tells us, "'Who are these which are arrayed in white robes, and whence came they?' The inquiry may be again made; and perchance, respecting some of us. The occupant of some other world, entering, hereafter, that scene of bliss, which we have happily attained, may repeat the question, in his desire to learn our origin and course, as he beholds us rejoicing amongst the most happy and honoured citizens of heaven. 'Who are these, whom I see so near the throne of God; whose countenances are so radiant with immortal joy; whose voices are lifted up in such rapturous tones? Who are these, and whence came they?' The reply will be the same. 'These are they who came out of great tribulation;' great tribulation, but it was well and wisely borne. By the grace of Him in whose society you see them now rejoicing, they turned it too, to good account. And now it is all over; for, in this world, there is 'no more death, neither sorrow, nor wailing, neither shall there be any more pain; for all these things,' with which those beings in their mortal state were so familiar, 'have for ever passed away.'"

Chr. Why, man! do you think we shall not be received?

Atheist. Received! There is no such place as you dream of in all this world.

Chr. But there is in the world to come.

Atheist. When I was at home in mine own country, I heard as you now affirm, and from that hearing went out to see, and have been seeking this city these twenty years, but find no more of it than I did the first day I set out.

Chr. We have both heard and believe that there is such a place to be found.

Atheist. Had not I, when at home, believed, I had not come thus far to seek; but finding none (and yet I should, had there been such a place to be found, for I have gone to seek it further than you), I am going back again, and will seek to refresh myself with the things that I then cast away, for hopes of that which I now see is not.

Chr. Then said Christian to Hopeful, his companion, Is it true which this man hath said?

Hope. Take heed, he is one of the Flatterers; remember what it hath' cost us once already for our hearkening to such kind of fellows. What! no Mount Zion? Did we not see from the Delectable Mountains the gate of the city? Also are we not now to walk by faith? Let us go on, said Hopeful, lest the man with the whip overtake us again.

You should have taught me that lesson, which I will round you in the ears withal; "Cease, my son, to hear the instruction that causeth to err from the words of knowledge:" I say, my brother, cease to hear him, and let us believe to the saving of the soul.

Chr. My brother, I did not put the question to thee, for that I doubted of the truth of your belief myself; but to prove thee, and to fetch from thee a fruit of the honesty of thy heart. As for this man, I know that he is blinded by the god of this world. Let thee and I go on, knowing that we have belief of the truth, and no lie is of the truth.

<sup>4</sup> The saving influence of the chastisement the Pilgrims had received is here exemplified. They are no longer to be led away by any pretended guide, but are to "walk by faith," that is, by faith in the God who created them, which, in the truly awakened Christian, can never fail.

<sup>&</sup>quot;The frame of nature shall decay,
Time's changes break her rusty chain;
Yea, heaven and earth shall pass away,

But faith's foundations firm remain "

Hope. Now I do rejoice in hope of the glory of God. So they turned away from the man; and he, laughing at them, went his way.

I saw then in my dream, that they went until they came into a certain country, whose air naturally tended to make one drowsy, if he came a stranger into it. And here Hopeful began to be very dull and heavy to sleep; wherefore he said unto Christian, I do now begin to grow so drowsy, that I can scarcely hold open mine eves; let us lie down here and take one nap.

Chr. By no means (said the other), lest sleeping we never awake more. Hope. Why, my brother? Sleep is sweet to the labouring man; we may be refreshed if we take a nap.

Chr. Do you not remember, that one of the shepherds bid us beware of the enchanted ground? He meant by that, that we should beware of sleeping; wherefore let us not sleep as others do, but let us watch and be sober.

Hope. I acknowledge myself in a fault; and had I been here alone, I had by sleeping run the danger of death. I see it is true that the wise man saith, "Two are better than one." Hitherto hath thy company been my mercy; and thou shalt have a good reward for thy labour.

Chr. Now then, said Christian, to prevent drowsiness in this place, let us fall into good discourse.

Hope. With all my heart, said the other.

Chr. Where shall we begin?

Hope. Where God began with us; but do you begin, if you please.

Chr. I will sing you first a song,-

When saints do sleepy grow, let them come hither, And hear how these two pilgrims talk together; Yea, let them learn of them in any wise, Thus to keep ope' their drowsy slumb'ring eyes, Saints' fellowship, if it be manag'd well, Keeps them awake, and that in spite of hell.

Chr. Then Christian began, and said, I will ask you a question. How came you to think at first of so doing as you do now?

Hope. Do you mean, how came  $\overline{I}$  at first to look after the good of my soul?

Chr. Yes, that is my meaning.

Hope. I continued a great while in the delight of those things which

were seen and sold at our fair; things which I believe now would have, had I continued in them still, drowned me in perdition and destruction.

Chr. What things were they?

Hope. All the treasures and riches of the world. Also I delighted much in rioting, revelling, drinking, swearing, lying, uncleanness, sabbathbreaking, and what not, that tended to destroy the soul. But I found at last, by hearing and considering of things that are divine, which indeed I heard of you, as also of beloved Faithful, that was put to death for his faith and good living, in Vanity Fair, "That the end of these things is death;" and that "for these things' sake, the wrath of God cometh upon the children of disobedience."

Chr. And did you presently fall under the power of this conviction?

Hope. No; I was not willing presently to know the evil of sin, nor the damnation that follows upon the commission of it; but endeavoured, when my mind at first began to be shaken with the word, to shut mine eyes against the light thereof.

Chr. But what was the cause of your carrying of it thus to the first workings of God's blessed Spirit upon you?

Hope. The causes were: 1. I was ignorant that this was the work of God upon me. I never thought that by awakenings for sin, God at first begins the conversion of a sinner. 2. Sin was yet very sweet to my flesh, and I was loth to leave it. 3. I could not tell how to part with mine old companions, their presence and actions were so desirable unto me.

4. The hours in which convictions were upon me were such troublesome and such heart-affrighting hours, that I could not bear, no not so much as the remembrance of them upon my heart.

Chr. Then, as it seems, sometimes you got rid of your trouble?

Hope. Yes, verily; but it would come into my mind again, and then I should be as bad, nay worse, than I was before.

Chr. Why, what was it that brought your sins to mind again?

Nope. Many things; as,

- 1. If I did but meet a good man in the streets; or,
- 2. If I have heard any read in the bible; or,
- 3. If mine head did begin to ache; or,
- 4. If I were told that some of my neighbours were sick; or,
- 5. If I heard the bell toll for some that were dead; or
- 6. If I thought of dying myself; or,

- 7. If I heard that sudden death happened to others:
- 8. But especially when I thought of myself, that I must quickly come to judgment.

 $\mathit{Chr}.$  And could you at any time, with ease, get off the guilt of sin when by any of these ways it came upon you?

Hope. No, not I; for then they got faster hold of conscience; and then, if I did but think of going back to sin, (though my mind was turned against it), it would be double torment to me.

Chr. And how did you then?

Hope. I thought I must endeavour to mend my life; for else, thought I, I am sure to be damned.<sup>1</sup>

Chr. And did you endeavour to mend?

Hope. Yes; and fled from, not only my sins, but sinful company too, and betook me to religious duties, as praying, reading, weeping for sin, speaking truth to my neighbours, &c. These things did I, with many others, too much here to relate.

Chr. And did you think yourself well then?

Hope. Yes, for awhile; but at the last my trouble came tumbling upon me again, and that over the neck of all my reformations.

Chr. How came that about, since you were now reformed?

Hope. There were several things brought it upon me, especially such sayings as these: "All our righteousnesses are as filthy rags. By the works of the law no man shall be justified. When ye have done all these things, say, We are unprofitable;" with many more such like. From whence I began to reason with myself thus; If all my righteousnesses are filthy rags; if by the deeds of the law no man can be justified; and if, when we have done all, we are unprofitable; then it is but folly to think of heaven by the law. I further thought thus: If a man runs a hundred pounds into the shopkeeper's debt, and after that shall pay for all that he

Such misgivings prove conscience to be awake, and encourage a hope that in time reflection will do its duty. In Bunyan's experience we meet with a reprobate so hardened that he could jest on the awful hereafter. Our author, when he had adopted serious habits, avoided his dissolute companions. One he mentions in particular, and says, "About a quarter of a year after I had left him I met him in a certain lane, and asked him how he did; he, after his old swearing mad way, answered he was well. 'But, Harry,' said I, 'why do you curse and swear thus? What will become of you if you die in this condition?' He answered me in a great chafe, 'What would the devil do for company if it were not for such as 1 am?'"—Grace Abounding.

shall fetch; yet if this old debt stands still in the book uncrossed, the shopkeeper may sue him for it, and cast him into prison, till he shall pay the debt.

Chr. Well, and how did you apply this to yourself?

Hope. Why I thought thus with myself: I have, by my sins, run a great way into God's book, and that my now reforming will not pay off that score: therefore I should think still, under all my present amendments, but how shall I be freed from that damnation that I brought myself in danger of by my former transgressions.

Chr. A very good application: but pray go on.

Hope. Another thing that hath troubled me ever since my late amendment is, that if I look narrowly into the best of what I do now. I still see sin, new sin, mixing itself with the best of what I do: so that now I am forced to conclude, that notwithstanding my former fond conceits of myself and duties, I have committed sin enough in one day to send me to hell, though my former life had been faultless.

Chr. And what did you do then?

Hope. Do! I could not tell what to do, until I brake my mind to Faithful: for he and I were well acquainted; and he told me, that unless I could obtain the righteousness of a man that never had sinned, neither mine own, nor all the righteousness of the world, could save me.

Chr. And did you think he spake true?

Hope. Had he told me so when I was pleased and satisfied with mine own amendments, I had called him fool for his pains; but now, since I see mine own infirmity, and the sin which cleaves to my best performance, I have been forced to be of his opinion.

Chr. But did you think, when at first he suggested it to you, that there was such a man to be found, of whom it might justly be said, that he never committed sin?

Hope. I must confess the words at first sounded strangely; but after a little more talk and company with him, I had full conviction about it.

Chr. And did you ask him what man this was, and how you must be justified by him?

Hope. Yes; and he told me it was the Lord Jesus, that dwelleth on the right hand of the Most High; and thus, said he, you must be justified by him, even by trusting to what he hath done by himself in the days of

his flesh, and suffered when he did hang on the tree. I asked him further, how that man's righteousness could be of that efficacy as to justify another before God? and he told me, He was the Mighty God, and did what he did, and died the death also, not for himself, but for me; to whom his doings, and the worthiness of them, should be imputed, if I believed on him.

Chr. And what did you do then?

Hope. I made my objections against my believing; for that I thought he was not willing to save me.

Chr. And what said Faithful to you then?

Hope. He bid me go to him and see. Then I said it was presumption. He said, no; for I was invited to come. Then he gave me a book of Jesus's inditing, to encourage me the more freely to come; and he said concerning that book, that every jot and tittle thereof stood firmer than heaven and earth. Then I asked him what I must do when I came? and he told me, I must entreat upon my knees, with all my heart and soul, the Father to reveal him to me. Then I aked him further, how I must make my supplication to him? And he said, Go, and thou shalt find him upon a mercy-seat, where he sits all the year long, to give pardon and forgiveness to them that come. I told him, that I knew not what to say when I came. And he bid me say to this effect: God be mercifiul to me a sinner, and make me to know and believe in Jesus Christ; for I see, that if his righteousness had not been, or I have not faith in that righteousness, I am utterly cast away. Lord, I have heard that thou art a merciful God, and hast ordained that thy Son Jesus Christ should be the Saviour of the world: and moreover, that thou art willing to bestow upon such a poor sinner as I am (and I am a sinner indeed), Lord, take therefore this opportunity, and magnify thy grace in the salvation of my soul, through thy Son Jesus Christ. Amen.

Chr. And did you do as you were bidden?

Hope. Yes, over, and over, and over.

Chr. And did the Father reveal the Son to you?

Hope. Not at first, nor second, nor third, nor fourth, nor fifth; no, nor at the sixth time neither.

Chr. What did you do toen?

Hope. What! why I could not tell what to do.

Chr. Had you not thoughts of leaving off praying?

Hope. Yes, and a hundred times twice told.

Chr. And what was the reason you did not?

Hope. I believed that it was true which hath been told me, to wit, That without the righteousness of this Christ, all the world could not save me; and therefore thought I with myself, if I leave off I die, and I can but die at the throne of grace. And withal, this came into my mind, if it tarry, wait for it, because it will surely come, and will not tarry. So I continued praying until the Father showed me his Son.

Chr. And how was he revealed unto you?

Hope. I did not see him with my bodily eyes, but with the eyes of my understanding; and thus it was: One day I was very sad, I think sadder than at any one time of my life; and this sadness was through a fresh sight of the greatness and vileness of my sins. And as I was then looking for nothing but hell, and the everlasting damnation of my soul, suddenly, as I thought, I saw the Lord Jesus look down from heaven upon me, and saying, Believe on the Lord Jesus Christ, and thou shalt be saved.

But I replied, Lord, I am a great, a very great sinner; and he answered, my grace is sufficient for thee. Then I said, But Lord, what is believing? And then I saw from that saying, "He that cometh to me shall never hunger, and he that believeth on me shall never thirst," that believing and coming was all one; and that he that came, that is, ran out in his heart and affections after salvation by Christ, he indeed believed in Christ. Then the water stood in mine eyes, and I asked further, But, Lord, may such a great sinner as I am be indeed accepted of thee, and be saved by thee? And I heard him say, "And him that cometh to me, I will in no wise cast out." Then I said, But how, Lord, must I consider of thee in my coming to thee, that my faith may be placed aright upon upon thee? Then he said, Christ came into the world to save sinners: he is the end of the law for righteousness to every one that believes; he died for our sins, and rose again for our justification; he loved us, and washed us from our sins in his own blood: he is mediator betwixt God and us; he ever liveth to make intercession for us. From all which I gathered, that I must look for righteousness in his person, and for satisfaction for my sins by his blood; that what he did in obedience to his father's law, and in submitting to the penalty thereof, was not for himself, but for him that will accept it for his salvation, and be thankful. And now

was my heart full of joy, mine eyes full of tears, and mine affection running over with love to the name, people and ways of Jesus Christ.

Chr. This was a revelation of Christ to your soul indeed: but tell me particularly what effect this had upon your spirit?

Hope. It made me see that all the world, notwithstanding all the right-eousness thereof, is in a state of condemnation: it made me see that God the Father, though he be just, can justly justify the coming sinner: it made me greatly ashamed of the vileness of my former life, and confounded me with the sense of mine own ignorance; for there never came a thought into my heart before now, that showed me so the beauty of Jesus Christ: it made me love a holy life, and long to do something for the honour and glory of the name of the Lord Jesus: Yea, I thought, that had I now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.

I saw then in my dream, that Hopeful looked back, and saw Ignorance, whom they had left behind, coming after. Look, said he to Christian, how far yonder youngster loitereth behind!

Chr. Aye, aye, I see him; he careth not for our company.

Hope. But I trow it would not have hurt him, had he kept pace with us hitherto.

Cnr. That is true; but I will warrant you he thinketh otherwise.

Hope. That I think he doth; but however, let us tarry for him. So they did.

Then Christian said to him, Come away, man; why did you stay so behind?

Ignor. I take my pleasure in walking alone, even more a great deal than in company, unless I like it better.

Then said Christian to Hopeful (but softly), Did I not tell you he cared not for our company; but however, said he, come up, and let us talk away the time in this solitary place. Then directing his speech to Ignorance, he said, Come, how do you? How stands it between God and your soul now?

a "Every mouth may be stopped, and all the world may become guilty before God; therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference: for all have sinned and come short of the glory of God."—Romans, iii, 19—23.

Ignor. I hope well; for I am always full of good motions that come into my mind, to comfort me as I walk.

Chr. What good motions? pray tell us.

Igno. Why, I think of God and heaven.

Chr. So do the devils and damned souls.

Ignor. But I think of them, and desire them.

Chr. So do many that are never like to come there. "The soul of the sluggard desires, and hath nothing."

Ignor. But I think of them, and leave all for them.

Chr. That I doubt; for to leave all is a very hard matter: yea, a harder matter than many are aware of. But why, or by what art thou persuaded that thou hast left all for God and heaven?

Ignor. My heart tells me so.

Chr. The wise man says, "He that trusts his own heart is a fool."

Ignor. That is spoken of an evil heart; but mine is a good one.

Chr. But how dost thou prove that?

Ignor. It comforts me in hopes of heaven.

Chr. That may be through its deceitfulness; for a man's heart may minister comfort to him in the hopes of that thing for which he has yet no ground to hope.

Ignor. But my heart and life agree together, and therefore my hope is well-grounded.

Chr. Who told thee that thy heart and life agree together?

Ignor. My heart tells me so

Chr. Ask my fellow if I be a thief? Thy heart tells thee so! Except the word of God beareth witness in this matter, other testimony is of no value.

Ignor. But is it not a good heart that hath good thoughts? And is not that a good life that is according to God's commandments?°

Chr. Yes, that is a good heart that hath good thoughts; and that is a good life that is according to God's commandments: but it is one thing indeed to have these, and another thing only to think so.

Ignor. Pray what count you good thoughts, and a life according to God's commandments?

• "Acquaintance and converse with God are no such slight things as the world commonly takes them to be. If you would make anything of this great work of getting acquaintance with God you must not jest in it, you must give God many solemn and set visits, and carry yourself with all the observance and respect to him that you can for your soul."—Janeway.

Chr. There are good thoughts of divers kinds; some respecting ourselves, some God, some Christ, and some other things.

Ignor. What be good thoughts respecting ourselves?

Chr. Such as agree with the word of God.

Ignor. When do our thoughts of ourselves agree with the word of God?

Chr. When we pass the same judgment upon ourselves which the word passes. To explain myself: The word of God saith of persons in a natural condition, "There is none righteous, there is none that doeth good." It saith also, "That every imagination of the heart of man is only evil, and that continually." And again, "The imagination of man's heart is evil from his youth." Now then, when we think thus of ourselves, having sense thereof, then are our thoughts good ones, because according to the word of God.

Ignor. I will never believe that my heart is thus bad.

Chr. Therefore thou never hadst one good thought concerning thyself in thy life. But let me go on. As the word passeth a judgment upon our heart, so it passeth a judgment upon our ways; and when the thoughts of our hearts and ways agree with the judgment which the word giveth of both, then are both good, because agreeing thereto.

Ignor. Make out your meaning.

Chr. Why, the word of God saith, that man's ways are crooked ways; not good, but perverse. It saith, they are naturally out of the good way, that they have not known it. Now, when a man thus thinketh of his ways, I say, when he doth sensibly, and with heart-humiliation, thus think, then hath he good thoughts of his own ways, because his thoughts now agree with the judgment of the word of God.

Ignor. What are good thoughts concerning God?

Chr. Even (as I have said concerning ourselves) when our thoughts of God do agree with what the word saith of him; and that is, when we think of his being and attributes as the word hath taught; of which I cannot now discourse at large: but to speak of him in reference to us, then we have right thoughts of God, when we think that he knows us better than we know ourselves, and can see sin in us when and where we can see none in ourselves: when we think he knows our immost thoughts, and that our heart, with all its depths, is always open unto his eyes; also when we think that all our righteousness stinks in his nostrils, and that

therefore he cannot abide to see us stand before him in any confidence, even of all our best performances.

Ignor. Do you think that I am such a fool as to think God can see no further than I; or that I would come to God with the best of my performances?

Chr. Why, how dost thou think in this matter?

Ignor. Why, to be short, I think I must believe in Christ for justification.

Chr. How! think thou must believe in Christ, when thou seest not thy need of him! Thou neither seest thy original nor actual infirmities, but hast such an opinion of thyself, and what thou dost, as plainly renders thee to be one that did never see a necessity of Christ's personal righteousness to justify thee before God. How then dost thou say, I believe in Christ?

Ignor. I believe well enough for all that.

Chr. How dost thou believe?

Ignor. I believe that Christ died for sinners; and that I shall be justified before God from the curse, through his gracious acceptance of my obedience to his law. Or thus: Christ makes my duties, that are religious, acceptable to his Father, by virtue of his merits: and so shall I be justified.

Chr. Let me give an answer to this confession of faith.

1. Thou believest with a fantastical faith; for this faith is nowhere described in the word.

2. Thou believest with a false faith; because it taketh justification from the personal righteousness of Christ, and applies it to thy own.

3. This faith maketh not Christ a justifier of thy person, but of thy actions; and of thy person for thy actions' sake, which is false.

4. Therefore this faith is deceitful, even such as will leave thee under wrath in the day of God Almighty: for true justifying faith puts the soul (as sensible of its lost condition by the law) upon flying for refuge unto Christ's righteousness: (which righteousness of his is not an act of grace, by which he maketh, for justification, thy obedience accepted with God; but his personal obedience to the law, in doing and suffering for us what that required at our hands.) This righteousness, I say, true faith accepteth: under the skirt of which, the soul being shrouded, and by it presented as spotless before God, it is accepted and acquitted from condemnation.

Ignor. What; would you have us trust to what Christ in his own per-

son hath done without us? This conceit would loosen the reins of our lust, and tolerate us to live as we list; for what matter how we live, if we may be justified by Christ's personal righteousness, from all, when we believe it?

Chr. Ignorance is thy name; and as thy name is, so art thou: even this thy answer demonstrateth what I say. Ignorant thou art of what justifying righteousness is, and as ignorant how to secure thy soul through the faith of it from the heavy wrath of God. Yea, thou also art ignorant of the true effects of saving faith in this righteousness of Christ, which is to bow and win over the heart to God in Christ, to love his name, his word, ways, and people, and not as thou ignorantly imaginest.

Hope. Ask him if ever he had Christ revealed to him from heaven?

Ignor. What! you are a man for revelation! I do believe that what both you and all the rest of you say about that matter is but the fruit of distracted brains.

Hope. Why man! Christ is so hid in God from the natural apprehensions of the flesh, that he cannot by any man be savingly known, unless God the Father reveals him to them.

Ignor. That is your faith, but not mine; yet mine, I doubt not, is as good as yours, though I have not in my head so many whimsies as you.

Chr. Give me leave to put in a word; you ought not to speak so slightly of this matter; for this I will boldly affirm (even as my good companion hath done), that no man can know Jesus Christ but by the revelation of the Father; yea, and faith too, by which the soul layeth hold upon Christ (if it be right), must be wrought by the exceeding greatness of his mighty power: the working of which faith I perceive, poor Ignorance thou art ignorant of. Be awakened then, see thine own wretchedness, and fly to the Lord Jesus; and by his righteousness, which is the righteousness of God (for he himself is God), thou shalt be delivered from condemnation.

P "I would betake myself to hearty prayer in this manner, O Lord I am a fool, and not able to know the truth from error: Lord leave me not to my own blindness, either to approve of, or condemn this doctrine; if it be of God let me not despise it; if it be of the devil let me not embrace it. Lord, I lay myself in this matter only at thy foot, let me not be deceived, I humbly beseech thee." — Bunyan.

<sup>&</sup>lt;sup>9</sup> Another Puritan divine of the seventeenth century, presses this very effectively. In a ermon on "Temper of Jesus," he makes the Saviour speak thus: "Tell them that as I was cent to the lost sheep of the house of Israel, so, if they (he is supposed to address the Jews)

Ignor. You go so fast, I cannot keep pace with you: do you go on before; I must stay awhile behind. Then they said,

Well, Ignorance, wilt thou yet foolish be,
To slight good counsel, ten times given thee?
And if thou yet refuse it, thou shalt know,
Ere long, the evil of thy doing so.
Remember man, in time; stoop, do not fear;
Good counsel taken well secures; therefore hear.
But if thou yet shalt slight it, thou wilt be
The loser, Ignorance, I'll warrant thee.

Then Christian addressed himself thus to his fellow:

Chr. Well, come my good Hopeful, I perceive that thou and I must walk by ourselves again.

So I saw in my dream that they went on apace before, and Ignorance he came hobbling after. Then said Christian to his companion, I am much grieved for this poor man; it will certainly go hard with him at last.

Hope. Alas! there are abundance in our town in this condition, whole families, yea, whole streets, and that of pilgrims too; and if there be so many in our parts, how many think you must there be in the place where he was born?

Chr. Indeed the word saith, "He hath blinded their eyes lest they should see."

But now we are by ourselves, What do you think of such men? Have they at no time, think you, conviction of sin, so consequently fears that their state is dangerous?

Hope. Nay, do you answer that question yourself, for you are the elder man.

will be gathered, I will be their shepherd still. Though they despised my tears, which I shed over them, and imprecated my blood to be upon them, tell them 'twas for their sakes I shed both; that by my tears I might soften their hearts towards God, and by my blood, I might reconcile God to them. . . . Tell them, you have seen the prints of the nails upon my hands and feet, and the wounds of the spear in my side; and that those marks of their cruelty are so far from giving me vindictive thoughts, that, if they will but repent, every wound they have given me speaks in their behalf, pleads with the Father for the remission of their sins, and enables me to bestow it. . . . Nay, if you meet that poor wretch that thrust the spear in my side, tell him there is another way, a better way, of coming at my heart. If he will repent, and look upon kim he has pierced, and will mourn, I will cherish him in that very bosom he has wounded; he shall find the blood he shed, an ample atonement for the sin of shedding it. And tell him from me, he will put me to more pain and displeasure by refusing this offer of my blood, than when he first drew it forth."—Charnock.

Chr. Then, I say, sometimes (as I think) they may, but they being naturally ignorant, understand not that such convictions tend to their good; and therefore they do desperately seek to stifle them, and presumptuously continue to flatter themselves in the way of their own hearts.

Hope. I do believe, as you say, that fear tends much to men's good, and to make them right at their beginning to go on pilgrimage.

Chr. Without all doubt it doth, if it be right; for so says the word, "The fear of the Lord is the beginning of wisdom."

Hope. How will you describe right fear?

Chr. True, or right fear is discovered by three things:

- 1. By its rise; it is caused by saving convictions for sin.
- 2. It driveth the soul to lay fast hold of Christ for salvation.
- 3. It begetteth and continueth in the soul a great reverence of God, his word, and ways, keeping it tender, and making it afraid to turn from them to the right hand or to the left, to any thing that may dishonour God, break its peace, grieve the Spirit, or cause the enemy to speak reproachfully.

Hope. Well said; I believe you have said the truth. Are we now almost got past the enchanted ground?

Chr. Why, art thou weary of this discourse?

Hope. No, verily, but that I would know where we are.

Chr. We have not now above two miles further to go thereon. But let us return to our matter. Now the ignorant know not that such convictions as tend to put them in fear, are for their good, and therefore they seek to stifle them.

Hope. How do they seek to stifle them?

Chr. 1. They think that those fears are wrought by the devil (though indeed they are wrought of God); and thinking so, they resist them, as things that directly tend to their overthrow. 2. They also think that these fears tend to the spoiling of their faith (when, alas, for them, poor men that they are! they have none at all), and therefore they harden their hearts against them. 3. They presume they ought not to fear, and therefore in despite of them wax presumptuously confident. 4. They see that those fears tend to take away from them their pitiful old self-holiness, and therefore they resist them with all their might.

<sup>&</sup>quot; "It is frequently God's method in scripture, just before the offer of pardon, to sum up the sinner's debts, with their aggravations; to convince them of their insolvency to satisfy so large a score, and also to manifest the freeness and vastness of his grace: But thou hast

Hope. I know something of this myself; before I knew myself, it was so with me.

Chr. Well, we will leave at this time our neighbour Ignorance by himself, and fall upon another profitable question.

Hope. With all my heart, but you shall still begin.

Chr. Well, then, did you know, about ten years ago, one Temporary, in your parts, who was a forward man in religion then?

Hope. Know him! yes, he dwelt in Graceless, a town about two miles off of Honesty; and he dwelt next door to one Turnback.

Chr. Right, he dwelt under the same roof with him. Well, that man was much awakened once; I believe that then he had some sight of his sins, and of the wages that were due thereto.

Hope. I am of your mind; for (my house not being above three miles from him) he would oftentimes come to me, and that with many tears. Truly I pitied the man, and was not altogether without hope of him; but one may see it is not every one that cries, "Lord, Lord."

Chr. He once told me, that he was resolved to go on pilgrimage, as we go now; but all on a sudden he grew acquainted with one Saveself, and then he became a stranger to me.

Hope. Now, since we are talking about him, let us a little inquire into the reason of the sudden backsliding of him, and such others.

Chr. It may be very profitable, but do you begin.

Hope. Well then, there are, in my judgment, four reasons for it.

1. Though the consciences of such men are awakened, yet their minds are not changed: therefore, when the power of guilt weareth away, that which provoketh them to be religious ceaseth; wherefore they naturally return to their own course again; even as we see the dog that is sick of what is eaten, so long as his sickness prevails, he vomits and casts up all: not that he doth this of a free mind, (if we may say a dog has a mind),

not called upon me O Jacob; but thou hast been weary of me, O Israel! thou hast not brought me the small cattle of thy burnt offering, '&c., 'But thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.'—Jsaich, xiv., 22, 23, and 24. When he had told them how dirtily they had dealt with him, and would have made him a very slave to their corrupt humours; at the conclusion when they, nor no creature else, but would have expected fireballs of wrath to be flung in their faces, and that God would have dipped his pen in gall, and have writ their mittimus to hell, he dips it in honey, and crosses the debt.
'I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.'—Charnock.

but because it troubleth his stomach; but now his sickness is over, and so his stomach eased, his desires being not at all alienated from his vomit, he turns him about and licks up all; and so it is true which is written, "The dog is turned to his own vomit again." Thus, I say, being hot for heaven, by virtue only of the sense and fear of the torments of hell, as that sense of hell and fear of damnation chills and cools, so their desires for heaven and salvation cool also. So then it comes to pass, that when their guilt and fear is gone, their desires for heaven and happiness die, and they return to their course again."

- 2. Another reason is, they have slavish fears that do overmaster them; I speak now of the fears that they have of men; "for the fear of men bringeth a snare." So then, though they seem to be hot for heaven, so long as the flames of hell are about their ears, yet when that terror is a little over, they betake themselves to second thoughts, namely, that it is good to be wise, and not to run (for they know not what) the hazard or losing all, or at least of bringing themselves into unavoidable and unncessary troubles; and so they all in with the world again.
- 3. The shame that attends religion lies also as a block in their way; they are proud and haughty; and religion in their eye is low and contemptible; therefore, when they have lost their sense of hell and wrath to come, they return again to their former course.
- 4. Guilt, and to meditate terror, are grievous to them; they like not to see their misery before they come into it, though perhaps the sight of it first, if they loved that sight, might make them fly whither the righteous fly and are safe; but because they do, as I hinted before, even shun the thoughts of guilt and terror, therefore, when once they are rid of their awakenings about the terrors and wrath of God, they harden

Lather tells a marvellous story of a relapse into sin which had been forsworn. A reprobate husband being warned against swearing by the apparition of his fair young wife, the ghost told him that she had died by reason of his swearing one particular oath, which commonly he used, but if he abstained from that she would return to life. The narrative proceeds:—"He said, 'I am content to perform what you desire.' Whereupon his dead wife remained with him, when house, cat and drank with him,—Now, it fell out, that on a time this gentleman had guests, and his wife, after supper, was to fetch out of his chest some banqueting stuff: she staying somewhat long, her husband, forgetting himself, was moved thereby to swear his accustomed oath, whereupon the woman vanished that instant. Now, seeing she returned not again, they went up into the chamber to see what was become of her. There they found the gown which she wore, half lying within the chest and half without, but she was never seen afterwards.'—Table I Talk.

their hearts gladly, and choose such ways as will harden them more and more.

Chr. You are pretty near the business, for the bottom of all is, for want of a change in their mind and will. And therefore they are but like the feion that standeth before the judge; he quakes and trembles, and seems to repent most heartily; but the bottom of all this is the fear of the halter; not that he has any detestation of the offence, as is evident, because let but this man have his liberty, and he will be a thief, and so a rogue still; whereas, if his mind was changed, he would be otherwise.

Hope. Now I have showed you the reasons of their going back, do you show me the manner thereof.

Chr. So I will willingly.

- 1. They draw off their thoughts, all that they may, from the remembrance of God, death, and judgment to come.
- 2. Then they cast off, by degrees, private duties, as closet prayer, curbing their lusts, watching, sorrow for sin, &c.
  - 3. Then they shun the company of lively and warm Christians.
- 4. After that, they grow cold to public duty, as I earing, reading, godly conference, and the like.
- 5. Then they begin to pick holes, as we say, in the coats of some of the godly, and that devilishly, that they may have a seeming colour to throw religion (for the sake of some infirmities they have espied in them) behind their backs.
- 6. Then they begin to adhere to, and associate themselves witn carnal, loose, and wanton men.
- 7. Then they give way to carnal and wanton discourses in secret, and glad are they, if they can see such things in any that are counted honest, that they may the more boldly do it through their example.
  - 8. After this, they begin to play with little sins openly.
- 9. And then being hardened, they show themselves as they are. Thus being launched again into the gulf of misery, unless a miracle of grace prevent it, they everlastingly perish in their own deceivings.
- <sup>1</sup> To the man who acts such a part, the words of Paul addressed to Elymas, the sorcerer, may be justly applied: "O, full of all subtlety and mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord."—Acts, Xiii. 10.

Now I saw in my dream, that by this time the pilgrims were got over the Enchanted Ground, and entering into the country of Beulah, whose air was very sweet and pleasant, the way lying directly through it, they solaced themselves there for a season. Yea, here they heard continually the singing of birds, and saw every day the flowers appear in the earth, and heard the voice of the turtle in the land. In this country the sun shineth night and day; wherefore it was beyond the Valley of the Shadow of Death, and also out of the reach of Giant Despair; neither could they from this place so much as see Doubting-Castle. Here they were within sight of the city they were going to: also here met them some of the inhabitants thereof; for in this land the Shining Ones commonly walked, because it was on the borders of heaven. In this land also the contract between the bride and the bridegroom was renewed; yea, here, "as the bridegroom rejoiceth over the bride, so did their God rejoice over them." Here they had no want of corn and wine; for in this place they met abundance of what they had sought for in all their pilgrimage. Here they heard voices from out of the city, loud voices, saving, "Say ve to the daughter of Zion, Behold thy salvation cometh! Behold, his reward is with him!" Here all the inhabitants of the country called them, "The holy peocle, The redeemed of the Lord, Sought out," &c.

Now, as they walked in this land, they had more rejoicing than in parts more remote from the kingdom to which they were bound: and drawing nearer to the city yet, they had a more perfect view thereof. It was built of pearls and precious stones, also the streets thereof were paved with gold; so that by reason of the natural glory of the city, and the reflection of the su hams upon it, Christian with desire fell sick. Hopeful also had a fit or two of the same disease: wherefore, here they lay by it awhile, crying out, because of their pangs, "If you see my beloved, tell him that I am sick of love."

But being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and nearer, where were orchards, vineyards, and gardens, and their gates opened into the highway. Now as they came up to these places, behold the gardener stood in the way, to whom the pilgrims said, Whose goodly vineyards and gardens are these? He answered, They are the King's, and are planted here for his own delight, and also for the solace of pilgrims. So the gardener had them into the vineyards, and bid them refresh themselves with dainties.

He also showed them there the King's walks and arbours, where he delighted to be: and here they tarried and slept.

Now I beheld in my dream, that they talked more in their sleep at this time than ever they did in all their journey; and being in a muse thereabout, the gardener said even to me, Wherefore musest thou at the matter? It is the nature of the fruit of the grapes of these vineyards to go down so sweetly, as to cause the lips of them that are asleep to speak.

So I saw that when they awoke, they addressed themselves to go up to the city: but, as I said, the reflection of the sun upon the city (for the city was pure gold) was so extremely glorious, that they could not as yet with open face behold it, but through an instrument made for that purpose. So I saw, that as they went on, there met them two men in raiment that shone like gold; also their faces shone as the light."

These men asked the pilgrims, whence they came? and they told them. They also asked them, Where they had lodged? What difficulties and dangers, what comforts and pleasures, they had met with in the way? and they told them. Then said the men that met them, You have but two difficulties more to meet with, and then you are in the city.

Christian then, and his companion, asked the men to go along with them: so they told them that they would: but, said they, you must obtain it by your own faith. So I saw in my dream, that they went on together, until they came in sight of the gate.

Now I further saw, that betwixt them and the gate was a river, but there was no bridge to go over, and the river was very deep. At the sight, therefore, of this river the pilgrims were much stunned, but the men that went with them said, You must go through, or you cannot come at the gate.

The pilgrims then began to inquire if there was no other way to the gate? To which they answered, Yes, but there hath not any, save two, to wit, Enoch and Elijah, been permitted to tread that path since the foundation of the world, nor shall until the last trumpet shall sound. The pilgrims then, (especially Christian) began to despond in their minds, and looked this way and that, but no way could be found by them, by which

<sup>&</sup>lt;sup>a</sup> The author here had in his mind the transfiguration of Jesus. The two men met by the Pilgrims had the brightness of Him

<sup>&</sup>quot; Who, light himself, in uncreated light Dwells awfully retired from mortal eve."

they might escape the river. Then they asked the men if the waters were all of a depth? They said No; yet they could not help them in that case; for, said they, you shall find it deeper or shallower or lower, as you believe in the King of the place.

Then they addressed themselves to the water, and entering, Christian began to sink; and crying out to his good friend Hopeful, he said, I sink in deep waters; the billows go over my head; all the waves go over me. Selah.

Then said the other, Be of good cheer, my brother; I feel the bottom, and it is good. Then said Christian, Ah! my friend, the sorrow of death hath compassed me about, I shall not see the land that floweth with milk and honey. And with that, a great darkness and horror fell upon Christian, so that he could not see before him. Also here he in a great measure lost his senses; so that he could neither remember nor orderly talk, of any of those sweet refreshments that he had met with in the way of his pilgrimage. But all the words that he spake still tended to discover, that he had horror of mind, and heart-fears that he should die in that river, and never obtain entrance in at the gate." Here also, as they that stood by perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a pilgrim. It was also observed, that he was troubled with apparitions of hobgoblins and evil spirits; for ever and anon he would intimate so much by words. Hopeful therefore here had much ado to keep his brother's head above water: yea, sometimes he would be quite gone down, and then ere awhile he would rise up again half dead. Hopeful did also endeavour to comfort him, saying, Brother, I see the gate, and men standing by to receive us; but Christian would answer, It is you, it is you they wait for; you have been hopeful ever since I knew you. And so have you, said he to Christian. Ah! brother, said he, surely if I was right, he would now rise to help me; but for my sins he hath brought me into the snare, and left me. Then said Hopeful, My brother, you have quite forgot the text, where it is said of the wicked, there are no bands in their death, but their strength is firm; they are not troubled as other men, neither are they plagued like other men. These troubles and distresses that you go through in these waters, are no sign that God hath forsaken you, but are

<sup>&</sup>quot; " — when Death kindly tenders us relief
We call him cruel," — Young.

sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses.

Then I saw in my dream, that Christian was in a muse awhile. To whom also Hopeful added these words, Be of good cheer, Jesus Christ maketh thee whole. And with that Christian brake out with a loud voice, Oh! I see him again! and he tells me, "When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee." Then they both took courage, and the enemy after that was as still as a stone, until they were gone over. Christian therefore presently found ground to stand upon, and so it followed that the rest of the river was but shallow; but thus they got over. Now, upon the bank of the river, on the other side, they saw the two Shining Men again, who there waited for them. Wherefore, being come out of the river, they saluted them, saving, "We are ministering spirits, sent forth to minister to those that shall be heirs of salvation." Thus they went along toward the gate. Now you must note, that the city stood upon a mighty hill; but the pilgrims went up that hill with ease, because they had these two men to lead them up by the arms; they had likewise left their mortal garments behind them in the river; for though they went in with them, they came out without them. They therefore went up here with much agility and speed, though the foundation upon which the city was framed was higher than the clouds; they therefore went up through the region of the air, sweetly talking as they went, being comforted, because they safely got over the river, and had such glorious companions to attend them.

The talk that they had with the Shining Ones was about the glory of the place, who told them that the beauty and glory of it was inexpressible. There, said they, is "Mount Zion, the heavenly Jerusalem, the innumerable company of angels, and the spirits of just men made perfect." You are now going, said they, to the paradise of God,

<sup>\*</sup> The natural death to which all the sons of men, Enoch and Elijah only are excepted, were from the first doomed, it will here be noted, is shown by the writer to be very different from the Valley of the Shadow of Death through which Christian had formerly to make his way. Sinking to the grave, the mortal part, the habiliments of the soul while journeying through the world, there are left behind, and the renovated spirit rises fresh and joyous as relieved from a fearful encumbrance. Then blissful life and immortality, as "brought to light in the gospel," are full before it. In the dismal valley doubts and well-grounded fears, growing on the consciousness of sin and the culpable neglect of duty, denied the terrified struggler this beautiful vision, this soul-cheering prospect.

wherein you shall see the tree of life, and eat of the never-fading fruits thereof; and when you come there, you shall have white robes given you. and your walk and talk shall be every day with the king, even all the days of eternity. There you shall not see again such things as you saw when you were in the lower region upon the earth, to wit, sorrow, sickness, affliction, and death, "for the former things are passed away." You are now going to Abraham, Isaac, and Jacob, and to the prophets, men that God hath taken away from the evil to come, and that are now resting upon their beds, each one walking in his righteousness. The men then asked, What must we do in the holy place? To whom it was answered, You must there receive the comforts of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your prayers and tears, and sufferings, for the King by the way. In that place you must wear crowns of gold, and enjoy the perpetual sight and vision of the Holy One; "for there you shall see him as he is. There also you shall serve him continually with praise, with shouting, and thanksgiving, whom you desired to serve in the world, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing the pleasant voice of the mighty One. There you shall enjoy your friends again, that are gone thither before you; and there you shall with joy receive even every one that follows into the holy places after you. There also you shall be clothed with glory and majesty, and put into an equipage fit to ride out with the King of Glory. When he shall come with sound of trumpet in the clouds, as upon the wings of the wind, you shall come with him; and when he shall sit upon the throne of judgment, you shall sit by him; yea, and when he shall pass sentence upon all the workers of iniquity, let them be angels or men, you also shall have a voice in that judgment, because they were his and your enemies. Also when he shall again return to the city, you shall go too with sound of trumpet, and be ever with him."

<sup>\* &</sup>quot;Tis given them to understand how great a good is laid up to them in store. The things which eye hath not seen, and ear has not heard, and which otherwise could not have entered into the heart of man, the things of God's present and eternal kingdom are set in view. They are shown that the future state of the reconciled shall consist not only in freedom from what is evil, but in the enjoyment of the best and most desirable good; that God himself in all his glorious fullness will be their eternal and most satisfying portion; that their blessedness is to lie in the perpetual pristine vision of his blessed face, and in the fulness of joy, and the everlasting pleasures which the divine presence itself doth perpetually afford."—Hove.

Now, while they were thus drawing towards the gate, behold a company of the heavely host came out to meet them; to whom it was said by the other two Shining Ones, These are the men that have loved our Lord, when they were in the world, and that have left all for his holy name, and he hath sent us to fetch them, and we have brought them thus far on their desired journey, that they may go in, and look their Redeemer in the face with joy. Then the heavenly host gave a great shout, saying, "Blessed are they that are called to the marriage supper of the Lamb." There came out also at this time to meet them, several of the King's trumpeters, clothed in white and shining raiment, who, with melodious noises and loud, made even the heavens to echo with their sound. These trumpeters saluted Christian and his fellow with ten thousand welcomes from the world; and this they did with shouting and sound of trumpet.

This done, they compassed them round about on every side; some went before, some behind, and some on the right hand, and some on the left, (as it were to guard them through the upper regions), continually sounding as they went with melodious noise, in notes on high; so that the very sight was to them that could behold it, as if heaven itself was come down to meet them. Thus therefore they walked on together; and as they walked, ever and anon these trumpeters, even with joyful sound, would, by mixing their music with looks and gestures, still signify to Christian and his brother how welcome they were into their company, and with what gladness they came to meet them. And now were these two men, as it were, in heaven before they came at it, being swallowed up with the sight of angels, and with hearing their melodious notes. had the city itself in view, and thought they heard all the bells therein to ring, to welcome them thereto. But above all, the warm and joyful thoughts that they had about their own dwelling there with such company, and that for ever and ever. Oh! by what tongue or pen can their glorious joy be expressed! Thus they came up to the gate.

Now, when they were come up to the gate, there was written over it in letters of gold, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

Then I saw in my dream, that the Shining Men bid them call at the gate; the which when they did, some from above looked over the gate, to wit Enoch, Moses, and Elijah, &c., to whom it was said, These pilgrims are come from the city of Destruction, for the love that they bear to the King of this place; and then the pilgrims gave in unto them each man his certificate, which they had received in the beginning: those therefore were carried in to the King, who, when he had read them, said, Where are the men? To whom it was answered, They are standing without the gate. The King then commanded to open the gate, "that the righteous nation," said he, "that keepeth truth may enter in."

Now I saw in my dream, that these two men went in at the gate; and lo! as they entered, they were transfigured; and they had raiment put on that shone like gold. There was also that met them with harps and crowns, and gave them to them, the harps to praise withal, and the crowns in token of honour. Then I heard in my dream, that all the bells in the city rang again for joy; and that it was said unto them, "Enter ye into the joy of our Lord." I also heard the men themselves sing with a loud voice, saying, "Blessing, honour, glory, and power, be unto him that sitteth upon the throne, and to the Lamb for ever and ever."

Now, just as the gates were opened to let in the men, I looked in after them, and behold the city shone like the sun; the streets also were paved with gold, and in them walked many men with crowns upon their heads, palms in their hands, and golden harps to sing praises withal.

There were also of them that had wings, and they answered one another without intermission, saying, "Holy, Holy, Holy is the Lord." And after that they shut up the gates; which, when I had seen, I wished myself among them.

" I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saving unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple : and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."-Revelations, vii., 9-17.

Now while I was gazing upon all these things, I turned my head to look back, and saw Ignorance coming up to the river side; but he soon got over, and that without half the difficulty which the other two men met with. For it happened, that there was then at that place one Vain-Hope, a ferryman, that with his boat helped him over; so he, as the other, I saw did ascend the hill, to come up to the gate, only he came alone; neither did any man meet him with the least encouragement. When he was come up to the gate, he looked up to the writing that was above, and then began to knock, supposing that entrance should have been quickly administered to him; but he was asked by the men who looked over the top of the gate, Whence come you? And what would you have? He answered, I have eat and drank in the presence of the King, and he has taught in our streets. Then they asked him for his certificate, that they might go in and show it to the King. So he fumbled in his bosom for one, and found none. Then said they, Have you none? But the man answered never a word. So they told the King, but he would not come down to see them, but commanded the two Shining Ones that conducted Christian and Hopeful to the city, to go out and take Ignorance, and bind him hand and foot, and have him away. Then they took him up, and carried him through the air, to the door that I saw in the side of the hill, and put him in there. Then I saw that there was a way to hell, even from the gates of heaven, as well as from the city of Destruction.

So I awoke, and behold it was a dream!

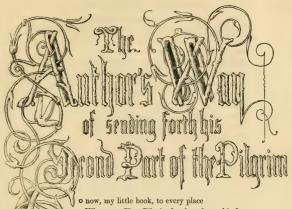
### THE PILGRIM'S PROGRESS.

#### THE CONCLUSION.

Now, reader, I have told my dream to thee, See if thou can'st interpret it to me. Or to thyself, or neighbour; but take heed Of misinterpreting; for that, instead Of doing good, will but thyself abuse: By misinterpreting evil ensues. Take heed also that thou be not extreme In playing with the outside of my dream; Nor let my figure or similitude Put thee into a laughter or a feud; Leave this to boys and fools; but as for thee, Do thou the substance of my matter see. Put by the curtains, look within my veil, Furn up my metaphors, and do not fail; There, if thou seekest them, such things thou'lt find. As will be helpful to an honest mind. What of my dross thou findest here, be bold To throw away, but yet preserve the gold. What if my gold be wrapped up in ore? None throws away the apple for the core. But if thou shalt cast all away as vain. I know not but 'twill make me dream again."

• Bunyan here intimates that the vehicle he had preferred for imparting sacred knowledge to there appeared to him so well chosen that no discouragement would deter him from having recourse to it again. His judgment in this will hardly be questioned. It must be owned that there is something awful and mysterious in dreams. In all ages men have been disposed to regard them as the means used by a superior power to anticipate the future, or to reveal the hidden secrets of the past. The author's choice even in a literary point of view was a happy one. Dreams give the sleeper astonishing power, sometimes indeed mixed up with strange absurdities, but Scripture shows they have had important uses, and modern instances might be quoted in support of this position. It comes within the range of almost every one's experience, that they lend the mind a vigour and activity which it wants while waking. In sleep the man lives over again the scenes he knew in infancy. The lapse of years, intervening seas and mountains, cannot bar his access to a sceming realisation of early life in the most distant parts of the globe, forgotten incidents are revived, and the forms of those once our companions appear before us in youthful strength, which have long since mouldered in the grave.

END OF THE FIRST PART.



o now, my little book, to every place
Where my First Pilgrim has but shown his face:
Call at their door: if any say, Who's there?
Then answer thou, Christiana is here.
If they bid thee come in, then enter thou,
With all thy boys; and then thou knowest how

Tell who they are, also from whence they came; Perhaps they know them by their looks or name: But if they should not, ask them yet again, If formerly they did not entertain One Christian, a Pilgrim? If they say They did, and were delighted in his way, Then let them know, that those related were Unto him: yea, his wife and children are.

Tell them, that they have left their house and home; Are turned Pilgrims, seek a world to come; That they have met with hardships in the way; That they do meet with troubles night and day; That they have trod on serpents, fought with devils, Have also overcome a many evils. Yea, tell them also of the next who have Of love to pilgrimage, been stout and brave Defenders of that way, and how they still Refuse this world, to do their Father's will.

Go, tell them also of those dainty things,
That pilgrimage unto the Pilgrims brings;
Let them acquainted be too, how they are
Beloved of their King, under his care;
What goodly mansions he for them provides,
Though they meet with rough winds and swelling tide.
How brave a calm they will enjoy at last,
Who to the Lord, and by his ways hold fast,
Perhaps with heart and hand they will embrace
Thee, as they did my firstling, and will grace
Thee, and thy fellows, with good cheer and fare,
As show well, they of Pilgrim's lovers are.

#### OBJECTION I.

But how, if they will not believe of me
That I am truly thine; 'cause some there be
That counterfeit the Pilgrim and his name,
Seek, by disguise, to seem the very same,
And by that means have brought themselves into
The hands and houses of I know not who?

#### ANSWER.

'Tis true some have of late to counterfeit
My Pilgrim, to their own, my title set:
Yea, others half my name and title too
Have stitched to their books, to make them de;
But yet they by their features do declare
Themselves not mine to be, whoe'er they are.

If such thou meet'st with, then thy only way Before them all is, to say out thy say, In thine own native language, which no man Now useth, nor with ease dissemble can. If, after all, they still of you should doubt Thinking that you like gipsies go about In naughty wise, the country to defile, Or that you seek good people to beguile With things unwarrantable, then send for me And I will testify you Pilgrums ne;

<sup>•</sup> A curious literary fact is here placed on record. Though many of the proud Pharisees of his day a fletted to despise "the tinker," as Bunyan was contemptuously called, the fascinations of his book were such that pirated inimitations of it were sent forth with a similar title "to make then do."

Yea, I will testify that only you

My Pilgrims are, and that alone will do.

#### OBJECTION II.

But yet, perhaps, I may inquire for him, Of those that wish him damned life and limb. What shall I do when I at such a door For Pilgrims ask, and they shall rage the more?

### ANSWER.

Fright not thyself, my book, for such bugbears Are nothing else but ground for groundless fears. My Pilgrim's book has travelled sea and land, Yet could I never come to understand That it was slighted, or turn'd out of door, By any kingdom, were they rich or poor. In France and Flanders, where men kill each other, My Pilgrim is esteem'd a friend—a brother. In Holland too, 'tis said, as I am told, My Pilgrim is with some more worth than gold. Highlanders, and wild Irish can agree, My Pilgrim should familiar with them be. 'Tis in New England under such advance, Receives there so much loving countenance, As to be trimm'd, new cloth'd, and deck'd with gems, That it might show its features and its limbs. Yet more: so commonly doth my Pilgrim walk, That of him thousands daily sing and talk. If you draw nearer home, it will appear, My Pilgrim knows no ground of shame or fear, City and country will him entertain With welcome, Pilgrim; yea, they can't refrain From smiling, if my Pilgrim be but by, Or shows his head in any company,b Brave gallants do my Pilgrims hug and love. Esteem it much, yea, value is above Things of a greater bulk; yea, with delight, Say, my lark's leg is better than a kite.

With the true feeling of an author, Bunyan exults in the wide-spreading fame of the first part of the PLIGRIM'S PROGRESS, "which had caused it to find flavour in France, Flanders, Holland, America, Ireland, Scotland, and with all classes in England."

Young ladies, and young gentlewomen too, Do no small kindness to my Pilgrim show; Their cabinets, their bosoms, and their hearts, My Pilgrim has, 'cause he to them imparts His pretty riddles, in such wholesome strains, As yields them profit double to their pains Of reading: yea, I think I may be bold To say, some prize him far above their gold.

The very children that do walk the street, If they do but my holy Pilgrim meet, Salute him will, will wish him well, and say, He is the only stripling of the day.

They that have never seen him yet admire What they have heard of him, and much desire To have his company, and hear him tell Those pilgrim stories which he knows so well.

Yea, some that did not love him at the first, But call'd him fool and noddy, say they must, Now they have seen and heard him, him commend And to those whom they love they do him send.

Wherefore, my Second Part, thou need'st not be Afraid to show thy head; none can hurt thee, That wish but well to him that went before, 'Cause thou com'st after with a second store Of things as good, as rich, as profitable, For young, for old, for stagg'ring, and for stable.

#### OBJECTION III.

But some there be that say, he laughs too loud; And some do say, his head is in a cloud; Some say, his words and stories are so dark, They know not how by them to find his mark.

#### ANSWER.

One may (I think) say, both his laughs and cries May well be guess'd at by his watery eyes. Some things are of that nature, as to make One's fancy chuckle, while his heart doth ache: When Jacob saw his Rachel with the sheep, He did at the same time both kiss and weep.

## THE PILGRIM'S PROGRESS.

Whereas some say, a cloud is in his head,
That doth but show his wisdom's covered
With his own mantle, and to stir the mind
To search well after what it fain would find.
Things that seem to be hid in words obscure,
Do but the godly mind the more allure,
To study what those sayings should contain,
That speak to us in such a cloudy strain.

I also know a dark similitude
Will on the curious fancy more intrude,
And will stick faster in the heart and head,
Than things from similies not borrowed.

Wherefore, my book, let no discouragement Hinder thy travels: behold, thou art sent To friends, not foes; to friends that will give place To thee, my Pilgrims, and thy words embrace. Besides, what my First Pilgrim left conceal'd; Thou, my brave Second Pilgrim, hast reveal'd; What Christian left lock'd up, and went his way, Sweet Christiana opens with her key.

#### OBJECTION IV.

But some love not the method of your first; Romance they count it, throw't away as dust. If I should meet with such, what should I say? Must I slight them as they slight me, or nay?

### ANSWER.

My Christiana, if with such thou meet,
By all means in all loving-wise them greet;
Render them not reviling for revile;
But if they frown, I prithee on them smile:
Perhaps 'tis nature, or some ill report,
Has made them thus despise, or thus retort.
Some love no fish, some love no cheese, and some
Love not their friends, nor their own house or home.

Some start at pig, slight chicken, love not fowl, More than they love a cuckoo, or an owl. Leave such, my Christiana, to their choice, And seek those who to find thee will rejoice; By no means strive, but in all humble wise,
Present thee to them in thy Pilgrim's guise.
Go then, my little book, and show to all
That entertain, and bid thee welcome shall,
What thou shalt keep close shut up from the rest,
And wish what thou shalt show them may be blest
To them for good; and make them choose to be
Pilgrims by better far than thee and me.
Go then, I say, tell all men who thou art;
Say, I am Christiana, and my part
Is now with my four sons to tell you what

It is for men to take a Pilgrim's lot.
Go also, tell them who and what they be
That now do go on pilgrimage with thee:
Say, Here's my neighbour Mercy, she is one
That has long time with me a Pilgrim gone
Come, see her in her virgin face, and learn
'Twixt idle ones and pilgrims to discern.
Yea, let young damsels learn of her to prize
The world which is to come, in any wise;
When little tripping maidens follow God,
And leave old doating sinners to his rod,
'Tis like those days wherein the young ones cried,
Hosanna, whom the old ones did deride.

Next, tell them of old Honest, whom you found With his white hairs treading the Pilgrim's ground. Yea, tell them how plain-hearted this man was, How, after his good Lord, he bore the cross. Perhaps with some grey head this may prevail With Christ to fall in love, and sin bewail.

Tell them also, how Master Fearing went
On pilgrimage, and how the time he spent
In solitariness, with fears and cries,
And how, at last, he won the joyful prize.
He was a good man, though much down in spirit;
He is a good man, and doth life inherit.

Tell them of Master Feeble-Mind also,
Who not before, but still behind would go;
Show them also how he'd like to have been slain,
And how one Great-Heart did his life regain.
This man was true of heart, tho' weak in grace,
One might true godliness read in his face.

### THE PILGRIM'S PROGRESS.

Then tell them of Master Ready-to-halt, A man with crutches, but much without fault. Tell them how Master Feeble-Mind and he Did love, and in opinion much agree. And let all know, though weakness was their chance, Yet sometimes one would sing, the other dance.

Forget not Master Valiant-for-the-truth,
That man of courage, though a very youth:
Tell every one his spirit was so stout,
No man could ever make him face about;
And how Great-Heart and he could not forbear,
But put down Doubting-Castle, slew Depair.

Overlook not Master Despondency, Nor Much-afraid, his daughter, though thev lie Under such mantles as make them look (With some) as if their God had them forsook. They softly went, but sure, and at the end Found that the Lord of Pilgrims was their friend.

When thou hast told the world of all these things, Then turn about, my book, and touch these strings; Which, if but touched, will such music make, They'll make a cripple dance, a giant quake. These riddles that lie couch'd within thy breast, Freely propound, expound: and for the rest Of thy mysterious lines, let them remain For those whose nimble fancies shall them gain.

Now may this little book a blessing be
To those that love this little book and me;
And may its buyer have no cause to say
His money is but lost, or thrown away.
Yea, may this Second Pilgrim yield that fruit,
As may with each good Pilgrim's fancy suit;
And may it some persuade to go astray,
To turn their feet and heart to the right way.

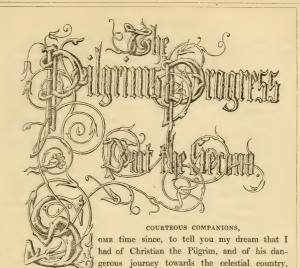
Is the hearty prayer of the Author,

# JOHN BUNYAN.

s Though written in a homely style, this Prologue very distinctly explains the author's object. As Though writings may the former instance it is to "the ninety-and-nine" that he addresses himself, in the pious hope that his writings may

——— some persuade that go astray, To turn their feet and heart to the right way"





was pleasant to me, and profitable to you. I told you also what I saw concerning his wife and children, and how unwilling they were to go with him on pilgrimage; insomuch that he was forced to go on his progress without them; for he durst not run the danger of that destruction which he feared would come by staying with them in the city of Destruction. Wherefore, as I then showed you, he left them and departed.

Now, it hath so happened, through the multiplicity of business, that I have been much hindered and kept back from my wonted travels into those parts where he went, and so could not, till now, obtain an opportunity to make further inquiry after whom he left behind, that I might give you an account of them. But having had some concerns that way of late, I went down again thitherward. Now, having taken up my lodgings in a wood, about a mile off the place, as I slept, I dreamed again.

And as I was in my dream, behold an aged gentleman came by where I lay; and because he was to go some part of the way that I was travelling, methought I got up and went with him. So as we walked, and as travel-

lers usually do, I was as if we fell into a discourse, and our talk happened to be about Christian and his travels; for thus I began with the old man.

Sir, said I, what town is that there below, that lieth on the left hand of our way.

Then said Mr. Sagacity, for that was his name, it is the city of Destruction, a populous place, but possessed with a very ill-conditioned and idle sort of people.

I thought that was that city, quoth I: I went once myself through that town; and therefore I know that this report you give of it is true.

Sag. Too true: I wish I could speak truth in speaking better of them that dwell therein.

Well, Sir, quoth I, then I perceive you to be a well-meaning man, and so one that takes pleasure to hear and tell of that which is good. Pray, did you never hear what happened to a man some time ago in this town, (whose name was Christian,) that went on a pilgrimage up towards the higher regions?

Sag. Hear of him! Aye; and I also heard of the molestations, troubles, wars, captivities, cries, groans, frights, and fears that he met with and had in his journey; besides, I must tell you, all our country rings of him; there are but few houses that have heard of him and his doings, but have sought after, and got the records of his pilgrimage; yea, I think I may say, that this hazardous journey has got many well wishers to his ways; for though, when he was here, he was fool in every man's mouth, yet now he is gone, he is highly commended of all. For it is said he lives bravely where he is; yea, many of them that are resolved never to run his hazards, yet have their mouths water at his gains.

They may, quoth I, well think, if they think anything that is true, that he liveth well where he is: for he now lives at and in the fountain of life, and has what he has without labour and sorrow; for there is no grief mixed therewith. But pray, what talk have the people about him?

Sag. Talk! The people talk strangely about him. Some say that he now walks in white; that he has a chain of gold about his neck; that he has a crown of gold beset with pearls upon his head. Others say, that the Shining Ones, that sometimes showed themselves to him in his journey, are become his companions, and that he is as familiar with them in the place where he is, as here one neighbour is with another. Besides, it is confidently affirmed concerning him, that the King of

the place where he is has bestowed upon him already a very rich and pleasant dwelling at court, and that he every day eateth and drinketh, and walketh and talketh with him, and receiveth the smiles and favours of him that is judge of all there. Moreover, it is expected of some, that this Prince, the Lord of that country, will shortly come into these parts, and will know the reason, if they can give any, why his neighbours set so little by him, and had him so much in derision, when they perceived that he would be a Pilgrim.

For they say, that now he is so in the affections of his Prince, and that his Sovereign is so much concerned with the indignities that were cast upon Christian, when he became a Pilgrim, that he will look upon all as done to himself: and no marvel, for it was for the love that he had to his Prince, that he ventured as he did.

I dare say, quoth I: I am glad on it. I am glad for the poor man's sake, for that he now has rest from his labour, and for that he now reaps the benefits of his tears with joy, and for that he has got beyond the gunshot of his enemies, and is out of the reach of them that hate him.<sup>4</sup> I also am glad, for that a rumour of these things is noised abroad in this country; who can tell but that it may work some good effect on some that are left behind? But pray, Sir, while it is fresh in my mind, do you hear anything of his wife and children? Poor hearts! I wonder in my mind what they do!

Sag. Who? Christiana and her sons? They are like to do as well as did Christian himself; for though they all played the fool at first, and would by no means be persuaded by either the tears or entreaties of Christian, yet second thoughts have wrought wonderfully with them. So they have packed up, and are also gone after him.

<sup>a</sup> Such a feeling was very likely to arise in the mind of a nonconformist of that period, who had before him the hard measure dealt out to various contemporary puritans, and some of their most eminent predecessors. One of these, Udal, in the time of that much-lauded protestant princess, Queen Elizabeth, on account of a book complained of in 1590, which no one would think of punishing now, endured protracted sufferings, and finally lost his life. His manly appeal was doubtless in our author's mind. After stating reasons why sentence should not be passed against him, Udal proceeded, "If all this prevail not, yet my Redeemer liveth, to whom I commend myself and say, as Jeremiah said, in a case not much unlike, 'Behold, I am in your hands, to do with me whatsoever seemeth good unto you, but know you this; that if you put me to death you shall bring innocent blood upon your own heads and upon the land.' As the blood of Abel so the blood of Udal will cry to God with a loud voice, and the righteous Judge of the land will require it at the hands of all that shall be guilty of it."

Better and better, quoth I. But what! wife and children and all? Sag. It is true; I can give you an account of the matter; for I was upon the spot at the instant, and was thoroughly acquainted with the whole affair.

Then, said I, a man may report it for a truth.

Sag. You need not fear to affirm it; I mean, that they are all gone on pilgrimage, both the good woman and her four boys. And seeing we are, as I perceive, going some considerable way together, I will give you an account of the whole matter.

This Christiana (for that was her name), from the day that she with her children betook themselves to a pilgrim's life, after her husband was gone over the river, and she could hear of him no more, her thoughts began to work in her mind: first, for that she had lost her husband, and for that the loving bond of that relation was utterly broken betwixt them. For you know, said he to me, nature can do no less but entertain the living with many a heavy cogitation in the remembrance of the loss of loving relations. This therefore of her husband did cost her many a tear. But this was not all; for Christiana did also begin to consider with herself, whether her unbecoming behaviour towards her husband was not one cause that she saw him no more; and that in such sort he was taken away from her. And upon this came into her mind by swarms, all her unkind, unnatural, and ungodly carriage to her dear friend; which also clogged her conscience. and did load her with guilt. She was moreover much broken with calling to remembrance the restless groans, the brinish tears, and selfbemoaning of her husband, and how she did harden her heart against all his entreaties, and loving persuasions (of her and her sons) to go with him; yea, there was not anything that Christian either said to her, or did before her, all the while that his burden did hang on his back, but it returned upon her like a flash of lightning, and rent the caul of her heart in sunder; especially that bitter outery of his, "What shall I do to be saved?" did ring in her ears most dolefully.

Then said she to her children, Sons we are all undone. I have sinned away your father, and he is gone: he would have had us with him; but I would not go myself: I also hindered you of life. With that the boys fell into tears, and cried to go after their father. Oh! said Christiana, that it had been but our lots to go with him, then it had fared well with us, beyond what it is like to do now. For though I formerly foolishly

imagined concerning the troubles of your father, that they proceeded of a foolish fancy that he had, or for that he was overrun with melancholy humours; yet now it will not be out of my mind, but that they sprang from another cause, to wit, for that the light of life was given him; by the help of which, as I perceive, he has escaped the snares of death. Then they wept all again, and cried out, Oh, Wo worth the day!

The next night, Christiana had a dream; and behold, she saw, as if a broad parchment was opened before her, in which were recorded the sum of her ways, and the crimes, as she thought, looked very black upon her. Then she cried out aloud in her sleep, "Lord have mercy upon me, a sinner," and the little children heard her.

After this, she thought she saw two very ill-favoured ones standing by her bedside, and saying, What shall we do with this woman? for she cries out for mercy waking and sleeping. If she be suffered to go on as she begins, we shall lose her as we have lost her husband. Wherefore we must, by some way, seek to take her off from the thoughts of what shall be hereafter, else all the world cannot help but she will become a pilgrim.

Now she awoke in a great sweat; also a trembling was upon her; but after awhile she fell to sleeping again: and then she thought she saw Christian her husband in a place of bliss among many immortals, with a harp in his hand, standing and playing upon it before one that sat on a throne, with a rainbow about his head. She saw also as if he bowed his head with his face to the paved work that was under his Prince's feet, saying, I heartily thank my Lord and King for bringing me into this place. Then shouted a company of them that stood round about, and harped with their harps: but no man living could tell what they said but Christian and his companions.

Next morning when she was up, and prayed to God, and talked with her children awhile, one knocked hard at the door; to whom she spake out, saying, If thou comest in God's name, come in. So he said Amen; and opened the door, and saluted her with Peace on this house. The which when he had done, he said, Christiana, knowest thou wherefore I am come? Then she blushed and trembled; also her heart began to wax warm with

"Before the great unsearchable
With lowliness and love I'll bend,
And gladly trace in Jesus' face
My God, my Saviour, and my friend."

desires to know from whence he came, and what was his errand to her. So he said unto her, My name is Secret; I dwell with those that are on high. It is talked of where I dwell, as if thou hadst a desire to go thither; also there is a report, that thou art aware of the evil thou hast formerly done to thy husband, in hardening of thy heart against his way, and in keeping of these babes in their ignorance. Christiana, the Merciful One has sent me to tell thee, that he is a God ready to forgive, and that he taketh delight to multiply the pardon of offences. He also would have thee to know, that he inviteth thee to come into his presence, to his table, and that he will feed thee with the fat of his house, and with the heritage of Jacob thy father

There is Christian thy husband, that was, with legions more, his companions, ever beholding that face that doth minister life to beholders: and they will all be glad when they shall hear the sound of thy feet step over thy father's threshold.

Christiana at this was greatly abashed in herself, and bowed her head to the ground. This vision proceeded, and said, Christiana, here is also a letter for thee, which I have brought from thy husband's king: so she took it and opened it, but it smelt after the manner of the best perfume. Also, it was written in letters of gold. The contents of the letter was this: "That the King would have her to do as did Christian her husband, for that was the way to come to his city, and to dwell in his presence with joy for ever." At this the good woman was quite overcome; so she cried out to her visitor, Sir, will you carry me and my children with you, that we may also go and worship the King?

Then said the visitor, Christiana! the bitter is before the sweet. Thou must, through troubles, as did he that went before thee, enter this celestial city. Wherefore I advise thee to do as did Christian thy husband. Go to the wicket-gate youder over the plain, for that stands in the head of the way up which thou must go; and I wish thee all good speed. Also I advise thee, that thou put this letter in thy bosom; that thou read therein to thyself, and to thy children, until they have got it by heart. For it is one of the songs that thou must sing while thou art in this house of thy pilgrimage; also this thou must deliver in at the further gate.

Now I saw in my dream, that this old gentleman, as he told me the story, did himself seem to be greatly affected therewith. He moreover proceeded, and said—So Christiana called her sons together, and began to

address herself unto them: My sons, I have, as you may perceive, been of late under much exercise in my soul about the death of your father; not for that I doubt at all of his happiness; for I am satisfied now that he is well. I have been also much affected with due thoughts of mine own state and yours, which I verily believe is by nature miserable. My carriage also to your father in his distress is a great load to my conscience; for I hardened both my own heart and yours against him, and refused to go with him on pilgrimage.

The thoughts of these things would now kill me outright, but that for a dream which I had last night, and but that for the encouragement that this stranger has given me this morning. Come, my children, let us pack up, and begone to the gate that leads to that celestial country, that we may see your father, and be with him and his companions in peace, according to the laws of that land.

Then did her children burst out into tears, for joy that the heart of their mother was so inclined: so their visitor bade them farewell: and they began to prepare to set out for their journey.

But while they were thus about to be gone, two of the women that were Christiana's neighbours came up to her house, and knocked at the door. To whom she said as before. At this the women were stunned; for this kind of language they used not to hear, or to perceive to drop from the lips of Christiana: yet they came in; but behold they found the good woman preparing to be gone from her house.

So they began, and said, Neighbour, pray what is your meaning by this?

Christiana answered, and said to the eldest of them, whose name was Mrs. Timorous, I am preparing for a journey. (This Timorous was daughter to him that met Christian upon the hill Difficulty, and would have had him gone back for fear of the lions.)

Tim. For what journey, I pray?

Chr. Even to go after my old husband; and with that she fell a weeping.

Tim. I hope not so, good neighbour; pray, for your poor children's sake, do not so unwomanly cast away yourself.

Chr. Nay, my children shall go with me; not one of them is willing to stay behind.

Tim. I wonder in my heart, what or who has brought you into this mind.

Chr. Oh, neighbour, knew you but as much as I do, I doubt not but that you would go along with me.

Tim. Prithee, what new knowledge hast thou got, that so worketh off thy mind from thy friends, and that tempteth thee to go nobody knows where?

Chr. Then Christiana replied, I have been sorely afflicted since my husband's departure from me; but especially since he went over the river. But that which troubleth me most, is my churlish carriage to him when he was under his distress. Besides, I am now, as he was then; nothing will serve me but going on pilgrimage. I was dreaming last night that I saw him. O that my soul was with him! He dwelleth in the presence of the King of the country; he sits and eats with him at his table; he is become a companion of immortals, and has a house now given him to dwell in, to which the best palaces on earth, if compared, seem to me but as a dunghill. The Prince of the palace has also sent for me, with promises of entertainment, if I shall come to him; his messenger was here even now, and brought me a letter which invites me to come. And with that she plucked out her letter, and read it, and said to them, What now will you say to this?

Tim. Oh! the madness that has possessed thee and thy husband, to run yourselves upon such difficulties. You have heard, I am sure, what your husband did meet with, even in a manner at the first step that he took on his way, as our neighbour Obstinate can yet testify, for he went along with him; yea, and Pliable too, until they, like wise men, were afraid to go any further. We also heard over and above, how he met with the lions, Apollyon, the Shadow of Death, and many other things. Nor is the danger that he met with at Vanity-Fair to be forgotten by thee; for if he, though a man, was so hard put to it, what canst thou, being but a poor woman, do? Consider, also, that these four sweet babes are thy children, thy flesh, and thy bones. Therefore, though thou shouldst be so rash as to cast away thyself, yet, for the sake of the fruit of thy body, keep thou at home.

But Christiana said unto her, Tempt me not, my neighbour: I have now a prize put into my hand to xet again, and I should be a fool of the

<sup>&</sup>quot;I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beat."—Revelations, xx., 4.

greatest sort, if I should have no heart to strike in with the opportunity. And for that you tell me of all these troubles that I am like to meet with in the way, they are so far from being to me a discouragement, that they show I am in the right. The bitter must come before the sweet, and that also will make the sweet the sweeter. Wherefore, since you came not to my house in God's name, as I said, I pray you be gone, and do not disquiet me further.

Then Timorous also reviled her, and said to her fellow, Come, neighbour Mercy, let us leave her in her own hands; she scorns our counsel and company. But Mercy was at a stand, and could not so readily comply with her neighbour, and that for a twofold reason: lst. Her bowels yearned over Christiana; so she saith within herself, If my neighbour will be gone, I will go a little way along with her, and help her. 2dly. Her bowels yearned over her own soul (for what Christiana had said had taken some hold upon her mind.) Wherefore she said within herself again, I will yet have more talk with this Christiana; and if I find truth and life in what she shall say, myself with all my heart shall also go with her. Wherefore Mercy began thus to reply to her neighbour Timorous.

Mercy. Neighbour, I did indeed come with you to see Christiana this morning; and since she is, as you see, a taking her last farewell of the country, I think to walk this sunshiny morning a little with her, to help her on her way. But she told her not of the second reason, but kept it to herself.

Tim. Well, I see you have a mind to go a fooling too; but take heed in time, and be wise: while we are out of danger, we are out; but when we are in, we are in. So Mrs. Timorous returned to her house, and Christiana betook herself to her journey. But when Timorous was got home to her house, she sends for some of her neighbours, to wit, Mrs. Bat's-eyes, Mrs. Inconsiderate, Mrs. Light-mind, and Mrs. Know-nothing. So when they were come to her house, she falls to telling of the story of Christiana, and of her intended journey. And thus she began her tale:

Tim. Neighbours, having but little to do this morning, I went to give Christiana a visit; and when I came at the door, I knocked, as you know it is our custom: and she answered, If you come in God's name, come in. So in I went, thinking all was well; but when I came in, I found her preparing herself to depart the town, she and also her children. So I asked her what was her meaning by that? And she told me, in short,

That she was now of a mind to go on pilgrimage, as did her husband. She told me also a dream that she had, and how the King of the country where her husband was, had sent her an inviting letter to come thither.

Then said Mrs. Know-nothing, And what, do you think she will go?

Tim. Ay, go she will, whatever comes on it; and methinks I know it by this; for that which was my great argument to persuade her to stay at home (to wit, the troubles she was like to meet with in the way), is one great argument with her, to put her forward on her journey. For she told me in so many words, The bitter goes before the sweet: yea, and forasmuch as it doth, it makes the sweet the sweeter.

Mrs. Bat's-eyes. Oh! this blind and foolish woman, said she; and will she not take warning by her husband's afflictions? For my part, I see, if he were here again, he would rest him content in a whole skin, and never run so many hazards for nothing.

Mrs. Inconsiderate also replied, saying, Away with such fantastical fools from the town; a good riddance, for my part, I say, of her: should she stay where she dwells, and retain this mind, who could live quietly by her? for she will either be dumpish or unneighbourly, to talk of such matters as no wise body can abide: wherefore, for my part, I shall never be sorry for her departure: let her go, and let better come in her room. It was never a good world since these whimsical fools dwelt in it.

Then Mrs. Light-mind added as followeth: Come, put this kind of talk away. I was yesterday at Madam Wanton's, where we were as merry as the maids. For who do you think should be there, but I and Mrs. Lovethe-flesh, and three or four more, with Mrs. Lechery, Mrs. Filth, and some others. So there we had music and dancing, and what else was meet to fill up the pleasure. And I dare say my lady herself is an admirable well-bred gentlewoman, and Mr. Lechery is as pretty a fellow. By this time Christiana was got on her way, and Mercy went along with her. So as they went (her children being there also), Christiana began to discourse. And Mercy, said Christiana, I take this as an unexpected favour, that thou shouldst set foot out of doors, with me to accompany me a little in my way.

Mercy. Then said young Mercy (for she was but young), If I thought it would be to purpose to go with you, I would never go near the town.

Chr. Well, Mercy, said Christiana, cast in thy lot with me; I well know what will be the end of our pilgrimage; my husband is where he

would not but be for all the gold in the Spanish mines. Nor shalt thou be rejected, though thou goest but upon my invitation. The King, who hath sent for me and my children, is one that delighteth in mercy. Besides, if thou wilt, I will hire thee, and thou shalt go along with me as my servant. Yet we will have all things in common betwixt thee and me; only go along with me.

Mercy. But how shall I be ascertained that I also should be entertained? Had I this hope from one that can tell, I would make no stick at all, but would go, being helped by him that can help, though the way was never so tedious.

Chr. Well, loving Mercy, I will tell thee what thou shalt do; go with me to the wicket-gate, and there I will further inquire for thee: and if there thou shalt not meet with encouragement, I will be content that thou return to thy place; I will also pay thee for thy kindness which thou showest to me and my children, in the accompanying of us in our way, as thou dost.

Mercy. Then will I go thither, and will take what shall follow; and the Lord grant that my lot may there fall, even as the King of Heaven shall have his heart upon me.

Christiana then was glad at her heart, not only that she had a companion, but also for that she had prevailed with this poor maid to fall in love with her own salvation. So they went on together, and Mercy began to weep. Then said Christiana, Wherefore weepeth my sister so?

Mercy. Alas! said she, who can but lament, that shall but rightly consider what a state and condition my poor relations are in, that yet remain in our sinful town: and that which makes my grief the more is, because they have no instruction, nor any to tell them what is to come.

Chr. Bowels become pilgrims; and thou dost for thy friends, as my good Christian did for me when he left me; he mourned for that I would not heed nor regard him; but his Lord and ours did gather up his tears, and put them into his bottle, and now both I and thou, and these my sweet babes, are reaping the fruit and benefit of them. I hope, Mercy, that these tears of thine will not be lost; for the truth hath said, "That they that sow in tears shall reap in joy and singing. And he that goeth forth

ε "We know that all things work together for good to them that love God, to them who are the called, according to his purpose."—Romans, viii., 28,

and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Then said Mercy,

Let the most blessed be my guide.
If 't be his blessed will,
Unto his gate, into his fold,
Up to his holy hill:
And let him never suffer me
To swerve or turn aside
From his free grace and holy ways,
Winate'er shall me betide.
And let them gather them of mine,
That I have left behind;
Lord, make them pray they may be thine,
With all their heart and mind.

Now my old friend proceeded, and said,—But when Christiana came to the slough of Despond, she began to be at a stand; for, said she, This is the place in which my dear husband had like to have been smothered with mud. She perceived also, that notwithstanding the command of the King to make this place for pilgrims good, yet it was rather worse than formerly. So I asked if that was true? Yes, said the old gentleman, too true; for many there be that pretend to be the King's labourers, and say, they are for mending the King's highways, that bring dirt and dung instead of stones, and so mar instead of mending. Here Christiana therefore, and her boys did make a stand. But, said Mercy, Come, let us venture, only let us be wary. Then they looked well to their steps, and made a shift to get staggering over.

Yet Christiana had like to have been in, and that not once or twice. Now they had no sooner got over, but they thought they heard words, that said unto them, "Blessed is she that believeth, for there shall be a performance of what has been told her from the Lord."

Then they went on again, and said Mercy to Christiana, Had I as good ground to hope for a loving reception at the wicket-gate as you, I think no slough of Despond would discourage me.<sup>b</sup>

Well, said the other, you know your sore, and I know mine; and, good be Dost fly to him that is a Saviour from the wrath to come, for life? If these be thy desires, and if they be unfeigned, fear not. Thou art one of those runaways which God hath commanded our Lord to receive, and not to send thee back to the devil thy master again, but to give thee a place in his house, even the place which liketh thee best."—Jerusalem Sinner Saved.





The approach to the Wirkel Safe.

friend, we shall all have enough of evil before we come to our journey's end.

For it cannot be imagined, that the people that design to attain such excellent glories as we do, and that are so envied that happiness as we are, but that we shall meet with what fears and snares, with what troubles and afflictions, they can possibly assault us with that hate us.

And now Mr. Sagacity left me to dream out my dream by myself. Wherefore, methought I saw Christiana and Mercy, and the boys, go all of them up to the gate; to which when they came, they betook themselves to a short debate, about how they must manage their calling at the gate; and what should be said unto him that did open unto them. So it was concluded, since Christiana was the eldest, that she should knock for entrance, and that she should speak to him that did open, for the rest. So Christiana began to knock, and as her poor husband did, she knocked and knocked again. But instead of any that answered, they all thought that they heard as if a dog came barking upon them: a dog, and a great one too, and this made the women and children afraid. Nor durst they for awhile to knock any more, for fear the mastiff should fly upon them. Now therefore they were greatly tumbled up and down in their minds, and knew not what to do. Knock they durst not, for fear of the dog; go back they durst not, for fear the keeper of the gate should espy them as they so went, and be offended with them: at last they thought of knocking again, and knocking more vehemently than they did at first. Then said the keeper of the gate, Who is there? So the dog left off to bark, and he opened unto them.

Then Christiana made low obeisance, and said, Let not our Lord be offended with his handmaidens, for that we have knocked at his princely gate. Then said the keeper, Whence come ye, and what is it that you would have?

Christiana answered, We are come from whence Christian did come, and upon the same errand as he; to wit, to be, if it shall please you, graciously admitted, by this gate, into the way that leads into the celestial city. And I answer, my Lord, in the next place, that I am Christiana, once the wife of Christian, that is now gotten above.

With that the keeper of the gate did marvel, saying, What! is she now become a pilgrim, that but a while ago abhorred that life? Then she bowed her head, and said Yea, and so are these my sweet babes also.

Then he took her by the hand, and let her in, and said also, "Suffer the little children to come unto me;" and with that he shut up the gate. This done, he called to a trumpeter that was above, over the gate, to entertain Christiana with shouting, and sound of trumpet, for joy. So he obeyed, and sounded, and filled the air with his melodious notes.

Now, all this while poor Mercy did stand without, trembling and crying, for fear that she was rejected. But when Christiana had gotten admittance for herself and her boys, then she began to make intercession for Mercy.

Chr. And she said, My Lord, I have a companion of mine that stands yet without, that is come hither upon the same account as myself: one that is much dejected in her mind, for that she comes, as she thinks, without sending for; whereas I was sent to by my husband's King to come.

Now Mercy began to be very impatient, and each moment was as long to her as an hour; wherefore she prevented Christiana from a fuller interceding for her, by knocking at the gate herself. And she knocked then so loud, that she made Christiana to start. Then said the keeper of the gate, who is there? And Christiana said, It is my friend.

So he opened the gate, and looked out; but Mercy was fallen down without in a swoon; for she fainted, and was afraid that no gate would be opened to her.

Then he took her by the hand, and said, Damsel, I bid thee arise.

O Sir, said she, I am faint; there is scarce life left in me. But he answered, that one said, "When my soul fainted within me, I remembered the Lord, and my prayer came unto thee, into thy holy temple." Fear not, but stand upon thy feet, and tell me wherefore thou art come.

Mercy. I am come for that unto which I was never invited, as my friend Christiana was. Her's was from the King, and mine was but from her. Wherefore I presume.

Did she desire thee to come with her to this place?

Mercy. Yes; and as my Lord sees, I am come; and if there is any grace or forgiveness of sins to spare, I beseech that thy poor handmaid may be partaker thereof.

"Now, sinners, dry your tears,
Let hopeless sorrow cease;
Bow to the sceptre of his love,
And take the offered peace."—Watts.

Then he took her again by the hand, and led her gently in, and said, I pray for all them that believe on me, by what means soever they come unto me. Then said he to those that stood by, Fetch something, and give it Mercy to smell on, thereby to stay her faintings: so they fetched her a bundle of myrrh; awhile after she revived.

And now was Christiana and her boys, and Mercy, received of the Lord at the head of the way, and spoke kindly unto by him. Then said they yet farther unto him, we are sorry for our sins, and beg of our Lord his pardon, and farther information what we must do.

I grant pardon, said he, by word and deed; by word, in the promise of forgiveness; by deed, in the way I obtained it. Take the first from my lips with a kiss, and the other as it shall be revealed.

Now I saw in my dream, that he spake many good words unto them, whereby they were greatly glad. He also had them up to the top of the gate, and showed them by what deed they were saved; and told them withal, that that sight they would have again as they went along in the way, to their comfort.

So he left them awhile in a summer parlour below, where they entered into a talk by themselves; and thus Christiana began: O Lord! how glad am I we are got in hither!

Mercy. So you well may; but I of all have cause to leap for joy.

Chr. I thought one time as I stood at the gate, (because I had knocked, and none did answer,) that all our labour had been lost, especially when that ugly cur made such a heavy barking at us.

Mercy. But my worst fear was, after I saw that you was taken into his favour, and that I was left behind. Now, thought I, it is fulfilled which is written, "Two women shall be grinding together, the one shall be taken, and the other left." I had much ado to forbear crying out, "Undone."

And afraid I was to knock any more; but when I looked up to what was written over the gate, I took courage. I also thought, that I must either knock again, or die: so I knocked, but I cannot tell how; for my spirit now struggled between life and death.

Chr. Can you not tell how you knocked? I am sure your knocks were so earnest, that the very sound made me start. I thought I never

"For the father himself loveth you because ye have loved me, and have believed that I came out of God."—John, xvi., 30.

heard such knocking in all my life; I thought you would come in by a violent hand, or take the kingdom by storm.

Mercy. Alas! to be in my case, who that so was, could but have done so? You saw that the door was shut upon me, and that there was a most cruel dog thereabout. Who, I say, that was so faint-hearted as I, would not have knocked with all their might? But pray, what said my Lord unto my rudeness? Was he not angry with me?

Chr. When he heard your lumbering noise, he gave a wonderful innocent smile. I believe what you did pleased him well, for he showed no sign to the contrary. But I marvel in my heart why he keeps such a dog; had I known that before, I should not have had heart enough to have ventured myself in this manner. But now we are in, we are in, and I am glad with all my heart.

Mercy. I will ask, if you please, next time he comes down, why he keeps such a filthy cur in his yard; I hope he will not take it amiss.

Do so, said the children, and persuade him to hang him; for we are afraid he will bite us when we go hence.

So at last he came down to them again, and Mercy fell to the ground on her face before him, and worshipped, and said, Let my Lord accept the sacrifice of praise which I now offer unto him with the calves of my lips.

So he said unto her, Peace be to thee, stand up. But she continued upon her face, and said, "Righteous art thou, O Lord, when I plead with thee, yet let me talk with thee of thy judgments." Wherefore dost thou keep so cruel a dog in thy yard, at the sight of which such women and children as we are ready to fly from the gate for fear.

He answered and said, That dog has another owner; he also is kept close in another man's ground, only my pilgrims hear his barking. He belongs to the castle, which you see there at a distance, but can come up to the walls of this place. He has frighted many an honest pilgrim from worse to better, by the great voice of his roaring. Indeed, he that owneth him doth not keep him out of any good-will to me or mine, but with an

"The humble soul with grace he crowns,
While on the proud his anger frowns,"—Watts.

1 "The encouragement here given to the diffident Mercy is in the spirit of the tender and expressive lines of the poet Cowper:—

"Ye fearful saints, fresh courage take, The clouds ye so much dread, Are big with mercy, and shall break With blessings on your head"



Merry at the feet of the Beeper of the Sate .



intent to keep the pilgrims from coming to me, and that they may be afraid to come and knock at this gate for entrance. Sometimes also he has broken out, and has worried some that I loved; but I take all at present patiently. I also give my pilgrims timely help, so that they are not delivered up to his power, to do to them what his doggish nature would prompt him to. But what! my purchased one, I trow, hadst thou known never so much beforehand, thou wouldst not have been afraid of a dog.

The beggars that go from door to door will, rather than they will lose a supposed alms, run the hazard of the bawling, barking, and biting too, of a dog; and shall a dog in another man's yard, a dog whose barking I turn to the profit of pilgrims, keep any from coming to me? I deliver them from the lions, and my darling from the power of the dog.

Mer. Then said Mercy, I confess my ignorance; I speak what I understand not; I acknowledge that thou dost all things well.

Chr. Then Christiana began to talk of their journey, and to enquire after the way. So he fed them, and washed their feet, and set them in the way of his steps, according as he had dealt with her husband before. So I saw in my dream that they went on their way, and the weather was comfortable to them.

Then Christiana began to sing, saying,

Bless'd be the day that I began
A pilgrim for to be;
And blessed also be that man
That thereunto mov'd me.
"Tis true, 'twas long ere I began
To seek to live for ever:
But now I run fast as I can,
"Tis better late than never.
Our tears to joy, our fears to faith,
Are turned, as we see;
That our beginning (as one saith)
Shows what our end will be.

Now there was on the other side of the wall, that fenced in the way up which Christiana and her companions were to go, a garden, and that belonged to him whose was that barking dog, of whom mention was made before. And some of the fruit-trees that grew in the garden shot their branches upon the wall; and being mellow, they that found them did gather them up, and eat of them to their hurt. So Christiana's boys, as

boys are apt to do, being pleased with the trees, and with the fruit that hung thereon, did pluck them, and began to eat. Their mother did also chide them for so doing; but still the boys went on.

Well, said she, my sons, you transgress, for that fruit is none of ours. But she did not know that they did belong to the enemy: I'll warrant you if she had, she would have been ready to die for fear. But that passed, and they went on their way. Now, by that they were gone about two bow-shots from the place that led them into the way, they espied two very ill-favoured ones coming down apace to meet them. With that Christiana, and Mercy her friend, covered themselves with their veils, and kept also on their journey: the children also went on before; so that at last they met together. Then they that came down to meet them, came just up to the women as if they would embrace them; but Christiana said, Stand back, or go peaceably as you should. Yet these two, as men that are deaf, regarded not Christiana's words, but began to lay hands upon them. At that Christiana waxed very wroth, and spurned at them with her feet. Mercy also, as well as she could, did what she could to shift them. Christiana again said to them, Stand back, and be gone, for we have no money to lose, being pilgrims as you see, and such too as live upon the charity of our friends.

Ill-Fav. Then said one of the two men, We make no assault upon you for money, but are come out to tell you, that if you will but grant one small request, which we shall ask, we will make women of you for ever.

Chr. Now Christiana imagining what they should mean, made answer again, We will neither hear, nor regard, nor yield to what you shall ask. We are in haste, and cannot stay; our business is of life and death. So again, she and her companions made a fresh essay to go past them; but they letted them in their way.

 ${\it Ill-Fav}$ . And they said, We intend no hurt to your lives; it is another thing we would have.

Chr. Ay, quoth Christiana, you would have us body and soul; for I know it is for that you are come: but we will die rather upon the spot, than to suffer ourselves to be brought into such snares as shall hazard our well-being hereafter. And with that they both shrieked out, and cried, Murder, murder; and so put themselves under those laws that are provided for the protection of women. But the men still made their approach upon them, with design to prevail against them. They therefore cried out again.

Now they being, as I said, not far from the gate, in at which they came, their voice was heard from where they were, thither. Wherefore, some of the house came out, and knowing it was Christiana's tongue, they made haste to her relief. But by that they were got within sight of them, the women were in a very great scuffle, the children also stood crying by. Then did he that came in for their relief call out to the ruffians, saying, What is that thing you do? Would you make my Lord's people to transgress? He also attempted to take them; but they did make their escape over the wall into the garden of the man to whom the great dog belonged; so the dog became their protector. This Reliever then came up to the women, and asked them how they did? So they answered, We thank thy Prince, pretty well, only we have been somewhat affrighted. We thank thee also, for that thou camest in to our help, for otherwise we had been overcome.

Reliever. So after a few more words, this Reliever said as followeth: I marvelled much when you was entertained at the gate above, seeing ye know that ye were but weak women, that you petitioned not the Lord for a conductor; then might you have avoided these troubles and dangers: he would have granted you one.

Chr. Alas! said Christiana, we were so taken with our present blessings, that dangers to come were forgotten by us; beside, who could have thought, that so near the King's palace there should have lurked such naughty ones? Indeed it had been well for us had we asked our Lord for one; but since our Lord knew it would be for our profit, I wonder he sent not one along with us!

Rel. It is not always necessar, to grant things not asked for, lest by so doing, they become of little esteem; but when the want of a thing is felt, it then comes under, in the eyes of him that feels it, that estimate that properly is its due, and so consequently will be hereafter used. Had my Lord granted you a conductor, you would not neither so have bewailed that oversight of yours, in not asking for one, as now you have occasion to do. So all things work for good, and tend to make you more wary.

Chr. Shall we go back again to my Lord, and confess our folly, and ask one?

Rel. Your confession of your folly I will present him with. To go back again you need not; for in all places where you shall come, you will find no want at all; for in every of my Lord's lodgings which he has prepared

for the reception of pilgrims, there is sufficient to furnish them against all attempts whatsoever. But as I said, he will be inquired of by them to do it for them. And it is a poor thing that is not worth asking for. When he had thus said, he went back to his place, and the pilgrims went on their way.

Mer. Then said Mercy, What a sudden blank is here? I made account we had been past all danger, and that we should never sorrow more.

Chr. Thy innocency, my sister, said Christiana to Mercy, may excuse thee much; but as for mc, my fault is so much the greater, for that I saw this danger before I came out of the doors, and yet did not provide for it where provision might have been had. I am much to be blamed.

Mer. Then said Mercy, How knew you this before you came from home? Pray open to me this riddle.

Chr. Why, I will tell you. Before I set foot out of doors, one night, as I lay in my bed, I had a dream about this; for methought I saw two men, as like these as ever the world they could look, stand at my bed's feet, plotting how they might prevent my salvation. I will tell you their very words: they said, (it was when I was in my troubles) What shall we do with this woman? for she crieth out waking and sleeping for forgiveness; if she be suffered to go on as she begins, we shall lose her as we have lost her husband. This you know might have made me take heed, and provided when provision might have been had.

Mer. Well, said Mercy, as by this neglect we have an occasion ministered unto us, to behold our imperfections; so our Lord has taken occasion thereby to make manifest the riches of his grace: "for he, as we see, has followed us with unasked kindness, and has delivered us from their hands that were stronger than we, of his mere good pleasure.

Thus now when they had talked away a little more time, they drew near to a house which stood in the way, which house was built for the relief of pilgrims, as you will find more fully related in the First Part of

"Were thy sins less than they are thou mightest not so easily believe in Christ, as now thou mayest. If thou wilt not believe, now thy sins are great, and thy heart maughty. I dare assure thee if thy heart were not maught, and thy sins little, thou wouldst not believe; for thou wouldst be apt to believe in thy own heart, and trust to thy own righteousness, rather than believe in Christ."—Mercy for the Chief of Sinners.

"Let saints keep near the throne. Our help in times of deep distress Is found in God alone" the records of the Pilgrim's Progress. So they drew on towards the house, (the house of the Interpreter), and when they came to the door they heard a great talk in the house: then they gave ear, and heard, as they thought, Christiana mentioned by name. For you must know, that there went along, even before her, a talk of her and her children going on pilgrimage. And this was the more pleasing to them, because they had heard that she was Christian's wife, that woman who was some time ago so unwilling to hear of going on pilgrimage. Thus, therefore, they stood still, and heard the good people within commending her, who they little thought stood at the door. At last Christiana knocked as she had done at the gate before. Now when she had knocked, there came to the door a young damsel named Innocent, and opened the door, and looked, and behold two women were there.

Damsel. Then said the damsel to them, With whom would you speak in this place?

Chr. Christiana answered, We understand that this is a privileged place for those that are become pilgrims, and we now at this door are such: wherefore we pray that we may be partakers of that for which we at this time are come; for the day, as thou seest, is very far spent, and we are loth, to-night, to go any further.

Damsel. Pray what may I call your name, that I may tell it to my Lord within?

Chr. My name is Christiana: I was the wife of that pilgrim that some years ago did travel this way, and these be his four children. This maiden is also my companion, and is going on pilgrimage too.

Innocent. Then ran Innocent in, (for that was her name) and said to those within, Can you think who is at the door? There is Christiana and her children, and her companion, all waiting for entertainment here. Then they leaped for joy, and went and told their master. So he came to the door, and looking upon her, he said, Art thou that Christiana, whom Christian the good man left behind him, when he betook himself to a pilgrim's life?

Chr. I am that woman that was so hard-hearted as to slight my husband's troubles, and that left him to go on his journey alone, and these are his four children; but now I also am come, for I am convinced that no way is right but this.

Inter. Then is fulfilled that which is written of the man that said to his

son, "Go work to-day in my vineyard; and he said to his father, I will not; but afterwards repented, and went."

Chr. Then said Christiana, So be it, Amen. God make it a true saying upon me, and grant that I may be found at the last of him in peace, without spot, and blameless."

Inter. But why standest thou at the door? Come in, thou daughter of Abraham; we were talking of thee but now, for tidings have come to us before, how thou art become a pilgrim. Come, children, come in; come, maiden, come: so they had them all into the house.

So when they were within, they were bidden to sit down and rest them; the which when they had done, those that attended upon the pilgrims in the house, came into the room to see them. And one smiled, and another smiled, and another smiled, and they all smiled, for joy that Christiana was become a pilgrim. They also looked upon the boys; they stroked them over their faces with their hands, in token of their kind reception of them. They also carried it lovingly to Mercy, and bid them all welcome into their Master's house.

After a while, because supper was not ready, the Interpreter took them into his significant rooms, and showed them what Christian, Christiana's husband, had seen sometime before. Here therefore they saw the man in the cage, the man and his dream, the man that cut his way through his enemies, and the picture of the biggest of all, together with the rest of those things that were then so profitable to Christian.

This done, and after those things had been somewhat digested by Christiana and her company, the Interpreter takes them apart again, and has them first into a room, where was a man that could look no way but downwards, with a muck-rake in his hand; there stood also one over his head with a celestial crown in his hand, and proffered him that crown for his muck-rake; but the man did neither look up nor regard, but raked to himself the straws, the small sticks, and dust of the floor.

Then said Christiana, I persuade myself, that I know somewhat the meaning of this; for this is the figure of a man in this world; is it not, good Sir?

Inter. Thou hast said right, said he, and his muck-rake doth show his carnal mind And whereas thou seest him rather give heed to rake up

<sup>&</sup>quot; "Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."—Joshua, i.

straws and sticks, and the dust of the floor, than do what he says that calls to him from above, with the celestial crown in his hand, it is to show, that heaven is but a fable to some, and that things here are counted the only things substantial. Now whereas it was also showed thee, that the man could look no way but downwards; it is to let thee know, that earthly things, when they are with power upon men's minds, quite carry away their hearts from God.°

Chr. Then said Christiana, O deliver me from this muck-rake.

Inter. That prayer, said the Interpreter, has lain by until it is almost rusty, "Give me not riches," is scarce the prayer of one of ten thousand. Straws, and sticks, and dust, with most, are the great things now looked after.

With that Mercy and Christiana wept, and said, It is, alas! too true

When the Interpreter had shown them this, he had them into the very best room in the house (a very brave room it was); so he bid them look round about, and see if they could find anything profitable there. Then they looked round and round; for there was nothing to be seen but a very great spider on the wall; and that they overlooked.

Mercy. Then said Mercy, Sir, I see nothing. But Christiana held her peace

Inter. But, said the Interpreter, look again: and she therefore looked again, and said, Here is not anything but an ugly spider, who hangs by his hands upon the wall. Then said he, Is there but one spider in all this spacious room? Then the water stood in Christiana's eyes, for she was a woman quick of apprehension; and she said, Yea, Lord, there is more here than one; and spiders whose venom is far more destructive than that which is in her. The Interpreter then looked pleasantly on her, and said, Thou hast said the truth. This made Mercy blush, and the boys to cover their faces; for they all began now to understand the riddle.

Then said the Interpreter again, The spider taketh hold with her hands, as you see, and is in king's palaces. And wherefore is this recorded, but to show you, that how full of the venom of sin soever you be, yet you may, by the hand of faith, lay hold of, and dwell in the best room, that belongs to the king's house above.

"O be a nobler portion mine!
 My God I bow before thy throne:
 Earth's fleeting pleasures I resign,
 And fix my hope on thee alone."

Chr. I thought, said Christiana, of something of this, but I could not imagine it all. I thought that we were like spiders, and that we looked like ugly creatures in what fine rooms soever we were: but that by this spider, this venomous and ill-favoured creature, we were to learn how to act faith, that came not into my thoughts, that she worketh with her hands, and, as I see, dwells' in the best room in the house, God has made nothing in vain.

Then they seemed all to be glad; but the water stood in their eyes; yet they looked one upon another, and also bowed before the Interpreter.

He had them then into another room, where was a hen and chickens, and bid them observe awhile. So one of the chickens went to the trough to drink, and every time she drank, she lifted up her head and her eyes towards heaven. See, said he, what this little chick doth, and learn of her to acknowledge whence your mercies come, by receiving them with looking up. Yet again, said he, observe and look: so they gave heed, and perceived that the hen did walk in a fourfold method towards her chickens. 1. She had a common call, and that she hath all the day long. 2. She hath a special call, and that she had but sometimes. 3. She had a brooding note. And 4. She had an outcry.

Now, said he, compare this hen to your King, and these chickens to his obedient ones. For, answerable to her, himself has his methods, which he walketh in towards his people: by his common call he gives nothing; by his special call, he always has something to give; he has also a brooding voice for them that are under his wing; and he has an outcry, to give the alarm when he seeth the enemy come. I choose, my darlings, to lead you into the room where such things are, because you are women, and they are easy for you.

Chr. And, Sir, said Christiana, pray let us see some more. So he had them into the slaughterhouse, where was a butcher killing a sheep; and behold the sheep was quiet, and took her death patiently. Then said the Interpreter, You must learn of this sheep to suffer, and to put up wrongs without murmurings and complaints. Behold how quietly she takes her

P "The trials, then, of life's short day Are not to fill us with dismay, But give its joys a zest; Though sharp, they are but sent to prove Our truth, our constancy, and love, And all is for the best."—Family Devotions, death, and without objecting, she suffereth her skin to be pulled over her ears. Your King doth call you his sheep.

After this, he led them into his garden, where was great variety of flowers: and he said, Do you see all these. So Christiana said, Yes. Then said he again, Behold the flowers are divers in stature, in quality, and colour, and smell, and virtue; and some are better than some: also where the gardener hath set them, there they stand, and quarrel not one with another.

Again, he had them into his field, which he had sowed with wheat and corn: but when they beheld the tops of all were cut off, only the straw remained, he said again, This ground was dunged, and ploughed, and sowed, but what shall we do with the crop? Then said Christiana, Burn some, and make muck of the rest. Then said the Interpreter again, Fruit, you see, is that thing you look for, and for want of that you condemn it to the fire, and to be trodden under foot of men: beware that in this you condemn not yourselves.

Then, as they were coming in from abroad, they espied a robin with a great spider in his mouth; so the Interpreter said, Look here: so they looked, and Merey wondered. But Christiana said, What a disparagement is it to such a little pretty bird as the robin redbreast is, he being also a bird above many, that loveth to maintain a kind of sociableness with men. I had thought they had lived upon crumbs of bread, or upon other such harmless matter. I like him worse than I did.

The Interpreter then replied, This robin is an emblem, very apt to set forth some professors by; for to sight they are, as this robin, pretty of note, colour, and carriage; they seem also to have a very great love for professors that are sincere; and above all other, to desire to associate with them, and to be in their company, as if they could live upon the good man's crumbs; they pretend also, that therefore it is, that they frequent the house of the godly, and the appointments of the Lord; but when they are by themselves, as the robin, they can catch and gobble up spiders; they can change their diet, drink and swallow down sin like water.

So when they were come again into the house, because supper as yet was not ready, Christiana again desired that the Interpreter would either show or tell of some other things that are profitable.

Then the Interpreter began, and said, The fatter the sow is, the more

she desires the mire; the fatter the ox is, the more gamesomely he goes to the slaughter; and the more healthy the lustful man is, the more prone he is unto evil.

There is a desire in women to go neat and fine, and it is a comely thing to be adorned with that which in God's sight is of great price.

It is easier watching a night or two, than to sit up a whole year together; so it is easier for one to begin to profess well, than to hold out as he should to the end

Every shipmaster, when in a storm, will willingly cast that overboard that is of the smallest value in the vessel; but who will throw the best out first? None, but he that feareth not God.

One leak will sink a ship, and one sin will destroy a sinner.

He that forgets his friend, is ungrateful unto him; but he that forgets his Saviour is umerciful to himself.

He that lives in sin, and looks for happiness hereafter, is like him that soweth cockle, and thinks to fill his barn with wheat or barley.

If a man would live well, let him fetch his last day to him, and make it always his company-keeper.

Whispering, and change of thoughts, prove that sin is in the world.

If the world, which God sets light by, is counted a thing of that worth with men, what is heaven, that God commendeth?

If the life that is attended with so many troubles, is so loath to be let go by us, what is the life above?

Everybody will cry up the goodness of men; but who is there that is, as he should be, affected with the goodness of God?<sup>q</sup>

We seldom sit down to meat, but we eat and leave: So there is in Jesus Christ more merit and righteousness than the whole world has need of.

When the Interpreter had done, he takes them out into his garden again, and had them to a tree, whose inside was all rotten and gone, and yet it grew and had leaves. Then said Mercy, What means this? This tree, said he, whose outside is fair, and whose inside is rotten, it is to which many may be compared that are in the garden of God; who with their mouths speak high in behalf of God, but indeed will do nothing for

The rational, the true Christian, will sing with David, "Praise ye the Lord, praise ye the name of the Lord; praise him, O ye servants of the Lord. Ye that stand in the house of the Lord, in the courts of the house of our God. Praise the Lord; for the Lord is good: sing praises unto his name."

him; whose leaves are fair, but their heart good for nothing but to be tinder for the devil's tinder-box.

Now supper was ready, the table spread, and all things set on board; so they sat down and did eat, when one had given thanks. And the Interpreter did usually entertain those that lodged with him with music at meals; so the minstrels played. There was also one that did sing, and a very fine voice he had. His song was this:

The Lord is only my support,
And he that doth me feed;
How can I then want anything
Whereof I stand in need?

When the song and music was ended, the Interpreter asked Christiana, What it was that at first did move her thus to betake herself to a pilgrim's life? Christiana answered, First, the loss of my husband came into my mind, at which I was heartily grieved, but all that was natural affection. Then, after that, came the troubles and pilgrimage of my husband into my mind, and also how like a churl I had carried it to him as to that. So guilt took hold of my mind, and would have drawn me into the pond; but that opportunely I had a dream of the well-being of my husband, and a letter sent by the King of that country where my husband dwells, to come to him. The dream and the letter together so wrought upon my mind, that they forced me to this way.

Inter. But you met with no opposition before you set out of doors?

Chr. Yes, a neighbour of mine, one Mrs. Timorous, (she was akin to him that would have persuaded my husband to go back for fear of the lions.) She also so befooled me, for, as she called it, my intended desperate adventure; she also urged what she could to dishearten me from it, the hardships and troubles that my husband met with in the way; but all this I got over pretty well. But a dream that I had of two ill-looking ones, that I thought did plot how to make me miscarry in my journey, that hath troubled me; yea, it still runs in my mind, and makes me afraid of every one that I meet, lest they should meet me to do me a mischief, and to turn me out of my way. Yea, I may tell my Lord, though I would not have every body know it, that between this and the gate by which we got into the way, we were both so sorely assaulted, that we were made to cry out murder; and the two that made this assault upon us, were like the two that I saw in my dream.

VOL. I.

Then said the Interpreter, Thy beginning is good, thy latter end shall greatly increase. So he addressed himself to Mercy, and said unto her, And what moved thee to come hither, sweetheart?

Mer. Then Mercy blushed and trembled, and for a while continued silent.

Inter. Then said he, Be not afraid, only believe, and speak thy mind.

Mer. Then she began, and said, Truly, Sir, my want of experience is that which makes me covet to be in silence, and that also that fills me with fears of coming short at last. I cannot tell of visions and dreams as my friend Christiana can; nor know I what it is to mourn for my refusing of the counsel of those that were good relations.

Inter. What was it then, dear heart, that hath prevailed with thee to do as thou hast done?

Mer. Why, when our friend here was packing up to be gone from our town, I and another went accidentally to see her. So we knocked at the door, and went in. When we were within, and seeing what she was doing, we asked her what was her meaning? She said, she was sent for to go to her husband; and then she up and told us how she had seen him in a dream, dwelling in a curious place among immortals, wearing a crown, playing upon a harp, eating and drinking at the Prince's table, and singing praises to him for bringing him thither, &c. Now, methought while she was telling these things unto us, my heart burned within me, and I said in my heart, if this be true, I will leave my father and mother, and the land of my nativity, and will, if I may, go along with Christiana.

So I asked her farther of the truth of these things, and if she would let me go with her; for I saw now, that there was no dwelling, but with the danger of ruin, any longer in our town. But yet I came away with a heavy heart, not for that I was unwilling to come away, but for that so many of my relations were left behind.

And I am come with all the desire of my heart, and will go, if I may, with Christiana, unto her husband and his king.

Inter. Thy setting out is good, for thou hast given credit to the truth; thou art a Ruth, who did, for the love she bare to Naomi, and to the Lord her God, leave father and mother, and the land of her nativity, to come out and go with a people that she knew not before. "The Lord recompense thy work, and full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."

Now supper was ended, and preparation was made for bed: the women were laid single alone, and the boys by themselves. Now when Mercy was in bed, she could not sleep for joy; for that now her doubts of missing at last, were removed farther from her than ever they were before. So she lay blessing and praising God, who had such favour for her.

In the morning they rose with the sun, and prepared themselves for their departure; but the Interpreter would have them tarry a while; for, said he, you must orderly go from hence. Then, said he to the damsel that first opened unto them, Take them, and have them into the garden to the bath, and there wash them, and make then clean from the soil which they have gathered by travelling. Then Innocent the damsel took them, and led them into the garden, and brought them to the bath; so she told them, that there they must wash and be clean; for so her master would have the women to do, that called at his house as they were going on pilgrimage. Then they went in and washed, yea, they and the boys and all; and they came out of that bath, not only sweet and clean, but also much enlivened, and strengthened in their joints. So when they came in, they looked fairer a deal than when they went out to the washing.

When they returned out of the garden from the bath, the Interpreter took them, and looked upon them, and said unto them, Fair as the moon. Then he called for the seal, wherewith they used to be sealed that are washed in his bath. So the seal was brought, and he set his mark upon them, that they might be known in the places whither they were yet to go. Now the seal was the contents and sum of the passover which the children of Israel did eat, (Exod. xiii. 8, 9, 10,) when they came out of the land of Egypt; and the mark was set between their eyes. This seal greatly added to their beauty, for it was an ornament to their faces. It also added to their gravity, and made their countenance more like that of angels.

Then said the Interpreter again to the damsel that waited upon the women, Go into the vestry, and fetch out garments for these people: So she went and fetched out white raiment, and laid it down before him; so

Bunyan's own experience is here exemplified in Mercy's happiness. "After I had been many weeks oppressed and cast down, as I was quite giving up the ghost of all my hopes of ever attaining life, that sentence fell with weight upon my spirit, 'Look at the generations of old and see; did ever any trust in God, and were confounded.'"—Grace Abounding.

It shall be for a sign unto thee upon thine, and for a memorial between thine eyes, that the Lord's law may be in thy mouth."—Exodus, xiii., 9.

he commanded them to put it on. It was fine linen white and clean. When the women were thus adorned, they seemed to be a terror one to the other: for that they could not see that glory cach one had in herself which they could see in each other. Now, therefore, they began to esteem cach other better than themselves. For you are fairer than I am, said one; and you are more comely than I am, said another. The children also stood amazed, to see into what fashion they were brought.

The Interpreter then called for a man-servant of his, one Great-Heart, and bid him take sword, and helmet, and shield; and take these my daughters, said he, conduct them to the house called Beautiful, at which place they will rest next. So he took his weapons and went before them; and the Interpreter said, God speed. Those also that belonged to the family, sent them away with many a good wish. So they went on their way, and sang:

This place has been our second stage, Here we have heard and seen Those good things that from age to age To others hid have been. The dunghill-raker, spider, hen, The chicken too, to me, Hath taught a lesson, let me then Conformed to it be. The butcher, garden, and the field, The robin, and his bait, Also the rotten tree doth vield Me argument of weight; To move me for to watch and pray To strive to be sincere: To take my cross up day by day And serve the Lord with fear.

Now I saw in my dream, that those went on, and Great-Heart before them; so they went and came to the place where Christian's burden fell off his back, and tumbled into a sepulchre. Here then they made a pause; here also they blessed God Now, said Christiana, it comes to my mind what was said to us at the gate, to wit, That we should have pardon by word and deed; by word, that is, by the promise; by deed, to wit, in the way it was obtained. What the promise is, of that I know something; but what it is to have pardon by deed, or in the way that it was obtained,

Mr. Great-Heart, I suppose you know; which, if you please, let us hear your discourse thereof.

Great-Heart. Pardon by the deed done, is pardon obtained by some one for another that hath need thereof: not by the person pardoned, but in the way, saith another, in which I have obtained it. So then, to speak to the question more at large, the pardon that you and Mercy, and these boys, have attained, was obtained by another, to wit, by him that let you in at that gate; and he hath obtained it in this double way; he has performed a righteousness to cover you, and spilt his blood to wash you in.

Chr. But if he parts with his righteousness to us, what will he have for himself?

 ${\it Great-Heart}$ . He has more right cousness than you have need of, or than he needeth himself.

Chr. Pray make that appear.

Great-Heart. With all my heart: but first I must premise, That he of whom we are now about to speak, is one that has not his fellow: he has two natures in one person, plain to be distinguished, impossible to be divided. Unto each of these natures a righteousness belongeth, and each righteousness is essential to that nature. So that one may as easily cause the nature to be extinct, as to separate its justice or righteousness from it. Of these righteousnesses, therefore, we are not made partakers, so as that they, or any of them, should be put upon us, that we might be made just, and live thereby. Besides these, there is a righteousness which this person has, as these two natures are joined in one. And this is not the righteousness of the Godhead, as distinguished from the manhood; nor the righteousness of the manhood, as distinguished from the Godhead; but a righteousness which standeth in the union of both natures, and may properly be called the righteousness that is essential to his being prepared of God to the capacity of the mediatory office, which he was entrusted with. If he parts with his first righteousness, he parts with his Godhead; if he parts with his second righteousness, he parts with the purity of his manhood; if he parts with his third, he parts with that perfection which capacitates him to the office of mediation. He has therefore another

"Lord we obey thy call,
We lay our humble claim
To the salvation thou hast brought,
And love and praise thy name."—Watts.

righteousness, which standeth in performance or obedience to a revealed will; and that is that he puts upon sinners, and that by which their sins are covered: Wherefore he saith, "As by one man's disobedience, many were made sinners; so by the obedience of one, shall many be made righteous."

Chr. But are the other righteousnesses of no use to us?

Great-Heart. Yes; for though they are essential to his natures and offices, and cannot be communicated unto another, yet it is by virtue of them that the righteousness that justifies is for that purpose efficacious. The righteousness of his Godhead gives virtue to his obedience; the righteousness of his manhood, giveth capability to his obedience to justify; and the righteousness that standeth in the union of these two natures to his office, giveth authority to that righteousness to do the work for which it was ordained.

So then here is a righteousness that Christ, as God, has no need of; for he is God without it: here is a rightcousness that Christ, as man has no need of to make him so, for he is a perfect man without it. Again, here is a righteousness that Christ, as God-man, has no need of, for he is perfectly so without it. Here then is a righteousness, that Christ, as God and as God-man has no need of with reference to himself, and therefore he can spare it as a justifying righteousness, that he for himself wanteth not, and therefore giveth it away; hence it is called, "The gift of righteousness. This righteousness, since Christ Jesus the Lord has made himself under the law, must be given away; for the law doth not only bind him that is under it, "to do justly," but to use charity. Wherefore, he must, or ought, by the law, if he hath two coats, to give one to him that hath none. Now, our Lord indeed hath two coats, one for himself, and one to spare; wherefore he freely bestows one upon those that have none. And thus Christiana and Mercy, and the rest of you that are here, doth your pardon come by deed, or by the work of another man. Your Lord Christ is he that worked, and hath given away what he wrought for, to the next poor beggar he meets.

But again, in order to pardon by deed, there must something be paid to

<sup>&</sup>quot;There is no fear to be shut out of heaven if thou have faith in Christ; for to thee is the vail rent, the separation is abolished, Christ is crucified. For so saith St. Peter, "An entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ,"—Adams.

God as a price, as well as something prepared to cover us withal. Sin has delivered us up to the just course of a righteous law: now, from this course we must be justified by way of redemption, a price being paid for the harms we have done; and this is by the blood of your Lord, who came and stood in your place and stead, and died your death for your transgressions. Thus has he ransomed you from your transgressions by blood, and covered your polluted and deformed souls with righteousness (Rom. viii. 34), for the sake of which God passeth by you, and will not hurt you, when he comes to judge the world. (Gal. iii. 13.)

Chr. This is brave. Now I see that there was something to be learned by our being pardoned by word and deed. Good Mercy, let us labour to keep this in mind; and, my children, do you remember it also. But, Sir, was not this it that made my good Christian's burden fall from off his shoulder, and that made him give three leaps for joy?

Great-Heart. Yes, it was the belief of this that cut those strings, that could not be cut by other means: and it was to give him a proof of the virtue of this, that he was suffered to carry his burden to the cross.

Chr. I thought so; for though my heart was lightsome and joyous before, yet it is ten times more lightsome and joyous now. And I am persuaded by what I have felt, though I have felt but little as yet, that if the most burdened man in the world was here, and did see and believe as I now do, it would make his heart the more merry and blithe.

Great-Heart. There is not only comfort, and the ease of a burden brought to us, by the sight and consideration of these; but an endeared affection begot in us by it: for who can (if he doth but once think that pardon comes not only by promise, but thus,) but be affected with the way and means of his redemption, and so with the man that hath wrought it for him.

Chr. True; methinks it makes my heart bleed to think that he should bleed for me. Oh! thou loving One: Oh! thou blessed One: thou deservest to have me, thou hast bought me; thou deservest to have me all; thou hast paid for me ten thousand times more than I am worth. No marvel that this made water stand in my husband's eyes,

<sup>\*&</sup>quot;The love of Christ to us was hearty, not consisting of shows and signs, and courtly compliments, but of actual, real, and royal bounties. He did not dissemble love to us, when he died for us."—Adams.

and that it made him trudge so nimbly on: I am persuaded he wished me with him: but vile wretch that I was, I let him come all alone. O, Mercy, that thy father and mother were here; yea, and Mrs. Timorous also: nay, I wish now with all my heart that here was Madam Wanton too. Surely, surely, their hearts would be affected; nor could the fear of the one, nor the powerful lusts of the other, prevail with them to go home again, and refuse to become good pilgrims.

Great-Heart. You speak now in the warmth of your affections: will it, think you, be always thus with you? Besides, this is not communicated to every one, nor to every one that did see your Jesus bleed. There were that stood by, and that saw the blood run from the heart to the ground, and yet were so far off this, that, instead of lamenting, they laughed at him; and instead of becoming his disciples, did harden their hearts against him. So that all you have, my daughters, you have by peculiar impression made by a divine contemplating upon what I have spoken to you. Remember it was told you, that the hen, by her common call, gives no meat to her chickens: this you have therefore by a special grace.

Now I saw still in my dream, that they went on until they were come to the place that Simple, and Sloth, and Presumption, lay and slept in, when Christian went by on pilgrimage: and behold they were hanged up in irons, a little way off on the other side.

Mercy. Then said Mercy to him that was their guide and conductor, What are these three men? and for what are they hanged there?

Great-Heart. These three men were men of bad qualities: they had no mind to be pilgrims themselves, and whomsoever they could they hindered; they were for Sloth and Folly themselves, and whomsoever they could persuade they made so too, and withal taught them to presume that they should do well at last. They were asleep when Christian went by, and now you go by, they are hanged.

Mercy. But could they persuade any one to be of their opinion?

Great-Heart. Yes, they turned several out of the way. There was Slow-pace that they persuaded to do as they. They also prevailed with one Short-wind, with one No-heart, with one Linger-after-Lust, and with one Sleepy-head, and with a young woman, her name was Dull, to turn out of the way, and become as they. Besides, they brought up an ill report of your Lord, persuading others that he was a hard task-master.

They also brought up an evil report of the good land, saying, it was not half so good as some pretended it was. They also began to vilify his servants, and to count the best of them meddlesome, troublesome, busy-bodies. Farther, they call the bread of God "husks;" the comforts of his children "fancies;" the travel and labour of pilgrims "things to no purpose."

Chr. Nay, said Christiana, if they were such, they shall never be bewailed by me; they have but what they deserve; and I think it well that they stand so near the highway, that others may see and take warning. But had it not been well if their crimes had been engraven on some pillar of iron or brass, and left here, where they did their mischiefs, for a caution to other bad men?

Great-Heart. So it is, as you may well perceive, if you will go a little to the wall.

Mer. No, no; let them hang, and their names rot, and their crimes live for ever against them. I think it is a high favour that they are hanged before we came hither; who knows else what they might have done to such poor women as we are? Then she turned it into a song, saying,

Now then you three hang there, and be a sign To all that shall against the truth combine, And let him that comes after, fear this end, If unto Pilgrims he is not a friend. And thou, my soul, of all such men beware, That unto holiness opposers are.

Thus they went on, till they came to the foot of the hill Difficulty, where again their good friend Mr. Great-Heart took an occasion to tell them what happened there when Christian himself went by. So he had them first to the spring: Lo, saith he, this is the spring that Christian drank of before he went up this hill, and then it was clear and good, but now it is dirty with the feet of some that are not desirous that Pilgrims here should quench their thirst. Thereat Mercy said, And why so envious now? But, said the guide, it will do, if taken up and put into a vessel that is sweet and good; for then the dirt will sink to the bottom, and the

This may seem a somewhat strange speech put into the mouth of Mercy; but it is not inconsistent with her character. True Mercy spares suffering, by cutting off those who would betray or destroy. To suffer a murderer to escape, is to make war on guiltless life:

"Mercy but murders, pardoning those who kill."

water come out by itself more clear. Thus, therefore, Christiana and her companions were compelled to do. They took it up, and put it into an earthen pot, and so let it stand till the dirt was gone to the bottom, and then they drank thereof.

Next he showed them the two by-ways that were at the foot of the hill, where Formality and Hypocrisy lost themselves. And he said, these are dangerous paths. Two were here cast away when Christian came by. And although you see these ways are since stopped up with chains, posts, and a ditch, yet there are those that will choose to adventure here, rather than take the pains to go up this hill.

Chr. "The way of transgressors is hard." It is a wonder that they can get into those ways without danger of breaking their necks.

Great-Heart. They will venture, yea, if at any time any of the King's servants do happen to see them, and doth call upon them, and tell them, that they are in the wrong way, and do bid them beware of the danger; then they will railingly return them answer, and say, "As for the word that thou hast spoken unto us in the name of the King, we will not hearken unto thee; but we will certainly do whatsoever thing goeth out of our mouths." Nay, if you look a little further, you shall see that these ways are made cautionary enough, not only by these posts, and ditch, and chain, but also by being hedged up, yet they will choose to go there.

Chr. They are idle; they love not to take pains, up-hill way is unpleasant to them. So it is fulfilled unto them as it is written, "The way of the slothful man is a hedge of thorns." Yea, they will rather choose to walk upon a snare, than to go up this hill and the rest of this way to the city

Then they set forward, and began to go up the hill, and up the hill they went; but before they got up to the top, Christiana began to pant, and said, I dare say this is a breathing-hill; no marvel if they that love their case more than their souls, choose to themselves a smoother way. Then said Mercy, I must sit down; also the least of the children began to cry. Come, come, said Great-Heart, sit not down here, for a little above is the Prince's arbour. Then he took the little boy by the hand and led him up thereto.

When they were come to the arbour, they were very willing to sit down, for they were all in a pelting heat. Then said Mercy, "How sweet is rest to them that labour!" And how good is the Prince of Pilgrims to

provide such resting-places for them! Of this arbour I have heard much; but I never saw it before. But here let us beware of sleeping; for, as I have heard, that it cost poor Christian dear.

Then said Mr. Great-Heart to the little ones, Come, my pretty boys, how do you do? What think you now of going on pilgrimage? Sir, said the least, I was almost beat out of heart, but I thank you for lending me a hand at my need. And I remember now what my mother hath told me, namely, That the way to heaven is as a ladder, and the way to hell is as down a hill. But I had rather go up the ladder to life, than down the hill to death.

Then said Mercy, But the proverb is, To go down the hill is easy: But James said, (for that was his name,) The day is coming, when, in my opinion, going down the hill will be the hardest of all. It is a good boy, said his master, thou hast given her a right answer. Then Mercy smiled, but the little boy did blush.

Chr. Come, said Christiana, will you eat a bit to sweeten your mouths while you sit here to rest your legs? For I have here a piece of pomegranate, which Mr. Interpreter put into my hand just when I came out of his door; he gave me also a piece of an honey-comb, and a little bottle of spirits. I thought he gave you something, said Mercy, because he called you aside. Yes, so he did, said the other: But, said Christiana, it shall be as I said it should, when at first we came from home; thou shalt be a sharer in all the good that I have, because thou so willingly didst become my companion. Then she gave to them and they did eat, both Mercy and the boys. And said Christiana to Mr. Great-Heart, Sir, will you do as we? But he answered, You are going on pilgrimage, and presently I shall return: Much good may what you have do to you. At home I eat the same every day. Now, when they had eaten and drank, and had chatted a little longer, their guide said to them, The day wears away, if you think good, let us prepare to be going. So they got up to go, and the little boys went before; but Christiana forgot to take her bottle of spirits with her: so she sent her little boy back to fetch it. Then said Mercy, I think this is a losing place. Here Christian lost his roll: and here Christiana left her bottle behind her. Sir, What is the cause of this? So their guide made answer, and said, The cause is sleep or forgetfulness; some sleep when they should keep awake, and some forget when they should remember; and this is the very cause why often at the resting-places, some pilgrims, in some things, come off losers. Pilgrims should watch and remember what they have already received under their greatest enjoyments; but for want of doing so, oftentimes their rejoicing end in tear and their sunshine in a cloud; witness the story of Christian at this place.\*

When they were come to the place where Mistrust and Timorous met Christian to persuade him to go back for fear of the lions, they perceived as it were a stage, and before it, towards the road, a broad plate, with a copy of verses written thereon, and underneath, the reason of raising up of that stage in that place rendered. The verses were these:

Let him that sees this stage, take heed
Unto his heart and tongue:
Lest if he do not, here he speed
As some have long agone.

The words underneath the verses were, "This stage was built to punish such upon, who through timorousness or mistrust, shall be afraid to go further on pilgrimage." Also on this stage, both Mistrust and Timorous were burnt through the tongue with a hot iron, for endeavouring to hinder Christian on his journey.

Then said Mercy, this is much like to the saying of the beloved. "What shall be given unto thee? or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty, with coals of juniper."

So they went on, till they came within sight of the lions. Now Mr. Great-Heart was a strong man, so he was not afraid of a lion: but yet, when they were come up to the place where the lions were, the boys that went before, were glad to cringe behind, for they were afraid of the lions; so they stept back, and went behind. At this their guide smiled, and said, How now, my boys, do you love to go before when no danger doth approach, and love to come behind so soon as the lions appear?

Now as they went on, Mr. Great-Heart drew his sword, with intent to make a way for the pilgrims in spite of the lions. Then there appeared one, that, it seems, had taken upon him to back the lions; and he said to

<sup>2</sup> It is in these circumstances that the pilgrim, feeling how weak he naturally is, should pray for that without which he is helpless:

Leave me not, my strength, my trust, O, remember, I am dust. Leave me not again to stray; Leave me not the tempter's prey. Fix my heart on things above; Make me happy in thy love."—Conder the pilgrim's guide, What is the cause of your coming hither? Now the name of that man was *Grim*, or *Bloody-man*, because of his slaying of pilgrims, and he was of the race of the giants.

Great-Heart. Then said the pilgrims' guide, These women and children are going on pilgrimage, and this is the way they must go, and go it they shall, in spite of thee and the lions.

Grim. This is not their way, neither shall they go therein. I am come forth to withstand them, and to that end will back the lions.

Now, to say the truth, by reason of the fierceness of the lions, and the grim carriage of him that did back them, this way had of late lain much unoccupied, and was almost all grown over with grass.

Chr. Then said Christiana, though the highways have been unoccupied heretofore, and though the travellers have been made in times past to walk through by-paths, it must not be so now I am risen, "Now I am risen a mother in Israel."

Grim. Then he swore by the lions, but it should; and therefore bid them turn aside, for they should not have passage there.

Great-Heart. But their guide made his first approach unto Grim, and laid so heavily at him with his sword, that he forced him to retreat.

Grim. Then said he (that attempted to back the lions), Will you slay me upon my own ground?

Great-Heart. It is the King's high-way that we are in, and in this way it is that thou hast placed the lions, but these women and these children, though weak, shall hold on their way in spite of thy lions. And with that he gave him again a downright blow, and brought him upon his knees. With this blow he also broke his helmet, and with the next cut off an arm. Then did the giant roar so hideously, that his voice frighted the women, and yet they were glad to see him lie sprawling upon the ground. Now the lions were chained, and so of themselves could do nothing. Wherefore, when old Grim, that intended to back them, was dead, Mr. Great-Heart said to the pilgrims, Come now, and follow me, and no hurt shall happen to you from the lions. They therefore went on; but the women trembled as they passed by them; the boys also looked as if they would die; but they all got by without further hurt.

Now, when they were within sight of the porter's lodge, they soon came up into it; but they made the more haste after this to go thither, because it is dangerous travelling there in the night. So when they were come

to the gate, the guide knocked, and the porter cried, Who is there? But as soon as the guide had said, It is I, he knew his voice, and came down (for the guide had oft before that come thither as a conductor of pilgrims). When he was come down, he opened the gate, and seeing the guide standing just before it (for he saw not the women, for they were behind him), he said unto him, How now, Mr. Great-Heart, what is your business here so late at night? I have brought, said he, some pilgrims hither, where, by my Lord's commandment, they must lodge. I had been here some time ago, had I not been opposed by the giant that did use to back the lions; but I, after a long and tedious combat with him, have cut him off, and have brought the pilgrims hither in safety.

Porter. Will you not go in, and stay till morning?

Great-Heart. No, I will return to my Lord to-night.

Chr. Oh! Sir, I know not how to be willing you should leave us in our pilgrimage, you have been so faithful and so loving to us, you have fought so stoutly for us, you have been so hearty in counselling of us, that I shall never forget your favour towards us.

Mer. Then said Mercy, O that we might have thy company to our journey's end! How can such poor women as we hold out in a way so full of troubles as this way is, without a friend and defender?

James. Then said James, the youngest of the boys, Pray, Sir, be persuaded to go with us, and help us, because we are so weak, and the way so dangerous as it is.

Great-Heart. I am at my Lord's commandment: if he shall allot me to be your guide quite through, I will willingly wait upon you; but here you failed at first, for when he bid me come thus far with you, then you should have begged me of him to have gone quite through with you, and he would have granted your request. However, at present I must withdraw, and so good Christiana, Mercy, and my brave children, adieu.

Then the porter, Mr. Watchful, asked Christiana of her country and of her kindred; and she said, I am come from the city of Destruction; I am a widow woman, and my husband is dead; his name was Christian the

7 "The prayer of Christiana is embodied in the Call to the Unconverted Bless me with the helpful communion of the saints, and with all the means that thou hast appointed to further our sanctification and salvation. Oh that my ways were so directed, that I might keep thy statutes! Let me never return to folly, nor forget the covenant of my God: help me to quench the first motion of sin, and to abhor all sinful desires and thoughts, and let thy spirit strengthen me against all temptations; that I may conquer."—Barter.

pilgrim. How! said the porter, was he your husband? Yes, said she, and these are his children; and this, pointing to Mercy, is one or my town's-women. Then the porter rang his bell, as at such times he is wont, and there came to the door one of the damsels, whose name was Humble-Mind: and to her the porter said, Go tell it within, that Christiana, the wife of Christian, and her children, are come hither on pilgrimage. She went in therefore, and told it. But oh! what noise for gladness was there, when the damsel did but drop that word out of her mouth.

So they came with haste to the porter, for Christiana stood still at the door. Then some of the most grave said unto her, Come in, Christiana, come in thou wife of that good man; come in, thou blessed woman; come in, with all that are with thee. So she went in, and they followed her that were her children and her companions. Now, when they were gone in, they were had into a very large room, where they were bidden to sit down. So they sat down, and the chief of the house was called to see and welcome the guests. Then they came in, and understanding who they were, did salute each other with a kiss, and said, Welcome ye vessels of the grace of God: welcome to us your faithful friends.\*

Now, because it was somewhat late, and because the pilgrims were weary with their journey, and also made faint with the sight of the fight, and of the terrible lions, therefore they desired, as soon as might be, to prepare to go to rest. Nay, said those of the family, refresh yourselves with a morsel of meat; for they had prepared for them a lamb, with the accustomed sauce belonging thereto. For the porter had heard before of their coming, and had told it to them within. So when they had supped, and ended their prayer with a psalm, they desired they might go to rest. But let us, said Christiana, if we may be so bold as to choose, be in that chamber that was my husband's when he was here; so they had them up thither, and they lay all in a room. When they were all at rest, Christiana and Mercy entered into discourse about things that were convenient.

Chr. Little did I think once, when my husband went on pilgrimage, that I should ever have followed him.

A hearty welcome awaits the sinner who sincerely repents, and anxiously seeks to retrace his steps. "If you turn to him with your whole heart, and with your whole mind, and deal uprightly before him, then will be turn unto you, and not hide his face from you."—Tobit, xiii.

Mer. And you as little thought of lying in his bed, and in his chamber to rest, as you do now.

Chr. And much less did I ever think of seeing his face with comfort, and of worshipping the Lord the King with him, and yet now I believe I shall.

Mer. Hark! don't you hear a noise?

Chr. Yes, it is, as I believe, a noise of music, for joy that we are here.

Mer. Wonderful! music in the house, music in the heart, and music also in heaven, for joy that we are here.

Thus they talked awhile, and then betook themselves to sleep. So in the morning, when they were awaked, Christiana said to Mercy,

 $\mathit{Chr}.$  What was the matter that you did laugh in your sleep to-night? I suppose you was in a dream.

Mer. So I was, and a sweet dream it was; but are you sure I laughed?

Chr. Yes, you laughed heartily; but prithee, Mercy, tell me thy dream.

Mer. I was a dreaming that I sat all alone in a solitary place, and was bemoaning the hardness of my heart.

Now I had not sat there long, but methought many were gathered about me to see me, and to hear what it was that I said. So they hearkened, and I went on bemoaning the hardness of my heart. At this, some of them laughed at me, some called me fool, and some began to thrust me about. With that methought I looked up, and saw one coming with wings towards me. So he came directly to me, and said, Mercy, what aileth thee? Now when he had heard me make my complaint, he said, "Peace be to thee:" he also wiped mine eyes with his handkerchief, and clad me in silver and gold. "He put a chain about my neck, and ear-rings in mine ears, and a beautiful crown upon my head." Then he took me by the hand, and said, Mercy, come after me. So he went up, and I followed, till we came at a golden gate. Then he knocked, and when they within had opened, the man went in, and I followed him up to a throne, upon which one sat; and he said to me, Welcome, daughter. The place looked bright and twinkling, like the stars, or rather like the sun: and I thought that I saw your husband there: so I awoke from my dream. But did I laugh?

Chr. Laugh! ay, and well you might, to see yourself so well. For you must give me leave to tell you, that it was a good dream; and that as you have begun to find the first part true, so you shall find the second at last.





"God speaks once, yea twice, yet man perceiveth it not, in a dream, in a vision of the night, when deep sleep falleth upon men, in slumbering upon the bed." We need not, when a-bed, to lie awake to talk with God; he can visit us while we sleep, and cause us then to hear his voice. Our heart oftentimes wakes when we sleep, and God can speak to that, either by words, by proverbs, by signs and similitudes, as well as if one was awake.

Mer. Well, I am glad of my dream, for I hope, ere long, to see it fulfilled, to the making me laugh again.

Chr. I think it is now high time to rise, and to know what we must do. Mer. Pray, if they invite us to stay awhile, let us willingly accept of the proffer. I am the willinger to stay awhile here, to grow better acquainted with these maids; methinks Prudence, Piety, and Charity have very comely and sober countenances.

Chr. We shall see what they will do. So when they were up and ready, they came down, and they asked one another of their rest, if it was comfortable or not.

Mer. Very good, said Mercy: it was one of the best night's lodging that ever I had in my life.

Then said Prudence and Piety, If you will be persuaded to stay here awhile, you shall have what the house will afford.

Char. Ay, and that with a very good will, said Charity. So they consented, and staid there about a month or above, and became very profitable one to another. And because Prudence would see how Christiana had brought up her children, she asked leave of her to catechise them: so she gave her free consent. Then she began with the youngest, whose name was James.

Prud. And she said, Come James, canst thou tell me who made thee?

James. God the Father, God the Son, and God the Holy Ghost.

Prud. Good boy, and canst thou tell who saved thee?

James. God the Father, God the Son, and God the Holy Ghost.

Prud. Good boy still. But how doth God the Father save thee? James. By his grace.

<sup>\* &</sup>quot;Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shall find nothing: I am purposed that my mouth shall not transgress. Concerning the works of men, oy the word of thy lips I have kept me from the paths of the destroyer. Hold ap my going in thy paths, that my footsteps slip not."—Pealm, xvii.

Prud. How doth God the Son save thee?

James. By his righteousness, death, and blood, and life.

Prud. And how doth God the Holy Ghost save thee?

James. By his illumination, by his renovation, and by his preservation.

Then said Prudence to Christiana, You are to be commended for thus bringing up your children. I suppose I need not ask the rest these questions, since the youngest of them can answer them so well. I will therefore now apply myself to the next youngest.

Prud. Then she said, Come, Joseph (for his name was Joseph), will you let me catechise you?

Joseph. With all my heart.

Prud. What is man?

Joseph. A reasonable creature, made so by God, as my brother said.

Prud. What is supposed by this word "saved?"

Joseph. That man, by sin, has brought himself into a state of captivity and misery.

*Prud.* What is supposed by his being saved by the Trinity?

Joseph. That sin is so great and mighty a tyrant, that none can pull us out of his clutches but God; and that God is so good and loving to man, as to pull him indeed out of this miserable state.

Prud. What is God's design in saving poor man?

Joseph. The glorifying of his name, of his grace, and justice, &c., and the everlasting happiness of his creatures.

Prud. Who are they that must be saved?

Joseph. Those that accept of his salvation.

Prud. Good boy, Joseph, thy mother hath taught thee well, and thou hast hearkened to what she has said unto thee.

Then said Prudence to Samuel, who was the eldest son but one:

Prud. Come, Samuel, are you willing that I should catechise you also?

Sam. Yes, for sooth, if you please.

Prud. What is heaven?

Sam. A place and state most blessed, because God dwelleth there.

Prud. What is hell?

Sam. A place and state most woful, because it is the dwelling-place of sin, the devil, and death

Prud. Why wouldst thou go to heaven?

Sam. That I may see God, and serve him without weariness: that

I may see Christ and love him everlastingly; that I may have that fulness of the Holy Spirit in me, that I can by no means here enjoy.

Prud. A very good boy also, and one that has learned well.

Then she addressed herself to the eldest, whose name was Matthew; and she said to him, Come, Matthew, shall I also catechise you?

Matt. With a very good will.

Prud. I ask, then, If there was ever any thing that had a being antecedent to or before God?

Matt. No, for God is eternal; nor is there any thing, excepting himself, that had a being until the beginning of the first day: "For in six days the Lord made heaven and earth, the sea, and all that in them is."

Prud. What do you think of the Bible?

Matt. It is the holy word of God.

Prud. Is there nothing written therein but what you understand?

Matt. Yes, a great deal.

Prud. What do you do when you meet with places therein that you do not understand?

Matt. I think God is wiser than I. I pray also that he will please to let me know all therein that he knows will be for my good.<sup>b</sup>

Prud. How believe you as touching the resurrection of the dead?

Matt. I believe they shall rise, the same that was buried; the same in nature, though not in corruption. And I believe this upon a double account: First, Because God has promised it. Secondly, Because he is able to perform it.

Then said Prudence to the boys, You must still hearken to your mother, for she can learn you more. You must diligently give ear to what good talk you shall hear from others: for your sakes do they speak good things.

Observe also, and that with carefulness, what the heavens and the earth do teach you; but especially be much in the meditation of that book which was the cause of your father's becoming a pilgrim. I for my part, my children, will teach you what I can while you are here, and shall be glad if you will ask me questions that tend to Godly edifying.

<sup>&</sup>lt;sup>b</sup> Here the author chastises that arrogance, which, under the name of reason or philosophy, would contend against revelation, which fatally prevails with many of the most gifted of the sons of men. Cowper felt this, when he says, "O pride! Pride! It deceives with the subtilty of a serpent, and seems to walk erect, though it crawls upon the earth. How well it twines itself about, to get from under the cross!"

Now by that these pilgrims had been at this place a week, Mercy had a visitor that pretended some good will unto her, and his name was Mr. Brisk, a man of some breeding, and that pretended to religion, but a man that stuck very close to the world. So he came once or twice, or more, to Mercy, and offered love unto her. Now Mercy was of a fair countenance, and therefore the more alluring.

Her mind also was, to be always busying herself in doing; for when she had nothing to do for herself, she would be making of hose and garments for others, and would bestow them upon them that had need. And Mr. Brisk, not knowing where or how she disposed of what she made, seemed to be greatly taken, for that he found her never idle. I will warrant her a good housewife, quoth he to himself.

Mercy then revealed the business to the maidens that were of the house, and inquired of them concerning him, for they did know him better than she. So they told her that he was a very busy young man, and one that pretended to religion; but was, as they feared, a stranger to the power of that which is good.

Nay then, said Mercy, I will look no more on him; for I purpose never to have a clog to my soul.

Prudence then replied, that there needed no great matter of discouragement to be given to him, her continuing so as she had begun to do for the poor, would quickly cool his courage.

So the next time he comes, he finds her at her old work, a making of things for the poor. Then said he, What! always at it? Yes, said said she, either for myself or for others. And what canst thou earn a day? quoth he. I do these things, said she, "That I may be rich in good works, laying a good foundation against the time to come, that I may lay hold of eternal life." Why, prithee, what dost thou with them? said he. Clothe the naked, said she. With that his countenance fell. So he forbore to come at her again: and when he was asked the reason why, he said, that Mercy was a pretty lass, but troubled with ill conditions.

When he had left her, Prudence said, Did I not tell thee, that Mr. Brisk would soon forsake thee? Yea, he will raise up an ill report of thee: for,

<sup>&</sup>lt;sup>3</sup> Without laying too much stress on good works, Prudence teaches that charity is part of the business of a true Christian: "By the fruit shall ye know the tree." That simple illustration speaks volumes.

notwithstanding his pretence to religion, and his seeming love to Merey, yet mercy and he are of tempers so different, that I believe they will never come together. $^{\rm d}$ 

Mer. I might have had husbands before now, though I spoke not of it to any; but they were such as did not like my conditions, though never did any of them find fault with my person. So they and I could not agree.

*Prud.* Mercy, in our days, is little set by, any further than as to its name; the practice, which is set forth by thy conditions, there are but few that can abide.

Mer. Well, said Mercy, if nobody will have me, I will die a maid, or my conditions shall be to me as a husband: for I cannot change my nature; and to have one that lies cross to me in this, that I purpose never to admit of as long as I live. I had a sister, named Bountiful, married to one of these churls, but he and she could never agree: but, because my sister was resolved to do as she had begun, that is, to show kindness to the poor, therefore her husband first cried her down at the cross, and then turned her out of his doors.

Prud. And yet he was a professor, I warrant you

Mer. Yes, such a one as he was, and of such as the world is now full, but I am for none of them all.

Now Matthew, the eldest son of Christiana, fell sick, and his sickness was sore upon him, for he was much pained in his bowels; so that he was with it, at times, pulled as it were both ends together. There dwelt also not far from thence, one Mr. Skill, an ancient and well approved physician. So Christiana desired it, and they sent for him, and he came. When he was entered the room, and had a little observed the boy, he concluded that he was sick of the gripes. Then he said to his mother, What diet has Matthew of late fed upon? Diet! said Christiana; nothing but what is wholesome. The physician answered, This boy has been tampering with something that lies in his maw undigested, and that will not away without means. And I tell you he must be purged, or else he will die.

Sam. Then said Samuel, Mother, what was that which my brother did gather and eat, so soon as we were come from the gate that is at the head of this way? You know that there was an orchard on the left hand, on

<sup>&</sup>lt;sup>d</sup> Mr. Brisk is a lively portrait of many professing Christians. Unless they reform, Mercy is not for them.

the other side of the wall, and some of the trees hung over the wall, and my brother did pluck and did eat.

Chr. True, my child, said Christiana, he did take thereof, and did eat; naughty boy as he was, I child him, and yet he would eat thereof.

Skill. I knew he had eaten something that was not wholesome food, and that food, to wit, that fruit, is even the most hurtful of all. It is the fruit of Beelzebub's orchard. I do marvel that none did warn you of it: many have died thereof.

Chr. Then Christiana began to cry, and she said, O naughty boy! and O careless mother! what shall I do for my son?

Skill. Come, do not be too much dejected; the boy may do well again, but he must purge and vomit.

Chr. Pray, Sir, try the utmost of your skill with him, whatever it costs.

Skill. Nav. I hope I shall be reasonable, Heb. x. 1, 2, 3, 4. So he made him a purge, but it was too weak; it was said it was made of the blood of a goat, the ashes of a heifer, and with some of the juice of hyssop, &c. When Mr. Skill had seen that that purge was too weak, he made him one to the purpose; it was made ex carne et sanguine Christi,° John vi. 54, 55, 56, 57; Mark ix. 49; Heb. ix. 14 (you know physicians give strange medicines to their patients); and it was made up into pills, with a promise or two, and a proportionable quantity of salt. Now he was to take them three at a time fasting, in half a quarter of a pint of the tears of repentance. When this potion was prepared, and brought to the boy, he was loth to take it, though torn with the gripes, as if he should be pulled in pieces. Come, come, said the physician, you must take it. It goes against my stomach, said the boy. I must have you take it, said his mother, Zech. xii. 10. I shall vomit it up again, said the boy. Pray, Sir, said Christiana to Mr. Skill, how does it taste? It has no ill taste, said the doctor; and with that she touched one of the pills with the tip of her tongue. Oh! Matthew, said she, this potion is sweeter than honey. If thou lovest thy mother, if thou lovest thy brothers, if thou lovest Mercy, if thou lovest thy life, take it. So with much ado, after a short prayer for the blessing of God upon it, he took it, and it wrought kindly with him. It caused him to purge, to

<sup>&#</sup>x27;The medicine prescribed by Mr. Skill, was the body and blood of the Saviour; the sovereign cure for diseases of the heart.

sleep, and rest quietly; it put him into a fine heat, and breathing sweat, and rid him of his gripes.

So in a little time he got up, and walked about with a staff, and would go from room to room, and talk with Prudence, Piety, and Charity, of his distemper, and how he was healed.

So when the boy was healed, Christiana asked Mr. Skill, saying, Sir, what will content you for your pains and care to me, and of my child? And he said, You must pay the Master of the college of physicians, according to rules made in that case and provided.

Chr. But, Sir, said she, what is this pill good for else?

Skill. It is an universal pill; it is good against all diseases that pilgrims are incident to; and when it is well prepared, will keep good time out of mind.

Chr. Pray, Sir, make me up twelve boxes of them; for if I can get these, I will never take other physic.

Skill. These pills are good to prevent diseases, as well as to cure when one is sick. Yea, I dare say it, and stand to it, that if a man will but use this physic as he should, "it will make him live for ever." But, good Christiana, thou must give those pills no other way but as I have prescribed; for if you do, they will do no good. So he gave unto Christiana physic for herself, and her boys, and for Mercy, and bid Matthew take heed how he eat any more green plums, and kissed them, and went his way.

It was told you before, that Prudence bid the boys, that if at any time they would, they should ask her some questions that might be profitable, and she would say something to them.

Matt. Then Matthew, who had been sick, asked her why, for the most part, physic should be bitter to our palates?

Prud. To show how unwelcome the word of God, and the effects thereof, are to a carnal heart.

Matt. Why does physic, if it does good, purge and cause to vomit.

*Prud.* To show that the word, when it works effectually, cleanseth the heart and mind. For look, what the one doth to the body, the other doth to the soul.

Matt. What should we learn by seeing the flame of our fire go upwards, and by seeing the beams and sweet influences of the sun strike downwards?

Prud. By the going up of the fire, we are taught to ascend to heaven, by fervent and hot desires; and by the sun his sending his heat, beams, and sweet influences downwards, we are taught, that the Saviour of the world, though high, reacheth down with his grace and love to us below.

Matt. Where have the clouds their water?

Prud. Out of the sea.

Matt. What may we learn from that?

Prud. That ministers should fetch their doctrine from God.

Matt. Why do they empty themselves upon the earth?

Prud. To show that ministers should give out what they know of God to the world.

Matt. Why is the rainbow caused by the sun?

Prud. To show that the covenant of God's grace is confirmed to us in Christ.<sup>f</sup>

Matt. Why do the springs come from the sea to us, through the earth?

Prud. To show, that the grace of God comes to us through the body of Christ.

Matt. Why do some of the springs rise out of the top of high hills?

*Prud.* To show, that the spirit of grace should spring up in some that are great and mighty, as well as in many that are poor and low.

Matt. Why doth the fire fasten upon the candle-wick?

Prud. To show, that unless grace doth kindle upon the heart, there will be no true light of life in us.

 ${\it Matt.}$  Why is the wick and tallow, and all, spent, to maintain the light of the candle?

Prud. To show, that body and soul, and all, should be at the service of, and send themselves to maintain in good condition, that grace of God that is in us.

Matt. Why doth the pelican pierce her own breast with her bill?

Prud. To nourish her young ones with her blood, and thereby to show, that Christ the Blessed so loveth his young, his people, as to save them from death by his blood.<sup>2</sup>

'The promise so confirmed is most comforting and distinct. "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee."—Isaida, hiv. 10.

<sup>6</sup> This mighty boon is held out to all who desire it. "None," writes Cowper, "ever truly and ingenuously sought the truth, but they found it. A spirit of earnest inquiry is the gift of God, who never says to any, 'Seek my face in vain,' "—Life of Cowper.

Matt. What may one learn by hearing the cock crow.

Prud. Learn to remember Peter's sin, and Peter's repentance. The cock's crowing shows also, that day is coming on; let then the crowing of the cock put thee in mind of that last and terrible day of judgment.

Now about this time their month was out; wherefore they signified to those of the house, that it was convenient for them to up and be going. Then said Joseph to his mother, It is convenient that you forget not to send to the house of Mr. Interpreter, to pray him to grant that Mr. Great-Heart should be sent unto us, that he may be our conductor the rest of our way. Good boy, said she, I had almost forgot. So she drew up a petition, and prayed Mr. Watchful the porter, to send it by some fit man, to her good friend, Mr. Interpreter; who, when it was come, and he had seen the contents of the petition, said to the messenger, Go tell them that I will send him.

When the family where Christiana was, saw that they had a purpose to go forward, they called the whole house together, to give thanks to their King, for sending of them such profitable guests as these. Which done, they said unto Christiana, And shall we not show the something, accordaso our custom is to pilgrims, on which thou mayst meditate when thou art on the way? So they took Christiana, her children, and Mercy, into the closet, and showed them one of the apples that Eve ate of, and that she also did give to her husband; and for the eating of which they were both turned out of paradise; and asked her what she thought that was? Then Christiana said, It is food or poison, I know not which. So they opened the matter to her, and she held up her hands and wondered, Gen. iii. 6. Rom. vii. 24.

Then they had her to a place, and showed her Jacob's ladder. Now at that time there were some angels ascending upon it. So Christiana looked and looked to see the angels go up, so did the rest of the company. Then they were going into another place to show them something else; but James said to his mother, Pray bid them stay a little longer, for this is a curious sight. So they turned again, and stood feeding their eyes with this so pleasant a prospect. After this they had them into a place where did hang up a golden anchor, so they bid Christiana take it down; for, said they, you shall have it with you, Gen. xxviii. 12, for it is of absolute necessity that you should, that you may lay hold of that within the veil, and stand steadfast in case you should meet with turbulent weather. So

they were glad thereof, John i. 15, Heb. vi. 19,<sup>5</sup> Gen. xxviii. 12. Then they took them, and had them to the mount upon which Abraham our father had offered up Isaac his son, and showed him the altar, the wood, the fire, and the knife; for they remain to be seen to this very day. When they had seen it they held up their hands, and blessed themselves, and said, Oh! what a man for love to his Master, and for denial to himself, was Abraham! After they had showed them all these things, Prudence took them into a dining-room, where stood a pair of excellent virginals: so she played upon them, and turned what she had showed them into this excellent song, saying,

Eve's apple we have showed you;
Of that be you aware:
You have seen Jacob's ladder too,
Upon which angels are.
An anchor you received have,
But let not this suffice,
Until with Abra'm you have gave
Your best of sacrifice.

Now about this time one knocked at the door: so the porter opened, and behold Mr. Great-Heart was there; but when he was come in what joy was there! For it came now fresh again into their minds, how but awhile ago he had slain old Grim Bloody-Man, the giant, and had delivered them from the lions.

Then said Mr. Great-Heart to Christiana, and to Mercy, My Lord has sent each of you a bottle of wine, and also some parched corn, together with a couple of pomegranates: he also sent the boys some figs and raisins, to refresh you in your way.

Then they addressed themselves to their journey; and Prudence and Piety went along with them. When they came at the gate, Christiana asked the porter if any of late went by? He said, No, only one some time since, who also told me, that of late there had been a great robbery committed on the King's highway as you go: But, said he, the thieves are taken, and will shortly be tried for their lives. Then Christiana and Mercy

b Christ is here meant. He is the anchor, his coming is veiled in mystery, but yet zlearly forefold by John in the passage referred to, John i., 15. He is the Christian's hope, "which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil."—Hebrews, vi., 19.

were afraid; but Matthew said, Mother, fear nothing, as long as Mr. Great-Heart is to go with us, and to be our conductor.

Then said Christiana to the porter, Sir, I am much obliged to you for all the kindnesses that you have showed to me since I came hither; and also that you have been so loving and kind to my children: I know not how to gratify your kindness, wherefore, pray, as a token of my respects to you, accept of this small mite. So she put a gold angel into his hand, and he made her a low obeisance, and said, Let thy garments be always white, and let thy head want no ointment. Let Mercy live and not die, and let not her works be few. And to the boys he said, Do you fly youthful lusts, and follow after godliness with them that are grave and wise; so shall you put gladness into your mother's heart, and obtain praise of all that are sober-minded. So they thanked the porter and departed.

Now I saw in my dream, that they went forward until they were come to the brow of the hill, where Piety bethinking herself, cried out, Alas! I have forgot what I intended to bestow upon Christiana and her companions; I will go back and fetch it; so she ran and fetched it. When she was gone, Christiana thought she heard in a grove a little way off on the right hand a most curious melodious note, with words much like these:

Through all my life thy favour is So frankly show'd to me, That in thy house for evermore My dwelling-place shall be,

And listening still, she thought she heard another answer, saying,

For Why? The Lord our God is good;
His mercy is for ever sure:
His truth at all times firmly stood,
And shall from age to age endure.

So Christiana asked Prudence what it was that made those curious notes? Song ii. 11, 12. They are, said she, our country birds; they sing these notes but seldom, except it be at the spring, when the flowers appear, and the sun shines warm, and then you may hear them all the day long. I often, said she, go to hear them: we also oftentimes keep them tame in our house. They are very fine company for us when we are melancholy; also they make the woods and groves, and solitary places desirous to be in.

By this time Piety was come again; so she said to Christiana, Look here, I have brought thee a scheme of all those things that thou hast seen at our house, upon which thou mayest look when thou findest thyself forgetful, and call those things again to remembrance for thy edification and comfort.

Now they began to go down the hill into the Valley of Humiliation. It was a steep hill, and the way was slippery; but they were very careful, so they got down pretty well. When they were down in the valley, Piety said to Christiana, This is the place where your husband met with the foul fiend Apollyon, and where they had the great fight that they had. I know you cannot but have heard thereof. But be of good courage; as long as you have here Mr. Great-Heart to be your guide and conductor, we hope you will fare the better. So when these two had committed the pilgrims unto the conduct of their guide, he went forward, and they went after.

Great-Heart. Then said Mr. Great-Heart, We need not be so afraid of this valley; for here is nothing to hurt us, unless we procure it ourselves. It is true, Christian did here meet with Apollyon, with whom also he had a sore combat; but that fray was the fruit of those slips that he got in his going down the hill; for they that get slips there, must look for combats here. And hence it is, that this valley has got so hard a name. For the common people, when they hear that some frightful thing has befallen such a one in such a place, are of opinion, that that place is haunted with some foul fiend, or evil spirit; when, alas! it is for the fruit of their doing, that such things do befal them there.

This valley of Humiliation is of itself as fruitful a place as any the crow flies over; and I am persuaded, if we could hit upon it, we might find somewhere hereabout something that might give us an account why Christian was so hardly beset in this place.

'Among the "slips" made by the author in his early life one is very remarkable, "One day, as I was between Elston and Bedford, the temptation was hot upon me to try if I had faith, by doing some miracle; which miracle at this time was this, I must say to the puddles that were in the horse ponds 'be dry;' and to the dry places be you puddles: and truly one time I was going to say so indeed, but just as I was about to speak, this thought came into my mind; 'but go under yonder hedge and pray first that God would make you able.' But when I had concluded to pray this came hot upon me; that, if I prayed, and came again, and tried to do it, and yet did nothing notwithstanding, then to be sure I had no faith, but was a cast-away, and lost; nay, thought I, if it be so, I will not try yet, but will stay a little longer.' This reflection brought him into the right way, and to the Valley of Humiliation.'

## THE PILGRIM'S PROGRESS.

Then James said to his mother, Lo, yonder stands a pillar, and it looks as if something was written thereon; let us go and see what it is. So they went, and found there written, "Let Christian's slips, before he came hither, and the burden that he met with in this place, be a warning to those that come after." Lo, said their guide, did I not tell you that there was something hereabouts that would give intimation of the reason why Christian was so hard beset in this place? Then turning to Christiana, he said, No disparagement to Christian more than to many others, whose hap and lot it was. For it is easier going up than down this hill, and that can be said but of few hills in all these parts of the world. But we will leave the good man, he is at rest, he also had a brave victory over his enemy: let Him grant, that dwelleth above, that we fare no worse when we come to be tried than he.

But we will come again to this Valley of Humiliation. It is the best and most useful piece of ground in all these parts. It is a fat ground, and, as you see, consisteth much in meadows; and if a man was to come here in the summer time, as we do now, if he knew not anything before thereof, and if he also delighteth himself in the sight of his eyes, he might see that which would be delightful to him. Behold how green this valley is, also how beautified with lilies, Song ii. 1; James iv. 6; 1 Pet. v. 5.\(^1\) I have also known many labouring men that have got good estates in this Valley of Humiliation (for God resisteth the proud, but gives more grace to the humble); for indeed it is a very fruitful soil, and doth bring forth by handfuls. Some also have wished, that the next way to their father's house were here, that they might be troubled no more with either hills or mountains to go over; but the way is the way, and there is an end.

Now as they were going along, and talking, they espied a boy feeding his father's sheep. The boy was in very mean clothes, but of a fresh and well-favoured countenance; and as he sat by himself, he sung. Hark, said Mr. Great-Heart, to what the shepherd's boy saith: so they heark-ened, and he said.

He that is down, needs fear no fall; He that is low, no pride He that is humble, ever shall Have God to be his guide.

3 · · God resisteth the proud, and giveth grace to the humble."—1 Peter, v. 5.

I am content with what I have,
Little be it or much.<sup>k</sup>
And, Lord, contentment still I crave,
Because thou savest such.
Fulness to such a burden is,
That go on pilgrimage:
Here little, and hereafter bliss,
Is best from age to age.

Then said the guide, Do you hear him? I will dare to say, this boy lives a merrier life, and wears more of the herb called *Heart's-ease* in his bosom, than he that is clad in silk and velvet; but we will proceed in our discourse.

In this valley our Lord formerly had his country-house, he much loved to be here: he loved also to walk in these meadows, and he found the air was pleasant. Besides, here a man shall be free from the noise, and from the hurrying of this life; all states are full of noise and confusion, only the Valley of Humiliation is that empty and solitary place. Here a man shall not be let and hindered in his contemplation, as in other places he is apt to be. This is a valley that nobody walks in, but those that love a pilgrim's life. And though Christian had the hard hap to meet with Apollyon, and to endure with him in a brisk encounter, yet I must tell you, that in former times men have met with angels here, have found pearls here, and have in this place found the words of life, Hos. xii. 4, 5.

Did I say our Lord had here in former days his country-house, and that he loved here to walk? I will add, in this place, and to the people that live and trace these grounds, he has left a yearly revenue, to be faithfully paid them at certain seasons, for their maintenance by the way, and for their further encouragement to go on their pilgrimage, Matt. xi. 19.

Samuel. Now as they went on, Samuel said to Mr. Great-Heart, Sir, I perceive, that in this valley my father and Apollyon had their battle; but whereabout was the fight, for I perceive this valley is large?

A well-regulated mind that can thus rest, whatever its worldly fortunes, is a rare blessing. They can nevertheless enjoy, and rationally enjoy temporal gain. "I have read," says Adams, "of two entire friends well deserving for their virtues, that when the one was promoted to great wealth and dignity, the other was neglected in obscurity; he preferred, though he could not divide his honour, yet to share his wealth with his old companion. Things so altered, that this honoured friend was falsely accused of treachery, and by the blow of suspicion thrown down to misery; and the other, for his now observed goodness, raised up to a high place; where now he requites his dejected friend."—Love's Copy; or, the best precedent for Charity.





She Kalley af Bumiliakinn.

Great-Heart. Your father had the battle with Apollyon, at a place yonder before us, in a narrow passage just beyond Forgetful Green: and indeed that place is the most dangerous place in all those parts; for if at any time pilgrims meet with any brunt, it is when they forget what favours they have received, and how unworthy they are of them. This is the place also where others have been hard put to it. But more of the place when we come to it; for I persuade myself, that to this day there remains either some sign of the battle, or some monument to testify that such a battle there was fought.

Mer. Then said Mercy, I think I am as well in this valley as I have been anywhere else in all our journey. The place, methinks, suits with my spirit. I love to be in such places where there is no rattling with coaches, nor rumbling with wheels. Methinks here one may, without much molestation, be thinking what he is, whence he came, what he has done, and to what the King has called him. Here one may think, and break at heart, and melt in one's spirit, until one's eyes become as the "fish-pools of Heshbon," Song vii. 5. Psalm lxxxiv. 5, 6, 7. Hosea ii. 15. They that go rightly through this valley of Baca, make it a well, the rain that God sends down from heaven upon them that are here also filling the pools. This valley is that from whence also the King will give to them vineyards; and they that go through it, shall sing as Christian did, for all he met with Apollyon.

Great-Heart. It is true, said their guide; I have gone through this valley many a time, and never was better than when here.

I have also been a conductor to several pilgrims, and they have confessed the same. "To this man will I look," saith the King, "even to him that is poor, and of a contrite spirit, and that trembleth at my word."

Now they were come to the place where the aforementioned battle was fought. Then said the guide to Christiana, her children, and Mercy, This is the place, on this ground Christian stood, and up there came Apollyon against him: and look, did not I tell you, here is some of your husband's blood upon these stones to this day. Behold also how, here and there, are yet to be seen upon the place, some of the shivers of Apollyon's broken

<sup>&</sup>lt;sup>1</sup> Being sufficiently cast down in the Valley of Humiliation, the Christian is often speedily relieved, and able to say with the Psalmist, "O Lord of hosts, my king and my God. Blessed is the man whose strength is in thee. Who, passing through the valley of Baca, maketh a well. They go from strength to strength.—Psalm, lxxxiv.

darts. See also how they did beat the ground with their feet, as they fought, to make good their places against each other: how also, with their by-blows, they did split the very stones in pieces. Verily, Christian did here play the man, and showed himself as stout as Hercules could, had he been there, even he himself. When Apollyon was beat, he made his retreat to the next valley, that is called The Valley of the Shadow of Death, unto which we shall come anon.

Lo, yonder also stands a monument, on which is engraven this battle, and Christian's victory, to his fame throughout all ages. So because it stood just on the wayside before them, they stept to it, and read the writing, which word for word was this:

Hard by here was a battle fought,
Most strange, and yet most true;
Christian and Apollyon sought
Each other to subdue.
The man so bravely played the man,
He made the fiend to fly;
Of which a monument I stand,
The same to testify.

When they had passed by this place, they came upon the borders of the Shadow of Death; and this valley was longer than the other; a place also most strangely haunted with evil things, as many are able to testify. But these women and children went the better through it, because they had daylight, and because Mr. Great-Heart was their conductor.

When they were entered upon this valley, they thought that they heard a groaning, as of dead men; a very great groaning. They thought also they did hear words of lamentation, spoken as of some in extreme torment. These things made the boys to quake, the women also looked pale and wan; but their guide bid them be of good comfort.

So they went on a little further, and they thought that they felt the ground begin to shake under them, as if some hollow place was there. They heard also a kind of hissing, as of serpents, but nothing as yet appeared. Then said the boys, Are we not yet at the end of this doleful place? But the guide also bid them be of good courage, and look well to their feet; lest haply, said he, you be taken in some snare.

Now James began to be sick, but I think the cause thereof was fear;

so his mother gave him some of that glass of spirits that she had given her at the Interpreter's house, and three of the pills that Mr. Skill had prepared, and the boy began to revive. Thus they went on till they came to about the middle of the valley; and then Christiana said, Methinks I see something yonder upon the road before us, a thing of such a shape as I have not seen. Then said Joseph, Mother, what is it? An ugly thing, child; an ugly thing, said she. But, mother, what is it like? said he. It is like I cannot tell what, said she: and now it is but a little way off. Then said she, It is nigh.

Well, said Mr. Great-Heart, Let them that are most afraid keep close to me. So the fiend came on, and the conductor met it; but when it was just come to him, it vanished to all their sights. Then remembered they what had been said some time ago, "Resist the Devil, and he will flee from you."

They went therefore on, as being a little refreshed; but they had not gone far, before Mercy, looking behind her, saw, as she thought, something almost like a lion, and it came a great padding pace after; and it had a hollow voice of roaring; and at every roar that it gave, it made the valley echo, and all their hearts to ache, save the heart of him that was their guide. So it came up, and Mr. Great-Heart went behind, and put the pilgrims all before him. The lion also came on apace, and Mr. Great-Heart addressed himself to give him battle, 1 Pet. v. 8. But when he saw that it was determined that resistance should be made, he also drew back, and came no further.

Then they went on again, and their conductor did go before them, till they came to a place where was cast up a pit the whole breadth of the way; and before they could be prepared to go over that, a great mist and a darkness fell upon them, so that they could not see. Then said the pilgrims, Alas! now, what shall we do? But their guide made answer, Fear not, stand still, and see what an end will be put to this also. So they staid there, because their path was marred. They then also thought that they did hear more apparently the noise and rushing of the enemies; the fire also and smoke of the pit was much casier to be discerned. Then said Christiana to Mercy, Now I see what my poor husband went through; I have heard much of this place, but I never

<sup>1 &</sup>quot;Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us."—Daniel, iii., 17.

was here afore now: poor man, he went here all alone in the night; he had night almost quite through the way; also these fiends were quite busy about him, as if they would have torn him in pieces. Many have spoke of it, but none can tell what the Valley of the Shadow of Death should mean, until they come in themselves. "The heart knows its own bitterness, a stranger intermeddleth not with its joy." To be here is a fearful thing.

Great-Heart. This is like doing business in geat waters, or like going down into the deep; this is like being in the heart of the sea, and like going down to the bottoms of the mountains. Now it seems as if the earth, with its bars, were about us for ever; "but let them that walk in darkness, and have no light, trust in the name of the Lord, and stay upon their God.'" For my part, as I have told you already, I have gone often through this valley, and have been much harder put to it than now I am; and yet you see I am alive. I would not boast, for that I am not mine own saviour. But I trust we shall have a good deliverance. Come, pray for light to him that can lighten our darkness, and that can rebuke, not only these, but all the Satans in hell.

So they cried and prayed, and God sent light and deliverance; for there was now no let in their way, no, not there where but now they were stopt with a pit. Yet they were not got through the valley; so they went on still, and behold great stinks and loathsome smells, to the great annoyance of them. Then said Mercy to Christiana, There is not such pleasant being here as at the gate, or at the Interpreter's, or at the house where we lay last.

O but, said one of the boys, it is not so bad to go through here, as it is to abide here always: and for aught I know, one reason why we must go this way to the house prepared for us, is, that our home might be made the sweeter to us.

Well said, Samuel, quoth the guide, thou hast now spoke like a man. Why, if ever I get out here again, said the boy, I think I shall prize light and good way better than ever I did in all my life. Then said the guide, we shall be out by and by.

<sup>&</sup>quot; "What can we expect from lying vanities? Why then should we observe them, and neglect our own mercies? Why should we trust to broken reeds, when we have the Rock of Ages to be the foundation of our hopes? And why should we draw from broken cisterns, when we have the God of all consolation to be the fountain of our joys."—Matthew Heary.

So on they went; and Joseph said, Cannot we see to the end of this valley as yet? Then said the guide, Look to your feet, for we shall presently be among snares. So they looked to their feet, and went on; but they were troubled much with the snares. Now when they were come among the snares, they espied a man cast into the ditch on the left hand, with his flesh all rent and torn. Then said the guide, That is one Heediess, that was going this way; he has lain there a great while. There was one Take-heed with him, when he was taken and slain; but he escaped their hands. You cannot imagine how many are killed hereabouts, and vet men are so foolishly venturous, as to set out lightly on pilgrimage, and to come without a guide. Poor Christian! it was a wonder that he here escaped; but he was beloved of his God; also he had a good heart of his own, or else he could never have done it. Now they drew towards the end of the way, and just there where Christian had seen the cave, when he went by, out thence came forth Maul, a giant. This Maul did use to spoil young pilgrims with sophistry, and he called Great-Heart by his name, and said unto him, How many times have you been forbidden to do these things? Then said Mr. Great-Heart, What things? What things! quoth the giant, you know what things: but I will put an end to your trade. But pray, said Mr. Great-Heart, before we fall to it, let us understand wherefore we must fight. (Now the women and children stood trembling, and knew not what to do.) Quoth the giant, you rob the country, and rob it with the worst of thieves. These are but generals, said Mr. Great-Heart: come to particulars, man.

Then said the giant, Thou practisest the craft of a kidnapper; thou gatherest up women and children, and carriest them into a strange country, to the weakening of my master's kingdom. But now Great-Heart replied, I am a servant of the God of Heaven; my business is to persuade sinners to repentance: I am commanded to do my endeavour to turn men, women, and children, from darkness to light, and from the power of Satan unto God; and if this be indeed the ground of thy quarrel, let us fall to it as soon as thou wilt."

Then the giant came up, and Mr. Great-Heart went to meet him;

<sup>&</sup>lt;sup>a</sup> The spirit of St. Paul will here be recognised in Mr. Great-Heart. "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."—Acts, xx., 24.

and as he went he drew his sword, but the giant had a club. So without more ado they fell to it, and at the first blow the giant struck Mr. Great-Heart down upon one of his knees: with that the women and children cried. So Mr. Great-Heart recovering himself, laid about him in ful lusty manner, and gave the giant a wound in his arm; thus he fought for the space of an hour, to that height of heat, that the breath came out of the giant's nostrils, as the heat doth out of a boiling caldron.

Then they sat down to rest them, but Mr. Great-Heart betook himself to prayer; also the women and children did nothing but sigh and cry all the time that the battle did last.

When they had rested them, and taken breath, they both fell to it again, and Mr. Great-Heart with a full blow fetched the giant down to the ground. Nay, hold, let me recover, quoth he. So Mr. Great-Heart let him fairly get up; so to it they went again, and the giant missed but little of breaking Mr. Great-Heart's skull with his club.

Mr. Great-Heart seeing that, runs to him in the full heat of his spirit, and pierced him under the fifth rib; with that the giant began to faint, and could hold up his club no longer. Then Mr. Great-Heart seconded his blow, and smote the head of the giant from his shoulders. Then the women and children rejoiced, and Mr. Great-Heart also praised God for the deliverance he had wrought.

When this was done, they among themselves erected a pillar, and fastened the giant's head thereon and wrote under it in letters that passengers might read:

He that did wear this head was one,
That pilgrims did misuse:
He stopt their way, he spared none,
But did them all abuse:
Until that I Great-Heart arose,
The pilgrim's guide to be;
Until that I did him oppose,
That was their enemy.

Now I saw that they went to the ascent that was a little way off, cast up to be a prospect for pilgrims (that was the place from whence Christian had the first sight of Faithful his brother.) Wherefore here they sat down and rested; they also here did cat and drink, and make merry, for that they had gotten deliverance from this so dangerous an enemy. As they sat thus and did eat, Christiana asked the guide, If he had caught

no hurt in the battle? Then said Mr. Great-Heart, No, save a little on my flesh; yet that also shall be so far from being to my detriment, that it is at present a proof of my love to my Master and vou, and shall be a means, by grace, to increase my reward at last.

But was you not afraid, good Sir, when you saw him come with his club?

It is my duty, said he, to mistrust my own ability, that I may have reliance on him that is stronger than all. But what did you think when he fetched you down to the ground at the first blow? Why I thought, quoth he, that so my Master himself was served, and yet he it was that conquered at last.

Matt. When you have all thought what you please, I think God has been wonderful good unto us, both in bringing us out of this valley, and in delivering us out of the hand of this enemy: for my part, I see no reason why we should distrust our God any more, since he has now, and in such a place as this, given us such testimony of his love as this.

Then they got up, and went forward. Now a little before them stood an oak, and under it, when they came to it, they found an old pilgrim fast asleep; they knew that he was a pilgrim by his clothes, and his staff and his girdle.

So the guide, Mr. Great-Heart, awaked him, and the old gentleman, as he lift up his eyes, cried out, What is the matter? Who are you? And what is your business here?

Great-Heart. Come man, be not so hot, here is none but friends. Yet the old man gets up, and stands upon his guard, and will know of them what they were. Then said the guide, My name is Great-Heart, I am the guide of these pilgrims, which are going to the celestial country.

Honest. Then said Mr. Honest, I cry you mercy: I feared that you had been of the company of those that some time ago did rob Little-Faith of his money; but now I look better about me, I perceive you are honester people.

Great-Heart. Why what would or could you have done, or have helped yourself, if we indeed had been of that company?

"Though my heart fail and flesh decay, This anchor shall my soul sustain, When earth's foundations melt away; Mercy's full favour I then shall prove, Loved with an everlasting love."—Gems of Poetry. Honest. Done! why I would have fought as long as breath had been in me; and had I so done, I am sure you could never have given me the worst of it; for a christian can never be overcome, unless he should yield of himself.

Great-Heart. Well said, Father Honest, quoth the guide; for by this 1 know thou art a cock of the right kind, for thou hast said the truth.

Honest. And by this also I know that thou knowest what true pilgrimage is; for all others do think, that we are the soonest overcome of any.

Great-Heart. Well, now we are happily met, pray let me crave your name, and the name of the place you came from?

Honest. My name I cannot, but I came from the town of Stupidity; it lieth about four degrees beyond the city of Destruction.

Great-Heart. Oh! are you that countryman? Then I deem I have half a guess of you; your name is Old Honesty, is it not? So the old gentleman blushed, and said Not Honesty in the Abstract, but Honest is my name, and I wish that my nature may agree to what I am called.

Honest. But, Sir, said the old gentleman, how could you guess that I am such a man, since I came from such a place.

Great-Heart. I have heard of you before by my Master; for he knows all things that are done on the earth. But I have often wondered that any should come from your place, for your town is worse than is the city of Destruction itself.<sup>p</sup>

Honest. Yes, we lie more off from the sun, and so are more cold and senseless; but were a man in a mountain of ice, yet if the Sun of Righteousness will arise upon him, his frozen heart shall feel a thaw; and thus it has been with me.

Great-Heart. I believe it, Father Honest, I believe it; for I know the thing is true.

Then the old gentleman saluted all the pilgrims with a holy kiss of charity, and asked them of their names, and how they had fared since they set out on their pilgrimage.

Chr. Then said Christiana, My name I suppose you have heard of; good Christian was my husband, and these four were his children. But

P The author treats Honesty rather satirically in making him appear a native of the town of Stupidity. It will however be observed that Honesty goes from Stupidity. That is the way to be saved, for "the man that wandereth out of the way of understanding shall remain in the congregation of the dead."—Proverbs, xxi., 16.

can you think how the old gentleman was taken when she told him who she was? He skipped, he smiled, and blessed them with a thousand good wishes, saying,

Honest. I have heard much of your husband, and of his travels and wars which he underwent in his days. Be it spoken to your comfort, the name of your husband rings all over these parts of the world; his faith, his courage, his enduring, and his sincerity under all, has made his name famous. Then he turned to the boys, and asked them of their names, which they told him: and then said he unto them, Matthew, be thou like Matthew the publican, not in vice but in virtue. Samuel, said he, be thou like Samuel the prophet, a man of faith and prayer. Joseph, saith he, be thou like Joseph in Potiphar's house, chaste, and one that flies from temptation. And James, be thou like James the Just, and like James the brother of our Lord. Then they told him of Mercy, and how she had left her town and her kindred, to come along with Christiana and with her sons. At that the old honest man said, Mercy is thy name; by mercy shalt thou be sustained, and carried through all those difficulties that shall assault thee in thy way, till thou shalt come thither, where thou shalt look the "Fountain of Mercy in the face with comfort."

All this while the guide, Mr. Great-Heart, was very well pleased, and smiled upon his companion.

Now, as they walked together, the guide asked the old gentleman if he did not know one Mr. Fearing, that came on pilgrimage out of his parts?

Honest. Yes, very well, said he; he was a man that had the root of the matter in him; but he was one of the most troublesome pilgrims that I ever met with in all my days.

Great-Heart. I perceive you knew him for you have given a very right character of him.

Honest. Knew him! I was a great companion of his; I was with him most an end; when he first began to think of what would come upon us hereafter, I was with him.

Great-Heart. I was his guide from my Master's house to the gate of the celestial city.

Honest. Then you knew him to be a troublesome one?

Great-Heart. I did so; but I could very well bear it; for men of my calling are oftentimes entrusted with the conduct of such as he was.

Honest. Well, then, pray let us hear a little of him, and how he managed himself under your conduct.

Great-Heart. Why, he was always afraid that he should come short whither he had a desire to go. Every thing frighted him that he heard any body speak of, that had but the least appearance of opposition in it. I hear that he lay roaring at the Slough of Despond for above a month together; nor durst he, for all he saw several go over before him, though they many of them offered to lend him their hands. He would not go back neither. The celestial city, he said, he should die if he came not to it, and yet was dejected at every difficulty, and stumbled at every straw that any body cast in his way. Well, after he had lain at the Slough of Despond a great while, as I have told you, one sunshine morning, I do not know how, he ventured, and so got over, but when he was over, he would scarce believe it. He had, I think, a Slough of Despond in his mind, a slough that he carried every where with him, or else he could never have been as he was. So he came up to the gate, you know what I mean, that stands at the head of this way, and there also he stood a good while before he would venture to knock. When the gate was opened, he would give back, and give place to others, and say that he was not worthy; for all he got before some to the gate, yet many of them went in before him. There the poor man would stand shaking and shrinking; I dare say it would have pitied one's heart to have seen him; nor would he go back again. At last he took the hammer that hanged at the gate in his hand, and gave a small rap or two; then one opened to him, but he shrunk back as before. He that opened, stept out after him, and said, Thou trembling one, what wantest thou? With that he fell down to the ground. He that spoke to him, wondered to see him so faint. He said to him, Peace be to thee; up, for I have set open the door to thee; come in, for thou art blessed. With that he got up, and went in trembling; and when he was in, he was ashamed to show his face. Well, after he had been entertained there awhile, as you know how the manner is, he was bid to go on his way, and also told the way he should take. So he came till he

<sup>&</sup>lt;sup>3</sup> This is often the case of the newly awakened Christian, who nevertheless, like Mr. Fearing, is in the right way. Those who are disturbed for conscience sake yet will be enabled to say, "For now is our salvation nearer than when we (first) believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light."—Romans, xiii., 11, 12.

came to our house; but as he behaved himself at the gate, so he did at my master the Interpreter's door. He lay thereabouts in the cold a good while before he would adventure to call, yet he would not go back; and the nights were long and cold then." Nay, he had a note of necessity in his bosom to my master to receive him, and grant him the comfort of his house, and also to allow him a stout and valiant conductor, because he was himself so chicken-hearted a man; and yet for all that he was afraid to call at the door. So he lay up and down thereabouts, till, poor man, he was almost starved: yea, so great was his dejection, that though he saw several others for knocking got in, yet he was afraid to venture. At last, I think, I looked out of the window, and perceiving a man to be up and down before the door, I went out to him, and asked what he was? but, poor man, the water stood in his eyes. So I perceived what he wanted. I went therefore in, and told it in the house, and we showed the things to our Lord. So he sent me out again to entreat him to come in; but I dare say I had hard work to do it. At last he came in; and I will say that for my Lord, he carried it wonderfully loving to him. There were but a few good bits at the table, but some of it was laid upon his trencher. Then he presented the note, and my Lord looked thereon, and said his desire should be granted. So when he had been there a good while, he seemed to get some heart, and to be a little more comforted; for my master, you must know, is one of very tender bowels, especially to them that are afraid; wherefore he carried it so towards him, as might tend most to his encouragement. Well, when he had a sight of the things of the place, and was ready to take his journey to go to the city, my Lord, as he did to Christian before, gave him a bottle of spirits, and some comfortable things to eat. Thus we set forward, and I went before him, but the man was but of few words, only he would sigh aloud.

When we were come to where the three fellows were hanged, he said, that he doubted that that would be his end also; only he seemed glad when he saw the cross and the sepulchre: there I confess he desired to stay a little to look, and he seemed for awhile after to be a little comforted. When we came at the hill Difficulty, he made no stick at that, nor did he

"O, the long dark approach thro' years of pain Death's gallery! (might I dare to call it so) With dismal doubt, and sable terror hung, Sink Hope's pale lamp, its only glimm'ring ray."—Young much fear the lions; for you must know, that his troubles were not about such things as these; his fear was about his acceptance at last.

I got him in at the house Beautiful, I think, before he was willing; also when he was in, I brought him acquainted with the damsels that were of the place, but he was ashamed to make himself much known in company. He desired much to be alone, yet he always loved good talk, and often would get behind the skreen to hear it. He also loved much to see ancient things, and to be pondering them in his mind. He told me afterwards, that he loved to be in those two houses from which he came last, to wit, at the gate, and that of the Interpreter, but that he durst not be so bold as to ask

When we went also from the house Beautiful, down the hill into the Valley of Humiliation, he went down as well as ever I saw a man in my life: for he cared not how mean he was, so that he might be happy at last. Yea, I think there was a kind of sympathy betwixt that valley and him; for I never saw him better in all his pilgrimage than he was in that valley.

Here he would lie down, embrace the ground, and kiss the very flowers that grew in this valley. He would now be up every morning by break of day, tracing and walking to and fro in the valley.

But when he was come to the entrance of the Valley of the Shadow of Death, I thought I should have lost my man; not for that he had any inclination to go back, that he always abhorred, but he was ready to die for fear. O! the hobgoblins will have me! the hobgoblins will have me! cried he; and I could not beat him out of it. He made such a noise, and such an outcry here, that had they but heard him, it was enough to encourage them to come and fall upon us.

But this I took very great notice of, that this valley was as quiet when we went through it, as ever I knew it before or since. I suppose these enemies here had now a special check from our Lord, and a command not to meddle until Mr. Fearing was passed over it.

It would be too tedious to tell you of all: we will therefore only mention a passage or two more. When he was come to Vanity-Fair, I thought he would have fought with all the men in the fair: I feared there we should both have been knocked on the head, so hot was he against their fooleries. Upon the enchanted ground he was also very wakeful: but when he was come to the river, where was no bridge, there again he was in a

heavy case; Now, now, he said, he should be drowned for ever, and so never see that face with comfort, that he had come so many miles to behold.

And here also I took notice of what was very remarkable; the water of that river was lower at this time than ever I saw it in all my life; so he went over at last not much above wet-shod. When he was going up to the gate, Mr. Great-Heart began to take his leave of him, and to wish him a good reception above; so he said, I shall, I shall. Then parted we asunder, and I saw him no more.

Honest. Then it seems he was well at last.

Great-Heart. Yes, yes; I never had doubt about him; he was a man of a choice spirit, only he was always kept very low, and that made his life so burdensome to himself, and so very troublesome to others, Psal. lxxxiii., Rom. xiv. 21, 1 Cor. viii. 13. He was, above many, tender of sin; he was so afraid of doing injuries to others, that he often would deny himself of that which was lawful, because he would not offend.

Honest. But what should be the reason that such a good man should be all his days so much in the dark.

Great-Heart. There are two sorts of reasons for it; one is, the wise God will have it so; some must pipe, and some must weep. Now Mr. Fearing was one that played upon the bass; he and his fellows sound the sackbut, whose notes are more doleful than the notes of other music are; though indeed some say the bass is the ground of music. And for my part I care not at all for that profession that begins not in heaviness of mind. The first string that the musician usually touches is the bass, when he intends to put all in tune: God also plays upon this string first, when he sets the soul in tune for himself. Only there was the imperfection of Mr. Fearing, he could play upon no other music but this, till towards his latter end.

I make bold to talk thus metaphorically, for the ripening of the wits of young readers, and because in the book of Revelations the saved are compared to a company of musicians that play upon their trumpets and harps, and sing their songs before the throne.

\* "Religion's force divine is best display'd In deep desertion of all human aid: To succour in extremes is her delight, And cheer the heart when terror strikes the sight."—Force of Religion. Honest. He was a very zealous man, as one may see by what relation you have given of him; difficulties, lions, or Vanity-Fair, he feared not at all; it was only sin, death, and hell, that was to him a terror, because he had some doubts about his interest in that celestial country.

Great-Heart. You say right; those were the things that were his troubles; and they, as you have well observed, arose from the weakness of his mind thereabout, not from weakness of spirit as to the practical part of a pilgrim's life. I dare believe that, as the proverb is, he could have bit a firebrand, had it stood in his way. But those things with which he was oppressed, no man could ever yet shake off with ease.

Chr. Then said Christiana, This relation of Mr. Fearing, has done me good. I thought nobody had been like me; but I see there was some semblance betwixt this good man and I, only we differ in two things; his troubles were so great that they brake out, but mine I kept within: his also lay so hard upon him, they made him that he could not knock at the houses provided for entertainment; but my troubles were always such as made me knock the louder.

Mer. If I might also speak my mind, I must say, that something of him has also dwelt in me; for I have ever been more afraid of the lake, and the loss of a place in Paradise, than I have been at the loss of other things. O! thought I, may I have the happiness to have an habitation there, it is enough, though I part with all the world to win it.

Matt. Then said Matthew, Fear was one thing that made me to think that I was far from having that within me that accompanies salvation; but if it was so with such a good man as he, why may it not also go well with me.

James. No fears, no grace, said James. Though there is not always grace where there is the fear of hell, yet to be sure there is no grace where there is no fear of God.

Great-Heart. Well said, James, thou hast hit the mark; for the fear of God is the beginning of wisdom; and to be sure they that want the

<sup>&</sup>lt;sup>1</sup> The fear of God is to be preferred to the hope of the ungodly, "Let mine enemy be as the wicked, and that riseth up against me as the unrighteous. For what is the hope of the hypocrite, tkough he hath gained, when God taketh away his soul? Will God hear his cry when trouble cometh upon him? . . This is the portion of a wicked man with God, and the heritage of oppressors which they shall receive of the Almighty. If his children be multiplied, it is for the sword; and his offspring shall not be satisfied with bread."—Job, xxwii., 7, 8, 9, 13, 14.

beginning have neither middle nor end. But we will here conclude our discourse of Mr. Fearing, after we have sent after him his farewell.

Whilst, Master Fearing, thou didst fear
Thy God, and wast afraid
Of doing any thing while here,
That would have thee betray'd,
And didst thou fear the lake and pit?
Would others do so too!
For. as for them that want thy wit,
They do themselves undo.

Now I saw, that they all went on in their talk; for after Mr. Great-Heart had made an end with Mr. Fearing, Mr. Honest began to tell them of another, but his name was Mr. Self-Will. He pretended himself to be a pilgrim, said Mr. Honest; but I persuade myself he never came in at the gate that stands at the head of the way.

Great-Heart. Had you ever any talk with him about it?

Honest. Yes, more than once or twice; but he would always be like himself, self-willed. He neither cared for man nor argument, nor example; what his mind prompted him to do, that he would do, and nothing else could he be got to.

Great-Heart. Pray what principles did he hold? for I suppose you can tell.

Honest. He held, that a man might follow the vices as well as the virtue of the pilgrims; and that if he did both, he should be certainly saved

Great-Heart. How! if he had said, it is possible for the best to be guilty of the vices, as well as partake of the virtues of pilgrims, he could not much have been blamed; for indeed we are exempted from no vice absolutely, but on condition that we watch and strive. But this I perceive is not the thing: but if I understand you right, your meaning is, that he was of that opinion, that it was allowable so to be.

Honest. Ay, ay, so I mean, and so he believed and practised.

Great-Heart. But what grounds had he for his so saying?

Honest. Why, he said he had the scripture for his warrant.

Great-Heart. Prithee, Mr. Honest, present us with a few particulars.

Honest. So I will. He said, to have to do with other men's wives, had been practised by David, God's beloved; and therefore he could do it. He said, to have more women than one was a thing that Solomon

practised; and therefore he could do it." He said, that Sarah, and the godly midwives of Egypt lied, and so did Rahab; and therefore he could do it. He said, that the disciples went at the bidding of their Master, and took away the owner's ass; and therefore he could do so too. He said, that Jacob got the inheritance of his father in way of guile and dissimulation; and therefore he could do so too.

Great-Heart. Highly base indeed! And are you sure he was of this opinion?

Honest. I have heard him plead for it, bring Scripture for it, bring arguments for it, &c.

Great-Heart. An opinion that is not fit to be with any allowance in the world.

Honest. You must understand me rightly: he did not say that any man might do this; but that those that had the virtues of those that did such things, might also do the same.

Great-Heart. But what more false than such a conclusion? For this is as much as to say, that because good men heretofore have sinned of infirmity, therefore he had an allowance to do it of a presumptuous mind; or if, because a child, by the blast of the wind, or for that it stumbled at a stone, fell down and defiled itself in mire, therefore he might wilfully lie down and wallow like a boar therein. Who could have thought that any one could so far have been blinded by the power of lust! But what is written must be true; they "stumble at the word, being disobedient, whereunto also they were appointed."

His supposing that such may have the godly men's virtues, who addict themselves to their vices, is also a delusion as strong as the other. It is just as if the dog should say, I have, or may have, the qualities of the child, because I lick up its stinking excrements. To eat up the sin of God's people (Hos. iv. 8), is no sign of one that is possessed with their virtues. Nor can I believe, that one that is of this opinion can at present have faith or love in him. But I know you have made some strong objections against him; prithee what can be say for himself?

Honest. Why he says, to do this by way of opinion, seems abundantly more honest, than to do it, and yet hold contrary to it in opinion.

<sup>&</sup>quot;This very convenient doctrine has been the utter ruin of some eminent professors of modern date, and has, in more than one instance, thrown scandal on the church. Vain as good works may be alone, bad works prove the absence of faith and boliness.

Great-Heart. A very wicked answer; for though, to let loose the bridle to lusts, while our opinions are against such things, is bad; yet to sin, and plead a toleration so to do, is worse: the one stumbles beholders accidentally, the other leads them into the snare.

Honest. There are many of this man's mind, that have not this man's mouth, and that make going on pilgrimage of so little esteem as it is.

Great-Heart. You have said the truth, and it is to be lamented; but he that feareth the King of Paradise, shall come out of them all.

Chr. There are strange opinions in the world. I know one that said, it was time enough to repent when we come to die.

Great-Heart. Such are not overwise. That man would have been loath, might he have had a week to run twenty miles in his life, to have deferred that journey to the last hour of that week.

Honest. You say right; and yet the generality of them that count themselves pilgrims, do indeed do thus. I am, as you see, an old man, and have been a traveller in this road many a day; and I have taken notice of many things.

I have seen some that have set out as if they would drive all the world afore them, who yet have in a few days died as they did in the wilderness, and so never got sight of the promised land.

I have seen some that promised nothing at first setting out to be pilgrims, and that one would have thought could not have lived a day, that have yet proved very good pilgrims."

I have seen some who have run hastily forward, that again have, after a little time, run as fast just back again.

I have seen some who have spoke well of a pilgrim's life at first, that after a while have spoken as much against it.

I have heard some, when they first set out for paradise, say positively,

""It is the declaration of the truth that offends those who are in error; because truth is opposed to error, which must be something like the truth, or else it never could deceive so many, that mean well. But the truth must be openly declared before all men. Christ our Lord and master left us an example that we should follow his steps. The words he spake were not his own words: and what have we to say that we have not received? The people who heard the words of Christ gladly received him. Who were they then, that resisted his doctrine? Those who were in error, but had influence with the people to persuade them that Jesus deceived them."—Cator.

\* Such was the case of Bunyan himself. At the commencement of his pilgrimage he "promised nothing." Meditation on sacred things not only brought him into the right path, but made him a shining light in the paths of others."

there is such a place; who, when they have been almost there, have come back again, and said there was none.

I have heard some vaunt what they would do in case they should be opposed, that have even, at a false alarm, fled faith, the pilgrim's way, and all.

Now, as they were thus in their way, there came one running to meet them, and said, Gentlemen, and you of the weaker sort, if you love life, shift for yourselves, for the robbers are before you.

Great-Heart. Then said Mr. Great-Heart, They be the three that set upon Little-Faith heretofore. Well, said he, we are ready for them. So they went on their way. Now they looked at every turning when they should have met with the villains; but whether they heard of Mr. Great-Heart, or whether they had some other game, they came not up to the pilgrims.

Chr. Christiana then wished for an inn for herself and her children, because they were weary. Then said Mr. Honest, There is one a little before us, where a very honest disciple, one Gaius, dwells. So they all concluded to turn in thither (Rom. xvi. 23), and the rather because the old gentleman gave him so good a report. So when they came to the door, they went in, not knocking; for folks use not to knock at the door of an inn. Then they called for the master of the house, and he came to them; so they asked if they might lie there that night?

Gaius. Yes, gentlemen, if ye be true men, for my house is for none but pilgrims. Then was Christiana, Mercy, and the boys, the more glad, for that the innkeeper was a lover of pilgrims. So they called for rooms, and he showed them one for Christiana and her children, and Mercy, and another for Mr. Great-Heart and the old gentleman.

Great-Heart. Then said Mr. Great-Heart, Good Gaius, what hast thou for supper? for these pilgrims have come far to-day, and are weary.

Gaius. It is late, said Gaius, so we cannot conveniently go out to seek food; but such as we have you shall be welcome to, if that will content you.

Great-Heart. We will be content with what thou hast in the house; forasmuch as I have proved thee, thou art never destitute of that which is convenient.

Then he went down and spake to the cook, whose name was Taste-that-which-is-good, to get ready supper for so many pilgrims. This done,

he comes up again, saying, Come, my good friends, you are welcome to me, and I am glad that I have a house to entertain you; and while supper is making ready, if you please, let us entertain one another with some good discourse.\* So they all said, Content.

Gaius. Then said Gaius, Whose wife is this aged matron? and whose daughter is this young damsel?

Great-Heart. The woman is the wife of one Christian, a pilgrim of former times, and these are his four children. The maid is one of her acquaintance; one that she hath persuaded to come with her on pilgrimage. The boys take all after their father, and covet to tread in his steps: yea, if they do but see any place where the old pilgrim hath lain, or any print of his foot, it ministereth joy to their hearts, and they covet to lie or tread in the same.

Gaius. Then said Gaius, Is this Christian's wife, and are these Christian's children? I knew your husband's father, yea also his father's father. Many have been good of this stock; their ancestors dwelt first at Antioch. Christian's progenitors (I suppose you have heard your husband talk of them) were very worthy men. They have, above any that I know, showed themselves men of great virtue and courage, for the Lord of the pilgrims, his ways, and all that loved him. I have heard of many of your husband's relations that have stood all trials for the sake of the truth. Stephen, that was one of the first of the family from whence your husband sprang, was knocked on the head with stones, Acts vii. 59, 60, and xii. 8. James, another of this generation, was slain with the edge of the sword. To say nothing of Paul and Peter, men anciently of the family from whence your husband came. There was Ignatius, who was cast to the lions; Romanus, whose flesh was cut by pieces from his bones; and Polycarp, that played the man in the fire. There was he that was hanged up in a basket in the sun, for the wasps to eat; and he whom they put into a sack, and cast him into the sea to be drowned. It would be utterly impossible to count up all that family that have suffered injuries and death for the love of a pilgrim's life. Nor can I but be glad to see that thy husband has left behind him four such boys as these. I hope they will bear up their father's name, and tread in their father's steps, and come to their father's end.

<sup>\* &</sup>quot;Hear instruction and be wise, and refuse it not."—Proverbs, ix. 33

Great-Heart. Indeed, Sir, they are likely lads; they seem to choose heartily their father's ways.

Gaius. That is it that I said; wherefore Christian's family is like still to spread abroad upon the face of the ground, and yet to be numerous upon the face of the earth. Wherefore, let Christiana look out some damsels for her sons, to whom they may be betrothed, &c., that the name of their father, and the house of his progenitors, may never be forgotten in the world.

Honest. It is a pity his family should fall and be extinct.

Gaius. Fall it cannot, but be diminished it may; but let Christiana take my advice, and that is the way to uphold it.

And, Christiana, said this innkeeper, I am glad to see thee and thy friend Mercy together here, a lovely couple. And may I advise, take Mercy into a nearer relation to thee. If she will, let her be given to Matthew, thy eldest son; it is the way to preserve a posterity in the earth. So this match was concluded, and in process of time they were married. But more of that hereafter.

Gaius also proceeded, and said, I will now speak on the behalf of the women, to take away their reproach. For as death and the curse came into the world by a woman, (Gen. iii.) so also did life and health. "God sent forth his Son made of a woman." Yea, to show how much those that came after did abhor the act of the mother, this sex in the old testament coveted children, if happily this or that woman might be the mother of the Saviour of the world. I will say again, that when the Saviour was come, women rejoiced in him, before either man or angel, Luke ii. and viii. 2, 3, and vii. 37—50. John xi. 2, and ii. 3. Luke xxiii. 27. Matt. xxvii. 55, 56, 61. Luke xxiv. 22, 23. I read not, ever man did give unto Christ so much as one groat, but women followed him, and ministered to him of their substance. It was a woman that washed his feet with tears, and a woman that anointed his body to the burial." They were women that weet when he was going to the

Junyan here renders a tribute to the tender and affectionate nature of the softer sex in the spirit of a modern poet;—

<sup>&</sup>quot;O woman! in our hours of case,
Uncertain, coy, and hard to please,
And variable as the shade,
By the light quivering aspen made.
When pain and anguish wring the brow,
A ministering angel thou."—Scott.

cross; and women that followed him from the cross, and that sat by his sepulchre when he was buried. They were women that were first with him at his resurrection morn; and women that brought tidings first to his disciples, that he was risen from the dead. Women therefore are highly favoured, and show by these things, that they are sharers with us in the grace of life.

Now the cook sent up to signify that supper was almost ready, and sent one to lay the cloth and the trenchers, and to set the salt and bread in order.

Then said Matthew, the sight of this cloth, and of this forerunner of the supper, begetteth in me a greater appetite to my food than I had before.

Gaius. So let all ministering doctrines to thee in this life beget in thee a greater desire to sit at the supper of the great King in his kingdom; for all preaching, books, and ordinances here, are but as the laying of the trenchers, and as setting of salt upon the board, when compared with the feast that our Lord will make for us when we come to his house.

So supper came up; and first a heave-shoulder and a wave-breast were set on the table before them, to show that they must begin the meal with prayer and praise to God. The heave-shoulder David lifted up his heart to God with; and with the wave-breast, where his heart lay, with that he used to lean upon his harp when he played. These two dishes were very fresh and good, and they all eat heartily thereof.

The next they brought up was a bottle of wine as red as blood. So Gaius said to them, Drink freely; this is the true juice of the vine, that makes glad the heart of God and man. So they drank and were merry.

The next was a dish of milk well crumbled. But Gaius said, "Let the boys have that, that they may grow thereby."

Then they brought up in course a dish of butter and honey. Then said Gaius, Eat freely of this; for this is good to cheer up and strengthen your judgments and understandings. This was our Lord's dish when he was a child: "Butter and honey shall he eat, that he may know to refuse the evil, and choose the good."

Then they brought him up a dish of apples, and they were very good tasted fruit. Then said Matthew, May we cat apples, since they were such by and with which the serpent beguiled our first mother?

Then said Gaius.

Apples were they with which we were beguiled; Yet sin, not apples, hath our souls defiled; Apples forbid, if eat, corrupt the blood; To eat such, when commanded, does us good. Drink of his flagons then, thou church, his dove, And eat his apples, who are sick of love.

Then said Matthew, I made the scruple, because I awhile since was sick with eating fruit.

Gaius. Forbidden fruit will make you siek, but not what our Lord has tolerated.

While they were thus talking, they were presented with another dish, and it was a dish of nuts. Then said one at the table, Nuts spoil tender teeth, especially the teeth of the children; which when Gaius heard, he said,

Hard texts are nuts, (I will not call them cheaters)
Whose shells do keep their kernels from the eaters,
Open then the shells, and you shall have the meat,
They here are brought for you to crack and eat.

Then were they very merry, and sat at the table a long time, talking of many things. Then said the old gentleman, My good landlord, while ye are here cracking your nuts, if you please do you open this riddle.

[A riddle put forth by old Honest.]

A man there was, though some did count him mad,
The more he cast away the more he had.

Then they all gave good heed, wondering what good Gaius would say; so he sat still awhile, and then thus replied:

[Gaius opens it.]
He who thus bestows his goods upon the poor,
Shall have as much again, and ten times more.

Then said Joseph, I dare say, Sir, I did not think you could have found it out.

Oh! said Gaius, I have been trained up in this way a great while; nothing teaches like experience; I have learned of my Lord to be kind, and have found by experience that I have gained thereby. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty: There is that maketh him-

self rich, yet hath nothing: There is that maketh himself poor, yet hath great riches."

Then Samuel whispered to Christiana his mother, and said, Mother, this is a very good man's house, let us stay here a good while and let my brother Matthew be married here to Mercy, before we go any further.

The which Gaius the host over-hearing, said, With a very good will my child.

So they staid here more than a month, and Mercy was given to Matthew to wife.

While they stayed here, Mercy, as her custom was, would be making coats and garments to give to the poor, by which she brought a very good report upon pilgrims.

But to return again to our story. After supper, the lads desired a bed; for they were weary with travelling. Then Gaius called to show them their chamber; but said Mercy, I will have them to bed. So she had them to bed, and they slept well; but the rest sat up all night; for Gaius and they were such suitable company, that they could not tell how to part. Then after much talk of their Lord, themselves, and their journey, old Mr. Honest, he that put forth the riddle to Gaius, began to nod. Then said Great-Heart, What, Sir, you begin to be drowsy; come, rub up; now here is a riddle for you. Then said Mr. Honest, Let us hear it.

Then said Mr. Great-Heart.

[A riddle.]

He that will kill, must first be overcome:

Who live abroad would first must die at home.

Ha! said Mr. Honest, it is a hard one: hard to expound, and harder to practise. But come, landlord, saith he, I will, if you please, leave my part to you, do you expound it, and I will hear what you say.

No, said Gaius, it was put to you, and it is expected you should answer it.

\* Poverty, and all the evils of life, are trifles compared with those riches which are reserved for the sincere Christian. "I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us. And we know that all things work together for good to them that love God, to them who are called according to his purpose."—Romans, viii. 18, 28. Then said the old gentleman,

[The riddle opened.]
He first by grace must conquered be,
That sin would mortify;
Who, that he lives, would convince me,
Unto himself must die.

It is right, said Gaius: good doctrine and experience teach this. For, first, until grace displays itself, and overcomes the soul with its glory, it is altogether without heart to oppose sin; besides, if sin is Satan's cords, by which the soul lies bound, how should it make resistance before it is loosed from that infirmity?

Secondly, Nor will any, that knows either reason or grace, believe that such a man can be a living monument of grace, that is a slave to his own corruption.

And now it comes in my mind, I will tell you a story worth the hearing. There were two men that went on pilgrimage; the one began when he was young, the other when he was old: the young man had strong corruptions to grapple with, the old man's were weak with the decays of nature: the young man trod his steps as even as did the old one, and was every way as light as he: Who now, or which of them had their graces shining clearest, since both seemed to be alike?

Hon. The young man's doubtless. For that which heads it against the greatest opposition, gives best demonstration that it is strongest; especially when it also holdeth pace with that which meets not with half so much, as to be sure old age does not.

Besides, I have observed, that old men have blessed themselves with this mistake; namely, taking the decays of nature for a gracious conquest over corruptions, and so have been apt to beguile themselves.\* Indeed, old men that are gracious, are best able to give advice to them that are young, because they have seen most of the emptiness of things: but yet, for an old and a young man to set out both together, the young one has the advantage of the fairest discovery of a work of grace within him, though the old man's corruptions are naturally the weakest.

Thus they sat talking till break of day. Now when the family was up, Christiana bid her son James that he should read a chapter; so he read

<sup>\*</sup> Bunyan had carefully studied human nature, and found at every stage of life men were disposed to be too easily satisfied with themselves.

the 53rd of Isaiah. When he had done, Mr. Honest asked why it was said, "That the Saviour is said to come out of a dry ground, and also that he had no form or comeliness in him?"

Great-Heart. Then said Mr. Great-Heart, To the first I answer, Because the church of the Jews, of which Christ came, had then almost lost all the sap and spirit of religion. To the second I say, The words are spoken in the person of unbelievers, who, because they want the eye that can see into our Prince's heart, therefore they judge of him by the meanness of his outside.

Just like those that know not that precious stones are covered over with a homely crust; who, when they have found one, because they know not what they have found, cast it away again, as men do a common stone.

Well, said Gaius, now you are here, and since, as I know, Mr. Great-Heart is good at his weapons, if you please, after we have refreshed ourselves, we will walk into the fields, to see if we can do any good. About a mile from hence, there is one Slay-good, a giant, that doth much annoy the king's highway in these parts: and I know whereabout his haunt is; he is master of a number of thieves; it would be well if we could clear these parts of him.

So they consented, and went, Mr. Great-Heart with his sword, helmet, and shield; and the rest with spears and staves.

When they came to the place where he was, they found him with one Feeble-mind in his hand, whom his servants had brought unto him, having taken him in the way; now the giant was rifling him, with a purpose, after that, to pick his bones; for he was of the nature of flesheaters.

Well, so soon as he saw Mr. Great-Heart with his friends at the mouth of his cave, with their weapons, he demanded what they wanted.

Great-Heart. We want thee: for we are come to revenge the quarrels of the many that thou hast slain of the pilgrims, when thou hast dragged them out of the King's highway; wherefore come out of thy cave. So he armed himself and came out, and to battle they went, and fought for above an hour, and then stood still to take wind.

Slay-good. Then said the giant, Why are you here on my ground?

Great-Heart. To revenge the blood of pilgrims, as I also told thee before; so they went to it again, and the giant made Mr. Great-Heart give back, but he came up again, and, in the greatness of his mind, he let fly with such stoutness at the giant's head and sides, that he made him let his weapon fall out of his hand; so he smote him, and slew him, and cut off his head, and brought it away to the inn. He also took Feeblemind the pilgrim, and brought him with him to his lodgings. When they were come home, they showed his head to the family, and set it up as they had done others before, for a terror to those that shall attempt to do as he, hereafter.

Then they asked Mr. Feeble-mind, how he fell into his hands?

Feeble-mind. Then said the poor man, I am a sickly man, as you see, and because death did usually once a day knock at my door, I thought I should never be well at home: so I betook myself to a pilgrim's life, and have travelled hither from the town of Uncertain, where I and my father were born. I am a man of no strength at all of body, nor yet of mind, but would, if I could, though I can but crawl, spend my life in the pilgrim's way. When I came at the gate that is at the head of the way, the Lord of that place did entertain me freely; neither objected he against my weakly looks, nor against my feeble mind; but he gave me such things as were necessary for my journey, and bid me hope to the end. When I came to the house of the Interpreter, I received much kindness there; and because the hill of Difficulty was judged too hard for me, I was carried up that by one of his servants. Indeed I have found much relief from pilgrims, though none was willing to go so softly as I am forced to do; yet still as they came on, they bid me be of good cheer; and said. That it was the will of their Lord, that comforts should be given to the feeble-minded, and so went on their own pace. When I was come to Assault-lane, then this giant met with me, and bid me prepare for an encounter: but, alas! feeble one that I was, I had more need of a cordial: so he came up and took me: I conceived he should not kill me: also when he had got me into his den, since I went not with him willingly, I believed I should come out alive again; for I have heard, that not any pilgrim that is taken captive by violent hands, if he keeps heart-whole towards his master, is, by the laws of providence, to die by the hands of the enemy. Robbed I looked to be, and robbed to be sure I am; but I am as you see escaped with life, for the which I thank my King as the author, and you as the means. Other brunts I also look for, but this I have resolved on, to wit to run when I can, to go when I cannot run, and to creep when I cannot go. As to the main, I thank him that loved

me, I am fixed; my way is before me, my mind is beyond the river that has no bridge, though I am, as you see, but of a feeble mind.<sup>b</sup>

Hon. Then said old Mr. Honest, Have you not some time ago been acquainted with one Mr. Fearing, a pilgrim?

Feeble-mind. Acquainted with him! Yes, he came from the town of Stupidity, which lieth four degrees northward of the city of Destruction, and as many off where I was born: yet we were well acquainted, for indeed he was my uncle, my father's brother; he and I have been much of a temper; he was a little shorter than I, but we were much of a complexion.

Hon. I perceive you know him, and I am apt to believe also, that you were related one to another; for you have his whitely look, a cast like his with your eye, and your speech is much like.

Feeble-Mind. Most have said so that have known us both; and besides, what I have read in him, I have for the most part found in myself.

Gaius. Come, Sir, said good Gaius, be of good cheer, you are welcome to me and to my house, and what thou hast a mind to, call for freely; and what thou wouldst have my servants do for thee, they will do it with a ready mind.

Then said Mr. Feeble-Mind, This is an unexpected favour, and as the sun shining out of a very dark cloud. Did Giant Slay-good intend me this favour when he stopped me, and resolved to let me go no further? Did he intend, that after he had rifled my pocket, I should go to Gaius mine host? Yet so it is.

Now, just as Mr. Feeble-Mind and Gaius were thus in talk, there comes one running, and called at the door, and told, that about a mile and-a-half off, there was one Mr. Not-right, a pilgrim, struck dead upon the place where he was, with a thunderbolt.

Feeble-Mind. Alas! said Mr. Feeble-Mind, is he slain? He overtook me some days before I came so far as hither, and would be my company-

He comes with succour speedy
 To those who suffer wrong;
 'o help the poor and needy,
 And bid the weak be strong,
 I'o give them songs for sighing,
 Their darkness turn to light,
 Whose souls condemned and dying,
 Were precious in his sight."—Montgomery

keeper. He also was with me when Slay-good the giant took me, but he was nimble of his heels, and escaped; but it seems, he escaped to die, and I was took to live.

What one would think doth seek to slay outright Oft-times delivers from the saddest plight, That very providence, whose face is death, Doth oft-times to the lowly life bequeath: I taken was, he did escape and flee, Hands cross'd give death to him, and life to me.

Now about this time Matthew and Mercy were married; also Gaius gave his daughter Phœbe to James, Matthew's brother, to wife; after which time, they yet staid about ten days at Gaius's house, spending their time and the seasons like as pilgrims used to do.

When they were to depart, Gaius made them a feast, and they did eat and drink, and were merry. Now the hour was come that they must be gone; wherefore Mr. Great-Heart called for a reckoning: but Gaius told him, that at his house it was not the custom of pilgrims to pay for their entertainment. He boarded them by the year, but looked for his pay from the good Samaritan, who had promised him, at his return, whatsoever charge he was at with them, faithfully to repay him. Then said Mr. Great-Heart to him.

Great-Heart. Beloved, thou dost faithfully whatsoever thou dost, to the brethren and to strangers, which have borne witness of thy charity before the church, whom if thou (yet) bring forward on their journey, after a godly sort, thou shalt do well.

Then Gaius took his leave of them all, and of his children, and particularly of Mr. Feeble-Mind. He also gave him something to drink by the way.

Now Mr. Feeble-Mind, when they were going out of the door, made as if he intended to linger; the which when Mr. Great-Heart espied, he said, Come, Mr. Feeble-Mind, pray do you go along with us; I will be your conductor, and you shall fare as the rest.

Feeble-Mind. Alas! I want a suitable companion; you are all lusty and strong; but I, as you see am weak. I choose therefore rather to come behind, lest, by reason of my many infirmities, I should be both a burden

<sup>&</sup>quot;The Lord killeth and maketh alive; he bringeth down to the grave, and bringeth up."

-1 Samuel, xi. 6.

to myself and to you. I am, as I said, a man of a very weak and feeble mind, and shall be offended and made weak at that which others can bear. I shall like no laughing; I shall like no gay attire; I shall like no unprofitable questions; nay, I am so weak a man, as to be offended with that which others have a liberty to do. I do not yet know all the truth; I am a very ignorant Christian man. Sometimes, if I hear any rejoice in the Lord, it troubles me, because I cannot do so too. It is with me as it is with a weak man among the strong, or as a lamp despised, (he that is ready to slip with his feet, is as a lamp despised in the thought of him that is at ease,) so that I know not what to do.

Great-Heart. But, brother, said Mr. Great-Heart, I have it in commission to comfort the feeble-minded, and to support the weak. You must needs go along with us; <sup>a</sup> we will wait for you; we will lend you our help; we will deny ourselves of some things, both opinionative and practical, for your sake; we will not enter into doubtful disputations before you; we will be made all things to you, rather than you shall be left behind.

Now all this while they were at Gaius's door; and behold as they were thus in the heat of their discourse, Mr. Ready-to-halt came by, with his crutches in his hand, and he also was going on pilgrimage.

Feeble-Mind. Then said Mr. Feeble-Mind to him, How camest thou hither? I was but now complaining that I had not a suitable companion, but thou art according to my wish. Welcome, welcome, good Mr. Readyto-halt, I hope thou and I may be some help.

Ready-to-halt. I shall be glad of thy company, said the other; and good Mr. Feeble-Mind, rather than we will part, since we are thus happily met, I will lend thee one of my crutches.

Feeble-Mind. Nay, said he, though I thank thee for thy good-will, I am not inclined to halt before I am lame. Howbeit, I think, when occasion is, it may help me against a dog.

Ready-to-halt. If either myself or my crutches can do thee a pleasure, we are both at thy command, good Mr. Feeble-Mind.

Thus therefore they went on. Mr. Great-Heart and Mr. Honest went before; Christiana and her children went next; and Mr. Feeble-Mind,

<sup>4</sup> The feeble are not to halt in foolish terror. "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me let him follow me."—John, xii., 25, 26.

and Mr. Ready-to-halt with his crutches, came behind. Then said Mr. Honest,

Honest. Pray, Sir, now we are upon the road, tell us some profitable things of some that have gone on pilgrimage before us.

Great-Heart. With a good will. I suppose you have heard now Christian of old met with Apollyon in the Valley of Humiliation, and also what hard work he had to go through the Valley of the Shadow of Death. Also I think you cannot but have heard how Faithful was put to it by Madam Wanton, with Adam the First, with one Discontent, and Shame; four as deceifful villains as a man can meet with on the road.

Honest. Yes, I believe I heard all of this; but indeed good Faithful was hardest put to it with Shame; he was an unwearied one.

Great-Heart. Ay, for as the pilgrim well said, he of all men had the wrong name.

Honest. But pray, Sir, where was it that Christian and Faithful met Talkative? That same was also a notable one.

Great-Heart. He was a confident fool, yet many follow his ways.

Honest. He had liked to have beguiled Faithful.

Great-Heart. Ay, but Christian put him into a way quickly to find him out. Thus they went till they came at the place where the Evangelist met with Christian and Faithful, and prophesied to them what should befal them at Vanity-Fair.

Great-Heart. Then said their guide, Hereabouts did Christian and Faithful meet with Evangelist, who prophesied to them what troubles they should meet with at Vanity-Fair.

Honest. Say you so? I dare say it was a hard chapter that then he did read unto them.

Great-Heart. It was so; but he gave them encouragement withal. But what do we talk of them? they were a couple of lion-like men; they had set their faces like flints. Do not you remember how undaunted they were when they stood before the judge?

Honest. Well, Faithful bravely suffered.

Great-Heart. So he did, and as brave things came on it; for Hopeful, and some others as the story relates it, were converted by his death.

Honest. Well, but pray go on; for you are well acquainted with all things.

Great-Heart. Above all that Christian met with, after he had passed through Vanity-Fair, one By-ends was the arch one.

Honest. By-ends; what was he?

Great-Heart. A very arch fellow, a downright hypocrite; one that would be religious which way ever the world went; but so cunning, that he would be sure never to lose or suffer for it.<sup>e</sup>

He has his mode of religion for every fresh occasion; and his wife was as good at it as he. He would turn from opinion to opinion; yea, and plead for so doing too. But as far as I could learn, he came to an ill end with his by-ends; nor did I ever hear that any of his children were ever of any esteem with any that truly feared God.

Now by this time they were come within sight of the town of Vanity, where Vanity Fair is kept. So when they saw that they were so near the town, they consulted with one another how they should pass through the town; and some said one thing, and some another. At last, Mr. Great-Heart said, I have, as you may understand, often been a conductor of pilgrims through this town. Now I am acquainted with one Mr. Mnason, a Cyprusian by nation, an old disciple, at whose house we may lodge. If you think good, said he, we will turn in there.

Content, said old Honest; content, said Christiana; content, said Mr. Feeble-Mind; and so they said all. Now you must think it was eventide by that that they got to the outside of the town; but Mr. Great-Heart knew the way to the old man's house. So thither they came, and he called at the door, and the old man within knew his tongue so soon as ever he heard it; so he opened, and they all came in. Then said Mnason, their host, How far have ye come to-day? So they said, From the house of Gaius your friend. I promise you, said he, you have gone a good stitch; you may well be weary: sit down. So they sat down.

Great-Heart. Then said their guide, Come, what cheer, good Sirs? I dare say you are welcome to my friend.

Mnason. I also, said Mr. Mnason, do bid you welcome; and whatever you want, do but say, and we will do what we can to get it for you.

Honest. Our great want, awhile since, was harbour and good company, and now I hope we have both.

<sup>&</sup>lt;sup>6</sup> A numerous class is here pointed at. In Bunyan's time, as since, there were self-appiauding Pharisees who make a great display of faith; but who, resolute not to lose any worldly benefit by it, would act the part of the "son of perdition" for Judas's reward.

Mnason. For harbour, you see what it is; but for good company, that will appear in the trial.

Great-Heart. Well, said Mr. Great-Heart, will you have the pilgrims into their lodging?

Mnason. I will, said Mr. Mnason. So he had them to their respective places, and also showed them a very fair dining-room, where they might be, and sup together, until time was come to go to rest.

Now, when they were set in their places, and were a little cheery after their journey, Mr. Honest asked his landlord, if there were any store of good people in the town?

Mnason. We have a few; for indeed they are but a few when compared with them on the other side.

Honest. But how should we do to see some of them; for the sight or good men to them that are going on pilgrimage, is like to the appearing of the moon and stars to them that are going a journey.

Mnason. Then Mr. Mnason stamped with his foot, and his daughter Grace came up. So he said unto her, Grace, go you, tell my friends, Dr. Contrite, Mr. Holyman, Mr. Love-saints, Mr. Dare-not-lie, and Mr. Penitent, that I have a friend or two at my house, that have a mind this evening to see them.

So Grace went to call them, and they came; and, after salutation made, they sat down together at the table.

Then said Mr. Mnason, their landlord, My neighbours, I have, as you see, a company of strangers come to my house; they are pilgrims; they are come from afar, and are going to Mount Zion. But who, quoth he, do you think this is? pointing his finger at Christiana. It is Christiana, the wife of Christian, that famous pilgrim, who, with Faithful his brother, were so shamefully handled in our town. At that they stood amazed, saying, We little thought to see Christiana, when Grace came to call us; wherefore this is a comfortable surprise. Then they asked her about her welfare, and if these young men were her husband's sons? And when she had told him they were, they said, The King whom you love and serve, make you as your father, and bring you where he is in peace.

Honest. Then Mr. Honest (when they were all sat down) asked Mr. Contrite and the rest, in what posture their town was at present?

Cont. You may be sure we are full of hurry in fair-time. It is hard keeping our hearts and spirits in good order when we are in a cumbered

condition. He that lives in such a place as this, and that has to do with such as we have, has need of an *item* to caution him to take heed every moment of the day.

Honest. But how are your neighbours now for quietness?

Cont. They are much more moderate now than formerly. You know how Christian and Faithful were used at our town; but of late, I say, they have been far more moderate. I think the blood of Faithful lieth with load upon them till now; for since they burned him, they have been ashamed to burn any more. In those days we were afraid to walk the streets, but now we can show our heads. Then the name of a professor was odious; now, especially in some parts of our town (for you know our town is large) religion is counted honourable.

Then said Mr. Contrite to them, Pray how fareth it with you in your pilgrimage? How stands the country affected towards you?

Honest. It happens to us as it happeneth to wayfaring men; sometimes our way is clean, sometimes foul; sometimes up hill, sometimes down hill: we are seldom at a certainty: the wind is not always on our backs, nor is every one a friend that we meet with in the way. We have met with some notable rubs already, and what are yet behind we know not; but for the most part we find it true that has been talked of old, A good man must suffer trouble.

Cont. You talk of rubs; what rubs have you met withal?

Honest. Nay, ask Mr. Great-Heart, our guide, for he can give the best account of that.

Great-Heart. We have been beset three or four times already. First, Christiana and her children were beset with two ruffians, that they feared would take away their lives. We were beset with Giant Bloody-man, Giant Maul, and Giant Slay-good. Indeed we did rather beset the last, than were beset of him. And thus it was: After we had been sometime at the house of Gaius, mine host, and of the whole church, we were minded upon a time to take our weapons with us, and so go see if we could light upon any of those that were enemies to pilgrims (for we heard that there was a notable one thereabouts). Now Gaius knew his haunt

"Under the pressure of any affliction 'Thy will be done,' as it is the patient Christian's unceasing prayer, so it is the ground of his unvarying practice. In this brief petition he finds his whole duty comprised and expressed. It is the unprompted request of his lips, it is the matter inscribed on his heart, it is the principles which regulate his life, it is the voice which says to the stormy passion, 'Peace, be still.'"—Mrs. H. More.

better than I, because he dwelt thereabout: so we looked and looked, till at last we discerned the mouth of his cave; then were we glad, and plucked up our spirits. So we approached up to his den; and lo! when we came there, he had dragged by mere force, into his net, this poor man, Mr. Feeble-Mind, and was about to bring him to his end. But when he saw us, supposing, as we thought, he had another prey, he left the poor man in his house, and came out. So we fell to it full sore, and he lustily laid about him; but, in the conclusion, he was brought down to the ground, and his head cut off, and set up by the wayside, for a terror to such as should after practise such ungodliness. That I tell you the truth, here is the man himself to affirm it, who was as a lamb taken out of the mouth of the lion.

Feeble-Mind. Then said Mr. Feeble-Mind, I found this true to my cost and comfort: to my cost, when he threatened to pick my bones every moment; and to my comfort, when I saw Mr. Great-Heart and his friends with their weapons, approach so near for my deliverance.

Holy-man. Then said Mr. Holy-man, There are two things that they have need to be possessed with that go on pilgrimage,—courage and an unspotted life. If they have not courage, they can never hold on their way; and if their lives be loose, they will make the very name of a pilgrim stink.

Love-saint. Then said Mr. Love-saint, I hope this caution is not needful among you. But truly there are many that go upon the road that rather declare themselves strangers to pilgrimage, than strangers and pilgrims in the earth.

Dare-not-lie. Then said Mr. Dare-not-lie, it is true, they neither have the pilgrim's weed, nor the pilgrim's courage; they go not uprightly, but all awry with their feet; one shoe going inward, another outward, and their hosen out behind; here a rag and there a rent, to the disparagement of their Lord.

Penitent. These things, said Mr. Penitent, they ought to be troubled for; nor are the pilgrims like to have that grace upon them and their Pilgrim's Progress, as they desire, until the way is cleared of such spots and blemishes.

The spirit strives!

Strength returns and hope revives;

Cloudy fears and shapes forlorn

Fly like shadows at the morn."—Hood.

Thus they sat talking and spending the time, until supper was set upon the table; unto which they went, and refreshed their weary bodies. So they went to rest. Now they staid in the fair a great while, at the house of Mr. Mnason, who, in process of time, gave his daughter Grace unto Samuel (Christiana's son) to wife, and his daughter Martha to Joseph.

The time, as I said, that they lay here was long (for it was not now as in former times). Wherefore the pilgrims grew acquainted with many of the good people of the town, and did them what service they could. Mercy, as she was wont, laboured much for the poor, wherefore their bellies and backs blessed her, and she was there an ornament to her profession. And to say the truth for Grace, Phœbe, and Martha, they were all of a very good nature, and did much good in their places. They were also all of them very fruitful; so that Christian's name, as was said before, was like to live in the world.

While they lay here, there came a monster out of the woods, and slew many of the people of the town. It would also carry away their children, and teach them to suck its whelps. Now no man in the town durst so much as face this monster; but all men fled when they heard of the noise of his coming.

The monster was like unto no one beast upon the earth: its body was like a dragon, and it had seven heads and ten horns. It made great havoc of children, and yet it was governed by a woman. This monster propounded conditions to men; and such men as loved their lives more than their souls accepted of those conditions.

Now this Mr. Great-Heart, together with these that came to visit the pilgrims at Mr. Mnason's house, entered into a covenant to go and engage this beast, if perhaps they might deliver the people of this town from the phws and mouth of this so devouring a serpent.

Then did Mr. Great-Heart, Mr. Contrite, Mr. Holyman, Mr. Dare-notie, and Mr. Penitent, with their weapons, go forth to meet him. Now the monster at first was very rampant, and looked upon these enemies with great disdain: but they so belaboured him, being sturdy men at arms, that they made him make a retreat. So they came home to Mr. Mnason's house again.

The monster, you must know, had his certain seasons to come out in, and to make his attempts upon the children of the people of the town. Also these seasons did these valiant worthies watch him in, and did

continually assault him; insomuch, that in process of time he became not only wounded, but lame; also he did not make the havoc of the townsmen's children, as formerly he had done. And it is verily believed by some, that this beast will certainly die of his wounds.

This therefore made Mr. Great-Heart and his fellows of great fame in this town; so that many of the people that wanted their taste of things, yet had a reverend esteem and respect for them. Upon this account therefore it was, that these pilgrims got not much hurt here. True, there were some of the baser sort, that could see no more than a mole, nor understand no more than a beast; these had no reverence for these men, nor took they notice of their valour and adventures.

Well, the time grew on that the pilgrims must go on their way, wherefore they prepared for their journey. They sent for their friends, they conferred with them, they had some time set apart therein to commit each other to the protection of their Prince. There were again that brought them of such things as they had, that were fit for the weak and the strong, for the women and the men, and so laded them with such things as were necessary, Acts, xviii., 10.

Then they set forward on their way, and their friends accompanying them so far as was convenient, they again committed each other to the protection of their King, and departed.

They therefore that were of the pilgrim's company went on, and Mr. Great-Heart went before them. Now the women and children being weakly, they were forced to go as they could bear; by this means, Mr. Ready-to-halt and Mr. Feeble-Mind had more to sympathise with their condition.

When they were gone from the townsmen, and when their friends had bid them farewell, they quickly came to the place where Faithful was put to death; therefore they made a stand, and thanked him that had enabled them to bear his cross so well; and the rather because they now found that they had a benefit by such a man's sufferings as his was.

They went on therefore after this a good way further, talking of Christian and Faithful, and how Hopeful joined himself to Christian after that Faithful was dead.

Now they were come up with the hill Lucre, where the silver mine was, which took Demas off from his pilgrimage, and into which, as some think, By-ends fell and perished: wherefore they considered that. But when

<sup>&</sup>quot; I am with thee, and no man shall set on thee to hurt thee."-Acts, xviii., 10.

they were come to the old monument that stood over against the hill Lucre, to wit, to the pillar of salt, which stood also within view of Sodom, and its stinking lake, they marvelled, as did Christian before, that men of that knowledge and ripeness of wit, as they were, should be so blind as to turn aside here. Only they considered again, that nature is not affected with the harms that others have met with, especially if that thing upon which they look has an attracting virtue upon the foolish eye.

I saw now that they went on till they came to the river that was on this side of the Delectable Mountains.

To the river where the fine trees grow on both sides, and whose leaves, if taken inwardly, are good against surfeits, (Psalm xxiii.) where the meadows are green all the year long, and where they might lie down safely.

By this river side, in the meadows, there were cotes and folds for sheep, a house built for the nourishing and bringing up of those lambs, the babes of those women that go on pilgrimage, Heb. v. 2., Isaiah xl. 11. Also there was one here that was entrusted with them, that could have compassion, and that could gather these lambs with his arm, and carry them in his bosom, and that could gently lead those that were with young. Now to the care of this man Christiana admonished her four daughters to commit their little ones, that by these waters they might be housed, harboured, succoured, and nourished, and that none of them might be lacking in time to come. This man, if any of them go astray, or be lost, he will bring them again; he will also bind up that which was broken, and will strengthen them that are sick. Here they will never want meat, drink, and clothing; here they will be kept from thieves and robbers; for this man will die before one of those committed to his trust shall be lost. Besides, here they shall be sure to have good nurture and admonition, and shall be taught to walk in right paths, and that you know is a favour of no small account. Also here, as you see, are delicate waters,

"He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness."—Psalm, xxiii., 2, 3.

1 "Mortals blind and weak below Pursue the phantom bliss in vain; The world's a wilderness of woe, And life a pilgrimage of pain. Till mild religion from above Descends, a sweet engaging form, The messenger of heavenly love, The bow of promise in a storm."—Montgomery pleasant meadows, dainty flowers, variety of trees, and such as bear wholesome fruit; fruit not like that which Matthew eat of, that fell over the wall, out of Beclzebub's garden; but fruit that procureth health where there is none, and that continueth and increaseth where it is.

So they were content to commit their little ones to him; and that which was also an encouragement to them so to do, was, for that all this was to be at the charge of the King, and so was an hospital to young children and orphans.

Now they went on; and when they were come to Bypath meadow, to the stile over which Christian went with his fellow Hopeful, when they were taken by Giant Despair, and put into Doubting-Castle, they sat down, and consulted what was best to be done, to wit, now they were so strong, and had got such a man as Mr. Great-Heart for their conductor, whether they had not best to make an attempt upon the giant, demolish his castle, and if there were any pilgrims in it, to set them at liberty, before they went any further. So one said one thing, another said to the contrary. One questioned if it was lawful to go upon unconsecrated ground; another said they might, provided their end was good; but Mr. Great-Heart said, Though that assertion offered last cannot be universally true, yet I have a commandment to resist sin, to overcome evil, to fight the good fight of faith; and I pray, with whom should I fight this good fight, if not with Giant Despair? I will therefore attempt the taking away of his life, and the demolishing of Doubting-Castle. Then said he, Who will go with me? Then said old Honest, I will; and so will we too, said Christiana's four sons, Matthew, Samuel, James, and Joseph, for they were young men and strong.

So they left the women in the road, and with them Mr. Feeble-Mind, and Mr. Ready-to-halt with his crutches, to be their guard, until they came back; for in that place the Giant Despair dwelt so near, they keeping in the road, "a little child might lead them."

So Mr. Great-Heart, old Honest, and the four young men, went to go up to Doubting-Castle, to look for Giant Despair. When they came at the castle-gate, they knocked for entrance with an unusual noise. With that the old giant comes to the gate, and Diffidence his wife follows. Then said he, Who, and what is he that is so hardy, as after this manner to molest the Giant Despair? Mr. Great-Heart replied, It is I, Great-Heart, one of the King of the celestial country's conductors of pilgrims to

their place; and I demand of thee, that thou open thy gates for my entrance; prepare thyself also to fight, for I am come to take away thy head, and to demolish Doubting-Castle.

Now Giant Despair, because he was a giant, thought no man could overcome him; and again, thought he, since heretofore I have made a conquest of angels, shall Great-Heart make me afraid? So he harnessed himself, and went out. He had a cap of steel upon his head, a breastplate of fire girded to him, and he came out in iron shoes, with a great club in his hand. Then these six men made up to him, and beset him behind and before: also when Diffidence the giantess came up to help him, old Mr. Honest cut her down at one blow. Then they fought for their lives; and Giant Despair was brought down to the ground, but was very loath to die. He struggled hard, and had, as they say, as many lives as a cat; but Great-Heart was his death, for he left him not till he had severed his head from his shoulders.

Then they fell to demolishing Doubting-Castle, and that you know might with ease be done, since Giant Despair was dead.<sup>k</sup> They were seven days in destroying of that, and in it of pilgrims they found one Mr. Despondency, almost starved to death, and one Much-afraid his daughter.

These two they saved alive. But it would have made you have wondered to have seen the dead bodies that lay here and there in the castle-yard, and how full of dead men's bones the dungeon was.

When Mr. Great-Heart and his companions had performed this exploit, they took Mr. Despondency, and his daughter Much-afraid, into their protection, for they were honest people, though they were prisoners in Doubting-Castle to that Giant Despair. They therefore, I say, took with them the head of the giant, (for his body they had buried under a heap of stones,) and down to the road, and to their companions they came, and showed them what they had done. Now when Feeble-Mind and Ready-to-halt saw that it was the head of the Giant Despair indeed, they were very jocund and merry. Now Christiana, if need was, could play upon the viol, and her daughter Mercy upon the lute; so since they were so merry disposed, she played them a lesson, and Ready-to-halt would

\* "After the overthrow of Giant Despair, the fall of Doubting-Castle was almost a thing of course :—

"Our Lord who knows full well
The heart of every saint,
Invites us by a parable
To pray and never taint."—Newton

dance. So he took Despondency's daughter Much-afraid by the hand, and to dancing they went in the road. True he could not dance without one crutch in his hand; but I promise you he footed it well; also the girl was to be commended, for she answered the music handsomely.

As for Mr. Despondency, the music was not so much to him; he was for feeding rather than dancing, for that he was almost starved. So Christiana gave him some of her bottle of spirits for present relief, and then prepared him something to eat, and in little time the old gentleman came to himself, and began to be finely revived.

Now I saw in my dream, when all these things were finished, Mr. Great-Heart took the head of Giant Despair, and set upon a pole by the highway-side, right over against the pillar that Christian erected for a caution to pilgrims that came after, to take heed of entering into his grounds.

## A Monument of Deliverance.

Then he writ under it, upon a marble-stone, these verses following:

This is the head of him, whose name only In former times did pilgrims terrify. His castle's down, and Diffidence his wife, Brave Mr. Great-Heart has bereft of life. Despondency, his daughter Much-afraid, Great-Heart for them also the man has play'd. Who hereof doubts, if he'll but cast his eye Up hither, may his scruples satisfy This head also, when doubting cripples dance, Doth show from fears they have deliverance.

When those men had thus bravely showed themselves against Doubting-Castle, and had slain Giant Despair, they went forward, and went on till they came to the Delectable Mountains, where Christian and Hopeful refreshed themselves with the varieties of the place. They also acquainted themselves with the shepherds there, who welcomed them, as they had done Christian before, unto the Delectable Mountains.

Now the shepherds seeing so great a train follow Mr. Great-Heart, (for with him they were well acquainted,) they said unto him, Good sir, you have got a goodly company here; pray where did you find all these?

[The guide's speech to the shepherds.]
First, here is Christiana and her train,
Her sons, and her sons' wives, who, like the wain,

## THE PILGRIM'S PROGRESS.

Keep by the pole, and do by compass steer,
From sin to grace, else they had not been here
Next, here's old Honest come on pilgrimage,
Ready-to-halt too, who I dare engage,
True-hearted is, and so is Feeble-Mind,
Who willing was not to be left behind.
Despondency, good man, is coming after,
And so also is Much-afraid his daughter.
May we have entertainment here, or must
We farther go? Let's know whereon to trust.

Then said the shepherds, This is a comfortable company; you are welcome to us, for we have for the feeble, as for the strong; our Prince has an eye to what is done to the least of these.¹ Therefore infirmity must not be a block to our entertainment. So they had them to the palacedoors, and then said unto them, Come in, Mr. Feeble-Mind; come in, Mr. Ready-to-halt; come in, Mr. Despondency, and Mrs. Much-afraid his daughter. These, Mr. Great-Heart, said the shepherds to the guide, we call in by name, for that they are most subject to draw back; but as for you, and the rest that are strong, we leave you to your wonted liberty. Then said Mr. Great-Heart, This day I see that grace doth shine in your faces, and that you are my Lord's shepherds indeed! for that you have not pushed these diseased neither with side nor shoulder, but have rather strewed their way into the palace with flowers, as you should.

So the feeble and weak went in, and Mr. Great-Heart and the rest did follow. When they were all set down, the shepherds said to those of the weaker sort, What is it that you would have? For, said they, all things must be managed here to the supporting of the weak, as well as the warning of the unruly.

So they made them a feast of things easy of digestion, and that were pleasant to the palate, and nourishing; the which when they had received, they went to their rest, each one respectively unto his proper place. When morning was come, because the mountains were high, and the day clear, and because it was the custom of the shepherds to show the pilgrims before their departure some rarities; therefore, after they were ready, and had refreshed themselves, the shepherds took them out into the fields, and showed them first what they had showed to Christian before.

<sup>1</sup> "Give of thy bread to the hungry, and of thy garments to them that are naked: and according to thine abundance, give alms."—Tobit, iv., 16.

Then they had them to some new places. The first was Mount Marvel, where they looked, and beheld a man at a distance, that tumbled the hills about with words. Then they asked the shepherds what that should mean? So they told them, that the man was the son of one Mr. Great-Grace, of whom you read in the first part of the records of the Pilgrim's Progress; and he is set there to teach pilgrims how to believe down, or to tumble out of their ways, what difficulties they should meet with, by faith. Then said Mr. Great-Heart, I know him; he is a man above many.

Then they had them to another place called Mount Innocent, and there they saw a man clothed all in white, and two men, Prejudice and Ill-will, continually casting dirt upon him. Now behold the dirt whatsoever they cast at him, would in a little time fall off again, and his garment would look as clear as if no dirt had been cast thereat.

Then said the pilgrims, What means this? The shepherds answered, This man is named Godly-man, and the garment is to show the innocency of his life. Now those that throw dirt at him are such as hate his well-doing; but, as you see, the dirt will not stick upon his clothes, so it shall be with him that lives innocently in the world. Whoever they be that would make such men dirty, they labour all in vain; for God, by that a little time is spent, will cause that their innocence shall break forth as the light, and their righteousness as the noon-day.<sup>m</sup>

Then they took them, and had them to Mount Charity, where they showed them a man that had a bundle of cloth lying before him, out of which he cut coats and garments for the poor that stood about him, yet his bundle or roll of cloth was never the less.

Then said they, What should this be? This is, said the shepherds, to show you, that he that has a heart to give of his labour to the poor, shall never want wherewithal. He that watereth, shall be watered himself. And the cake that the widow gave to the prophet did not cause that she had ever the less in her barrel.

They had them also to the place where they saw one Fool, and one Want-wit, washing of an Ethiopian, with an intention to make him white;

<sup>&</sup>quot;" "Many are the afflictions of the righteous; but the Lord delivereth him out of them all."—Psalm, xxxiv., 19.

The sun of Righteousness
Shall rise amidst the gloom,
And scatter from thy trembling gaze
The shadows of the tumb."—Mrs. Jecons

but the more they washed him, the blacker he was. Then they asked the shepherds what that should mean? So they told them, saying, Thus it was with the vile person: all means used to get such a one a good name, shall in conclusion tend but to make him more abominable. Thus it was with the Pharisees, and so it shall be with all hypocrites.

Then said Mercy, the wife of Matthew, to Christiana her mother, I would, if it might be, see the hole in the hill, or that commonly called the "by-way to hell." So her mother brake her mind to the shepherds. Then they went to the door; it was on the side of an hill; and they opened it, and bid Mercy hearken awhile. So she hearkened, and heard one saying, Cursed be my father, for holding of my feet back from the way of peace and life: and another said, O that I had been torn in pieces, before I had, to save my life, lost my soul: and another said, If I were to live again, how would I deny myself, rather than come to this place. Then there was as if the very earth groaned and quaked under the feet of this young woman for fear; so she looked white, and came trembling away, saying, Blessed be he and she that is delivered from this place.

Now when the shepherds had shown them all these things, they had them back to the palace, and entertained them with what the house would afford. But Mercy being a young and breeding woman, longed for something that she saw there, but was ashamed to ask. Her mother-in-law then asked her what she ailed? for she looked as one not well. Then said Mercy, there is a looking-glass hangs up in the dining-room, off which I cannot take my mind; if, therefore, I have it not, I think I shall miscarry. Then said her mother, I will mention thy wants to the shepherds, and they will not deny it thee. But she said, I am ashamed that these men should know that I longed. Nay, my daughter, said she, it is no shame, but a virtue, to long for such a thing as that: so Mercy said, then mother, if you please, ask the shepherds if they are willing to sell it.

Now the glass was one of a thousand. It would present a man one way

<sup>&</sup>quot;" Bound hand and foot with chains of sin,
Death dragged me for his prey;
The pit was moved to take me in,
All hope was far away.
I cried in agony of mind,
'Lord, I beseech thee, save!'
He heard me, death his prey resigned,
And Mercy shut the grave."—Montgomery.

with his own features exactly; and turn it but another way, and it would show one the very face and similitude of the Prince of pilgrims himself. Yes, I have talked with them that can tell, and they have said, that they have seen the very crown of thorns upon his head, by looking in that glass; they have therein also seen the holes in his hands, in his feet, and in his side. Yea, such an excellency is there in that glass, that it will show him to one where they have a mind to see him; whether living or dead; whether in earth or heaven; whether in a state of humiliation, or in his exaltation; whether coming to suffer, or coning to reign.

Christiana therefore went to the shepherds apart (now the names of the shepherds were Knowledge, Experience, Watchful, and Sincere), and said unto them, There is one of my daughters, a breeding woman, that I think doth long for something that she hath seen in this house; and she thinks she shall miscarry, if she should by you be denied.

Exper. Call her, call her; she shall assuredly have what we can help her to. So they called her, and said to her, Merey, what is that thing thou wouldst have? Then she blushed, and said, The great glass that hangs up in the dining-room. So Sincere ran and fetched it, and with a joyful consent it was given her. Then she bowed her head, and gave thanks, and said, by this I know that I have obtained favour in your eyes.

They also gave to the other young women such things as they desired; and to their husbands great commendations, for that they had joined with Mr. Great-Heart, to the slaying of Giant Despair, and the demolishing of Doubting-Castle.

About Christiana's neck, the shepherds put a bracelet, and so they did about the necks of her four daughters; also they put ear-rings in her ears, and jewels on their foreheads.

When they were minded to go hence, they let them go in peace, but gave not to them those certain cautions which before were given to Christian and his companion. The reason was, for that these had Great-Heart to be their guide, who was one that was well acquainted with things, and so could give them their cautions more seasonable; to wit, even then when the danger was nigh the approaching.

What cautions Christian and his companion had received of the shepherds, they had also lost by that the time was come that they had need to put them in practice. Wherefore here was the advantage that this company had over the other. From hence they went on singing; and they said,

Behold how fitly are the tables set
For their relief that pilgrims are become!
And how they thus receive without one let,
That make the other life our mark, our home!
What novelties they have, to us they give,
That we, though pilgrims, joyful lives may live.
They do upon us too such things bestow,
That show we pilgrims are, where'er we go.

When they were gone from the shepherds, they quickly came to the place where Christian met with one Turn-away, that dwelt in the town of Apostacy. Wherefore of him Mr. Great-Heart, their guide, did now put them in mind, saying, This is the place where Christian met with one Turn-away, who carried with him the character of his rebellion at his back. And this I have to say concerning this man, he would hearken to no counsel; but once a falling, persuasion could not stop him.°

When he came to the place where the cross and scpulchre was, he did meet with one that did bid him look there; but he gnashed with his teeth, and stamped, and said, he was resolved to go back to his own town. Before he came to the gate, he met with one Evangelist, who offered to lay hands on him, to turn him into the way again. But this Turn-away resisted him, and having done much despite unto him, he got over the wall, and so escaped his hand.

Then they went on, and just at the place where Little-Faith formerly was robbed, there stood a man with his sword drawn and his face all bloody. Then said Mr. Great-Heart, What art thou? The man made answer, saying, I am one whose name is Valiant-ror-Truth. I am a pilgrim going to the celestial city. Now, as I was in my way, there were three men that did beset me, and propounded unto me these three things:

1. Whether I would become one of them?

2. Or go back from whence I came?

3. Or die upon the place? To the first I answered, I have been a true man a long season; and therefore it could not be expected that I now should cast in my lot with thieves. Then they demanded what I would say to the second? So I told them the place from whence I

Those who can be moved by no persuasion are in danger. "There are few things which indicate a healthier state of personal piety than a frank and full-hearted christian intercourse. Such communings impressed on the mind of Bunyan the need of attending more closely than he had ever done to what concerned his soul."—Hamilton's Life of Bunyan.

came, had I not found incommodity there, I had not forsaken it at all; but finding it altogether unsuitable to me, and very unprofitable for me, I forsook it for this way. Then they asked me what I said to the third? And I told them, My life cost more dear far, than that I should lightly give it away. Besides, you have nothing to do thus to put things to my choice; wherefore, at your peril be it if you meddle. Then these three, to wit, Wild-head, Inconsiderate, and Pragmatic, drew upon me. and I also drew upon them.

So we fell to it, one against three, for the space of three hours. They have left upon me, as you see, some of the marks of their valour, and have also carried away with them some of mine. They are but just now gone; I suppose they might, as the saying is, hear your horse dash, and so they betook themselves to flight.

Great-Heart. But here was great odds, three against one.

Valiant. It is true: but little or more are nothing to him that has the truth on his side: "Though an host should encamp against me," said one, "my heart shall not fear. Though war should rise against me, in this will I be confident, &c." Besides, saith he, I have read in some records, that one man has fought an army. And how many did Samson slay with the jaw-bone of an ass?

Great-Heart. Then said the guide, Why did not you cry out. that some might have come in for your succour?

Valiant. So I did to my King, who I knew could hear me, and afford invisible help; and that was enough for me.

Great-Heart. Then said Mr. Great-Heart to Mr. Valiant-for-Truth, Thou hast worthily behaved thyself; let me see thy sword. So he showed it him.

When he had taken it into his hand, and looked thereon awhile, he said, Ha! it is a right Jerusalem blade.

Valiant. It is so. Let a man have one of these blaces, with a hand to wield it, and skill to use it, and he may venture upon an angel with it. He need not fear its holding, if he can but tell how to lay on. Its edge will never blunt. It will cut flesh and bones, and soul and spirit, and all.

P "Ah! why by passing clouds oppress'd Should vexing thoughts distress my breast? Turn, turn to Him in every pain, Whom never suppliant sought in vain."—Gens of Sacred Poetry. Great-Heart. But you fought a great while. I wonder you was not weary.

Valiant. I fought till my sword did cleave to my hand; and then they were joined together, as if a sword grew out of my arm; and when the blood run through my fingers, then I fought with most courage.

Great-Heart. Thou hast done well; thou hast resisted unto blood, striving against sin; thou shalt abide by us, come in, and go out with us; for we are thy companions.

Then they took him, and washed his wounds, and gave him of what they had to refresh him; and so they went together. Now as they went on, because Mr. Great-Heart was delighted in him, (for he loved one greatly that he found to be a man of his hands,) and because there were in company them that were feeble and weak; therefore he questioned with him about many things; as first, What countryman he was?

Valiant. I am of Dark-land; for there I was born, and there my father and mother are still.

Great-Heart. Dark-land! saith the guide: doth not that lie on the same coast with the city of Destruction?

Valiant. Yes, it doth. Now that which caused me to come on pilgrimage was this; we had Mr. Tell-True come into our parts, and he told about what Christian had done, that went from the city of Destruction; namely, how he had forsaken his wife and children, and had betaken himself to a pilgrim's life. It was also confidently reported how he had killed a serpent that did come out to resist him in his journey; and how he got through to whither he intended. It was also told, what welcome he had to all his Lord's lodgings, especially when he came to the gates of the celestial city; for there, said the man, he was received with sound of trumpet by a company of Shining Ones. He told it also, how all the bells in the city did ring for joy at his reception, and what golden garments he was clothed with; with many other things which I now shall forbear to relate. In a word, that man so told the story of Christian and his travels, that my heart fell into a burning heat to be gone after him; q nor

It was in this way that the author was moved to go on his Christian pilgrimage. "Being at Bedford," says his biographer, "in prosecution of his calling, when passing along the street he noticed a few poor women sitting in a door-way and talking together. He drew near to listen to their discourse. It surprised him—for though by this time he had become a great talker on religious subjects, their themes were far beyond his reach—God's work in

could father or mother stay me. So I got from them, and am come thus far on my way.

Great-Heart. You came in at the gate, did you not?

Valiant. Yes, yes; for the same man also told us, that all would be nothing, if we did not begin to enter this way at the gate.

Great-Heart. Look you, said the guide to Christiana, the pilgrimage of your husband, and what he has gotten thereby, is spread abroad far and near.

Valiant. Why, is this Christian's wife?

Great-Heart. Yes, that it is; and these also are his four children.

Valiant. What! and going on pilgrimage too?

Great-Heart. Yes, verily, they are following after.

Valiant. It glads me at heart. Good man! how joyful will he be when he shall see them that would not go with him, yet to enter after him in at the gates into the celestial city.

Great-Heart. Without doubt it will be a comfort to him; for next to the joy of seeing himself there, it will be a joy to meet there his wife and children.

Valiant. But now you are upon that, pray let me hear your opinion about it. Some make a question whether we shall know one another when we are there.

Great-Heart. Do they think they shall know themselves then, or that they shall rejoice to see themselves in that bliss? And if they think they shall know and do this, why not know others, and rejoice in their welfare also?

Again, since relations are our second self, though that state will be dissolved, yet why may it not be rationally concluded, that we shall be more glad to see them there, than to see they are wanting?

Valiant. Well, I perceive whereabouts you are as to this. Have you any more things to ask me about my beginning to come on pilgrimage?

Great-Heart. Yes: Was your father and mother willing that you should become a pilgrim?

Valuant. Oh no! they used all means imaginable to persuade me to stay at home.

their souls, the views they had obtained of their natural mercy and of God's love in Christ Jesus, which words and promises had particularly refreshed them. Their conversation impressed on the mind of Bunyan the need of something beyond an outside reformation." Great-Heart. What could they say against it?

Valiant. They said it was an idle life; and if I myself were not inclined to sloth and laziness, I would never countenance a pilgrim's condition.

Great-Heart. And what did they say else?

Valiant. Why they told me that it was a dangerous way; yea, the most dangerous way in the world, said they, is that which the pilgrims go.

 ${\it Great-Heart}.$  Did they show you wherein this way is dangerous?

Valiant. Yes, and that in many particulars.

Great-Heart. Name some of them.

Valiant. They told me of the Slough of Despond, where Christian was well nigh smothered. They told me that there were archers standing ready in Beelzebub's castle, to shoot them who should knock at the wicket-gate for entrance. They told me also of the wood, and dark mountains, of the hill Difficulty, of the lions, and also of the three giants, Bloody-man, Maul, and Slay-good. They said moreover that there was a foul fiend haunted the Valley of Humiliation; and that Christian was by him almost bereft of life. Besides, said they, you must go over the Valley of the Shadow of Death, where the hobgoblins are, where the light is darkness, where the way is full of snares, pits, traps, and gins. They told me also of Giant Despair, of Doubting-Castle, and of the ruin that the pilgrims met with there. Further, they said, I must go over the enchanted ground, which was dangerous. And that, after all this, I should find a river, over which I should find no bridge; and that that river did lie betwixt me and the celestial country.

Great-Heart. And was this all?

Valiant. No: they also told me, that this way was full of deceivers, and of persons that lay in wait there to turn good men out of their path.

Great-Heart. But how did they make that out?

 ${\it Valiant}$ . They told me, that Mr. Worldly-Wiseman did lie there in wait to deceive.

They also said, that there was Formality and Hypocrisy continually on the road. They said also, that By-ends, Talkative, or Demas, would go near to gather me up; that the Flatterer would catch me in his net; or that, with green-headed Ignorance, I would presume to go on to the gate, from whence he was always sent back to the hole that was in the side of the hill, and made to go the by-way to hell.

Great-Heart. 1 promise you, this was enough to discourage thee; but did they make an end here?

Valiant. No, stay. They told me also of many that tried that way of old, and that had gone a great way therein, to see if they could find something of the glory then that so many had so much talked of from time to time; and how they came back again, and befooled themselves for setting afoot out of doors in that path, to the satisfaction of the country. And they named several that did so, as Obstinate and Pliable, Mistrust and Timorous, Turnaway, and Old Atheist, with several more; who, they said, had some of them gone far to see what they could find, but not one of them found so much advantage by going, as amounted to the weight of a feather.

Great-Heart. Said they anything more to discourage you?

Valiant. Yes, they told me of one Mr. Fearing, who was a pilgrim; and how he found his way so solitary, that he never had a comfortable hour therein: also, that Mr. Despondency had like to have been starved therein; yea, and also (which I had almost forgot) Christian himself, about whom there has been such a noise, after all his ventures for a celestial crown, was certainly drowned in the Black River, and never went a foot farther. however, it was smothered up.

Great-Heart. And did none of these things discourage you?

Valiant. No; they seemed as so many nothings to me.

Great-Heart. How came that about?

Valiant. Why, I still believed what Mr. Tell-True had said, and that carried me beyond them all.

Great-Heart. Then this was your victory, even your faith?

Valiant. It was so, I believed; and therefore came out, got into the way, fought all that set themselves against me, and, by believing, am come to this place.

Who would true valour see,
Let him come hither;
One here will constant be,
Come wind, come weather:
There no discouragement
Shall make him once relent,
His first avow'd intent,
To be a pilgrim.

<sup>&</sup>quot; Many among them shall stumble and full, and be broken and be snared, and be taken."

—Isaiah, vii., 15.

## THE PILGRIM'S PROGRESS.

Whoso beset him round
With dismal stories,
Do but themselves confound,
His strength the more is.
No lion can him fright,
He'll with a giant fight,
But he will have a right
To be a pilgrim.

Hobgoblin, nor foul fiend
Can daunt his spirit;
He knows, he at the end
Shall life inherit.
Then fancies fly away,
He'll not fear what men say,
He'll labour night and day
To be a pilgrim.

By this time they were got to the Enchanted Ground, where the air naturally tended to make one drowsy; and that place was all grown over with briars and thorns, excepting here and there, where was an enchanted arbour, upon which, if a man sits, or in which if a man sleeps, it is a question, say some, whether ever he shall rise or wake again in this world. Over this forest therefore they went, both one and another, and Mr. Great-Heart went before, for that he was their guide; and Mr. Valiantfor-Truth, he came behind, being rear-guard, for fear, lest peradventure some fiend or dragon, or giant, or thief, should fall upon their rear, and so do mischief. They went on here, each man with his sword drawn in his hand, for they knew it was a dangerous place. Also they cheered up one another, as well as they could. Feeble-Mind Mr. Great-Heart commanded should come up after him, and Mr. Despondency was under the eye of Mr. Valiant.

Now they had not gone far, but a great mist and darkness fell upon them all, so that they could scarce, for a great while, one see the other. Wherefore they were forced, for some time, to feel for one another by words, for they walked not by sight.

But any one must think, that here was but sorry going for the best of them all; but how much worse for the women and children, who both of

VOL. I.

<sup>&</sup>quot;" Say ye not a confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid."—Isaiah, viii., 12.

feet and heart were but tender. Yet so it was, that through the encouraging words of him that led in the front, and of him that brought them up behind, they made a pretty good shift to wag along.

The way was also here very wearisome, through dirt and slabbiness. Nor was there on all this ground so much as one inn or victualling-house, wherein to refresh the feebler sort. Here therefore was grunting, and puffing, and sighing. While one tumbleth over a bush, another sticks fast in the dirt, and the children, some of them, lost their shoes in the mire. While one cries out, I am down; and another, Ho, where are you? and a third, The bushes have got such fast hold on me, I think I cannot get away from them.

Then they came at an arbour warm and promising, much refreshing to the pilgrims; for it was finely wrought above head, beautified with greens, furnished with benches and settles. It had in it a soft couch, where the weary might lean. This, you must think, all things considered, was tempting; for the pilgrims already began to be foiled with the badness of the way; but there was not one of them that made so much as a motion to stop here. Yea, for ought I could conceive, they continually gave so good heed to the advice of their guide, and he did so faithfully tell them of dangers and of the nature of dangers when they were at them, that usually, when they were nearest to them, they did most pluck up their spirits, and hearten one another to deny the flesh. This arbour was called The Slothful's Friend, on purpose to allure, if it might be, some of the pilgrims there to take up their rest when weary.

I saw then in my dream, that they went on in this their solitary ground, till they came to a place at which a man is apt to lose his way. Now though, when it was light, their guide could well enough tell how to miss those ways that led wrong, yet in the dark he was put to a stand. But he had in his pocket a map of all ways leading to or from the celestial city; wherefore he struck a light, (for he never goes also without his tinder-box,) and takes a view of his book or map, which bids him be careful in that place to turn to the right hand. And had he not here been careful to look in his map, they had in all probability been smothered in the mud; for just a little before them, and that at the end of the cleanest way too, was a pit, none knows how deep, full of nothing but mud, there made on purpose to destroy the pilgrims in.

Then thought I with myself, who that goeth on pilgrimage, but would

have one of these maps about him, that he may look when he is at a stand, which is the way he must take.

Then they went on in this Enchanted Ground, till they came to where there was another arbour, and it was built by the highway-side; and in that arbour there lay two men, whose names were Heedless and Toobold. These two went thus far on pilgrimage; but here, being wearied with their journey, sat down to rest themselves, and so fell fast asleep. When the pilgrims saw them, they stood still, and shook their heads; for they knew that the sleepers were in a most pitiful case. Then they consulted what to do, whether to go on, and leave them in their sleep, or step to them, and try to awake them. So they concluded to go to them, and awake them, that is, if they could; but with this caution, namely, to take heed that they themselves did not sit down, nor embrace the offered benefit of that arbour.

So they went in, and spake to the men, and called each by his name (for the guide it seems did know them); but there was no voice nor answer. Then the guide did shake them, and do what he could to disturb them. Then said one of them, I will pay you when I take my money: at which the guide shook his head. I will fight so long as I can hold my sword in my hand, said the other. At that one of the children laughed.

Then said Christiana, What is the meaning of this? The guide said, They talk in their sleep. If you strike them, beat them, or whatever else you do to them, they will answer you after this fashion; or as one of them said in old time, when the waves of the sea did beat upon him, and he slept as one upon the mast of a ship, When I awake I will seek it again. You know, when men talk in their sleep, they say anything, but their words are not governed either by faith or reason. There is an incoherency in their words now, as there was before betwixt their going on pilgrimage and sitting down here. This then is the mischief on't, when heedless ones go on pilgrimage, twenty to one but they are served thus; for this Enchanted Ground is one of the last refuges that the enemy to pilgrims has; wherefore it is, as you see, placed almost at the end of

'The insensibility which permits men to sleep when their immortal welfare is at stake, is powerfully reproved by another Puritan divine, "You will sit in these seats and dwell in these houses but a little longer; you will see with those eyes, and hear with those ears, and speak with those tongues but a little longer, till the resurrection day; and can you make shift to forget this? Oh, what a place will you be shortly in of joy or torment! Oh, what a sight will you shortly see in heaven or hell."—Baxter.

the way, so it standeth against us with the more advantage. For when, thinks the enemy, will these fools be so desirous to sit down as when they are weary? and when so like to be weary, as when almost at their journey's end? Therefore it is, I say, that the Enchanted Ground is placed so nigh to the land Beulah, and so near the end of their race. Wherefore, let pilgrims look to themselves, lest it happen to them as it has done to these, that, as you see, are fallen asleep, and none can awake them.

Then the pilgrims desired with trembling to go forward, only they prayed their guide to strike a light, that they might go the rest of their way by the help of the light of a lantern. So he struck a light, and they went by the help of that through the rest of this way, though the darkness was very great."

But the children began to be sorely weary; and they cried out unto him that loveth pilgrims, to make their way more comfortable. So by that they had gone a little further, a wind arose that drove away the fog, so the air became more clear.

Yet they were not off (by much) of the Enchanted Ground, only now they could see one another better, and the way wherein they should walk.

Now, when they were almost at the end of this ground, they perceived that a little before them was a solemn noise, of one that was much concerned. So they went on, and looked before them; and behold they saw, as they thought, a man upon his knees, with hands and eyes lifted up, and speaking, as they thought, earnestly to one that was above. They drew nigh, but could not tell what he said: so they went softly till he had done. When he had done, he got up, and began to run towards the celestial city. Then Mr. Great-Heart called after him, saying, Soho, friend, let us have your company, if you go, as I suppose you do, to the celestial city. So the man stopped, and they came up to him. But so soon as Mr. Honest saw him, he said, I know this man. Then said Mr. Valiant-for-Truth, Prithee who is it? It is one, said he, who comes from whereabouts I dwelt; his name is Standfast; he is certainly a right good pilgrim.

""Dark and cheerless is the morn
Unaccompanied by thee,
Joyless is the day's return
Till thy mercy's beam I see;
Till they inward light impart,
Cheer my eyes and warm my heart."—Gems of Poetry.

So they came up to one another; and presently Standfast said to Old Honest, Ho, Father Honest, are you there? Ay, said he, that I am, as sure as you are there. Right glad am I, said Mr. Standfast, that I have found you on this road. And as glad am I, said the other, that I espied you on your knees. Then Mr. Standfast blushed, and said, But why, did you see me? Yes, that I did, quoth the other, and with my heart was glad at the sight. Why, what did you think? said Standfast. Think! said Old Honest, what should I think? I thought we had an honest man upon the road, therefore should have his company by and by. If you thought not amiss, said Standfast, how happy am I? but if I be not as I should, it is I alone must bear it. This is true, said the other; but your fear doth further confirm me, that things are right betwixt the Prince of pilgrims and your soul; for saith he, "Blessed is the man that feareth always."

Valiant. Well, but brother, I pray thee tell us what was it that was the cause of thy being upon thy knees even now? Was it for some obligations laid by special mercies upon thee, or how?

Standfast. Why, we are, as you see, upon the Enchanted Ground; and as I was coming along, I was musing with myself of what a dangerous nature the road in this place was, and how many that had come even thus far on their pilgrimage, had here been stopped and been destroyed. I thought also of the manner of death with which this place destroyeth men. Those that die here die of no violent distemper; the death which such die is not grievous to them; for he that goeth away in a sleep, begins that journey with desire and pleasure; yea, such acquiesce in the will of that disease.

Honest. Then Mr. Honest, interrupting of him, said, Did you see the two men asleep in the arbour?

Standfast. Ay, ay, I saw Heedless and Too-bold there; and for ought I know, there they will lie till they rot. But let me go on with my tale. As I was thus musing, as I said there was one in very pleasant attire, but old, who presented herself unto me, and offered me three things, to wit, her body, her purse, and her bed. Now the truth is, I was both weary and sleepy. I am also as poor as a howlet, and that perhaps the witch knew. Well, I repulsed her once or twice, but she put by my repulses, and smiled. Then I began to be angry, but she mattered that nothing at

<sup>&</sup>quot; "Satisfy the Lord of hosts himself; and let him be your fear, and let him be your dread."—Isaiah, viii., 13.

all. Then she made offers again, and said, if I would be ruled by her, she would make me great and happy; for, said she, I am the mistress of the world, and men are made happy by me. Then I asked her name, and she told me it was Madam Bubble. This set me further from her; but she still followed me with enticements. Then I betook me, as you see, to my knees, and with hands lifted up, and cries, I prayed to him that had said he would help. So just as you came up, the gentlewoman went her way." Then I continued to give thanks for this great deliverance; for I verily believe she intended no good, but rather sought to make a stop of me in my journey.

Honest. Without doubt her designs were bad; but stay, now you talk of her, methinks I either have seen her, or have read some story of her.

Standfast. Perhaps you have done both.

Honest. Madam Bubble! is she not a tall, comely dame, something of a swarthy complexion?

Standfast. Right, you hit it; she is just such a one.

Honest. Doth she not speak very smoothly, and give you a smile at the end of every sentence?

Standfast. You fall right upon it again, for these are her very actions.

Honest. Doth she not wear a great purse by her side? and is not her hand often in it, fingering her money, as if that was her heart's delight?

Standfast. It is just so; had she stood by all this while, you could not more amply have set her forth before me, and have better described her features.

Honest. Then he that drew her picture was a good limner, and he that wrote of her said true.

Great-Heart. This woman is a witch, and it is by virtue of her sorceries that this ground is enchanted. Whoever doth lay his head down on her lap, had as good lay it down upon that block over which the axe doth hang; and whoever lays his eyes upon her beauty, is counted the enemy of God. This is she that maintaineth in their splendour all those that are the enemies of pilgrims; yea, this is she that hath brought off many a man from a pilgrim's life. She is a great gossipper. She is always, both

<sup>\*</sup>Thus we are shown the efficacy of prayer opposed to strong temptation—
"O thou by whom we come to God,
The life, the truth, the way,
The life, the truth, the way,
The path of prayer thyself thath trod,
Lord, teach us how to pray!"—Gems of Sacred Poetry.

she and her daughters, at one pilgrim's heels or another, now commending, and then preferring the excellencies of this life. She is a bold and impudent slut; she will talk with any man. She always laugheth poor pilgrims to scorn, but highly commends the rich: if there be one cunning to get money in a place, she will speak well of him from house to house She loveth banqueting and feasting mighty well; she is always at one full table or another. She has given it out at some places that she is a goddess, and therefore some do worship her. She has her time and open places of cheating; and she will say and avow it, that none can show a good comparable to her's. She promiseth to dwell with children's children, if they would but love and make much of her. She will cast out of her purse gold, like dust, in some places, and to some persons. She loves to be sought after, spoken well of, and to lie in the bosoms of men. She is never weary of commending her commodities; and she loves them most that think best of her. She will promise crowns and kingdoms, if they will but take her advice; yet many hath she brought to the halter, and ten thousand times more to hell.

Standfast. Oh! said Standfast, what a mercy it is that I did resist her; for whither might she have drawn me?

Great-Heart. Whither! nay, none but God knows. But, in general, to be sure she would have drawn thee into many foolish and hurtful lusts, which drown men in destruction and perdition.

It was she that set Absalom against his father, and Jeroboam against his master. It was she that persuaded Judas to sell his Lord; and prevailed with Demas to forsake the godly pilgrim's life. None can tell of the mischief that she doth. She makes variance between rulers and subjects, betwixt parents and children, betwixt neighbour and neighbour, betwixt a man and his wife, between a man and himself, betwixt flesh and the spirit.

Wherefore, good Mr. Standfast, be as your name is, and when you have done all, stand.

At this discourse, there was among the pilgrims a mixture of joy and trembling; but at length they brake out, and sang:

What danger is the pilgrim in t How many are his foes! How many ways there are to sin. No living mortal knows. Some in the ditch spoil'd are, yea can
Lie tumbling on the mire:
Some, though they shun the frying-pan,
Do leap into the fire.

After this, I beheld until they were come unto the land of Beulah, where the sun shineth night and day. Here, because they were weary, they betook themselves to rest. And because this country was common for pilgrims, and because the orchards and vineyards that were here belonged to the King of the celestial country, therefore they were licensed to make bold with any of his things." But a little while soon refreshed them here; for the bells did so ring, and the trumpets continually sounded so melodiously, that they could not sleep, and yet they received as much refreshing as if they had slept their sleep never so soundly. Here also all the noise of them that walked in the street was, More pilgrims are come to town. And another would answer, saying, And so many went over the water, and were let in at the golden gates to-day. They would cry again, There is now a legion of Shining Ones just come to town, by which we know that there are more pilgrims upon the road; for here they come to wait for them, and to comfort them after their sorrow. Then the pilgrims got up, and walked to and fro. But how were their eyes now filled with celestial visions! In this land they heard nothing, saw nothing, felt nothing, smelled nothing, tasted nothing that was offensive to their stomach or mind; only when they tasted of the water of the river over which they were to go, they thought that tasted a little bitterish to the palate, but it proved sweet when it was down.

In this place there was a record kept of the names of them that had been pilgrims of old, and a history of all the famous acts that they had done. It was here also much discoursed, how the river to some has its flowings, and what ebbings it has had while others have gone over. It has been in a manner dry for some, while it has overflowed its banks for others.

\* "Come boldly to the throne of grace"

When Jesus kindly pleads,
Our's cannot be a desperate case,
While Jesus intercedes.
Come boldly to the throne of grace
The centre of his love:
Where sweet attractions never cease
To araw our hearts above."—Gems of Sacred Poetry.



She approach to the Celestial Gity.



In this place the children of the town would go into the King's gardens, and gather nosegays for the pilgrims, and bring them to them with affection. Here also grew camphire, and spikenard, saffron, calamus, and cinnamon, with all the trees of frankincense, myrrh, and aloes, with all chief spices. With these the pilgrims' chambers were perfumed, while they staid here; and with these were their bodies anointed, to prepare them to go over the river, when the time appointed was come.

Now while they lay here, and waited for the good hour, there was a noise in the town, that there was a post come from the celestial city, with matters of great importance, to one Christiana, the wife of Christian the pilgrim. So inquiry was made for her, and the house was found out where she was. So the post presented her with a letter: the contents were, "Hail, good woman! I bring thee tidings, that the master calleth for thee, and expecteth that thou shouldst stand in his presence, in clothes of immortality, within these ten days."

When he had read this letter to her, he gave her therewith a true token that he was a true messenger, and was come to bid her make haste to be gone. The token was, an arrow sharpened with love, let easily into her heart, which by degrees wrought so effectually with her, that at the time appointed she must be gone.

When Christiana saw that her time was come, and that she was the first of this company that was to go over, she called for Mr. Great-Heart, her guide, and told him how matters were. So he told her he was heartily glad of the news, and could have been glad had the post come for him. Then she bid that he should give advice how all things should be prepared for her journey.

So he told her, saying, Thus and thus it must be; and we that survive will accompany you to the river side.

Then she called for her children, and gave them her blessing, and told them, that she had read with comfort the mark that was set in their fore-heads, and was glad to see them with her there, and that they had kept their garments so white. Lastly, she bequeathed to the poor that little she had, and commanded her sons and daughters to be ready against the messenger should come for them.

<sup>7&</sup>quot; Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together." — Isaiah, xiv. 8.

When she had spoken these words to her guide, and to her children, she called for Mr. Valiant-for-truth, and said unto him, Sir, you have in all places showed yourself true-hearted, "be faithful unto death," and my King will give you "a crown of glory." I would also entreat you to have an eye to my children; and if at any time you see them faint, speak comfortably to them; for my daughters, my sons' wives, they have been faithful, and a fulfilling of the promise upon them will be their end. But she gave Mr. Standfast a ring.

Then she called for old Mr. Honest, and said of him, "Behold an Israelite indeed, in whom is no guile." Then said he, I wish you a fair day, when you set out for Mount Sion, and shall be glad to see that you go over the river dry-shod. But she answered, Come wet, come dry, I long to be gone; for however the weather is on my journey, I shall have time enough when I come there to sit down, and rest me, and dry me.

Then came in that good man, Mr. Ready-to-halt, to see her. So she said to him, Thy travel hitherto has been with difficulty; but that will make thy rest the sweeter. But watch and be ready; for at an hour when you think not, the messenger may come.

After him came in Mr. Despondency, and his daughter Much-afraid; to whom she said, You ought with thankfulness for ever to remember your deliverance from the hand of Giant Despair, and out of Doubting-Castle. The effect of that mercy is, that you are brought with safety hither. Be yet watchful, and cast away fear; be sober, and hope to the end.

Then she said to Mr. Feeble-mind, Thou wast delivered from the mouth of Giant Slay-good, that thou mighest live in the light of the living for ever, and see the King with comfort: only I advise thee to repent thee of thine aptness to fear and doubt of his goodness, before he sends for thee; lest thou shouldst, when he comes, be forced to stand before him for that fault without blushing.\*

Now the day drew on that Christiana must be gone. So the road was full of people to see her take her journey. But, behold! all the banks along the river were full of horses and chariots, which were come down from above to accompany her to the city gate. So she came forth, and entered the river, with a beekon of farewell to those that followed her to

<sup>&</sup>quot; Blessed are they that hear the word of God, and keep it."-Luke, xi., 29.

the river side. The last words that she was heard to say, were, "I come, Lord, to be with thee, and bless thee."

So her children and friends returned to their place; for that those that waited for Christiana had carried her out of their sight. So she went and called, and entered in at the gate with all the ceremonies of joy that her husband Christian had entered with before her."

At her departure the children wept; but Mr. Great-Heart and Mr. Valiant played upon the well-tuned cymbal and harp for joy. So all departed to their respective places.

In process of time, there came a post to the town again, and his business was with Mr. Ready-to-halt. So he inquired him out, and said, I am come to thee in the name of him whom thou hast loved and followed, though upon crutches. And my message is to tell thee, That he expects thee at his table to sup with him in his kingdom the next day after Easter; wherefore prepare thyself for thy journey.

Then he also gave him a token that he was a true messenger, saying, "I have broke the golden bowl, and loosed the silver cord."

After this, Mr. Ready-to-halt called for his fellow-pilgrims, and told them, saying, I am sent for, and God shall surely visit you also. So he desired Mr. Valiant to make his will. And because he had nothing to bequeath to them that should survive him, but his crutches, and his good wishes, therefore thus he said: These crutches I bequeath to my son that shall tread in my steps, with an hundred warm wishes that he may prove better than I have been.

Then he thanked Mr. Great-Heart for his conduct and kindness, and so addressed himself to his journey. When he came to the brink of the river, he said, Now I shall have no more need of these crutches, since yonder are chariots and horses for me to ride on. The last words he was heard to say, were, Welcome life. So he went his way.

After this, Mr. Feeble-mind had tidings brought him, that the post sounded his horn at his chamber-door. Then he came in, and told him, saying, I am come to tell thee that thy Master hath need of thee; and that in a very little time thou must behold his face in brightness; and take this as a token of the truth of my message: "Those that look out at the windows shall be darkened."

Then Mr. Feeble-mind called for his friends, and told them what errand "\* We must through much tribulation enter into the kingdom of God."—Acts, xiv., 22.

had been brought unto him, and what token he had received of the truth of the message. Then he said, Since I have nothing to bequeath to any, to what purpose should I make a will? As for my feeble mind, that I will leave behind, for that I shall have no need of in the place whither I go; nor is it worth bestowing upon the poorest pilgrims: wherefore, when I am gone, I desire that you, Mr. Valiant, would bury it in a dunghill. This done, and the day being come in which he was to depart, he entered the river as the rest; his last words were, Hold out, faith and patience. So he went over to the other side.

When days had many of them passed away, Mr. Despondency was sent for; for a post was come, and brought this message to him: Trembling man, these are to summon thee to be ready with the King by the next Lord's day, to shout for joy, for thy deliverance from all thy doubtings.

And, said the messenger, that my message is true, take this for a proof. So he gave him a grasshopper to be a burden unto him. Now Mr. Despondency's daughter, whose name was Much-afraid, said, when she heard what was done, that she would go with her father. Then Mr. Despondency said to his friends, Myself and my daughter, you know what we have been, and how troublesome we have behaved ourselves in every company. My will, and my daughter's is, that our desponds and slavish fears be by no man ever received, from the day of our departure, for ever; for I know, that after my death they will offer themselves to others. For, to be plain with you, they are guests which we entertained when we first began to be pilgrims, and could never shake them off after; and they will walk about, and seek entertainment of the pilgrims; but for our sakes, shut the doors upon them.

When the time was come for them to depart, they went up to the brink of the river. The last words of Mr. Despondency were, Farewell night, welcome day. His daughter went through the river singing, but none could understand what she said.

Then it came to pass awhile after, that there was a post in the town that inquired for Mr. Honest. So he came to his house where he was, and delivered into his hands these lines: Thou art commanded to be ready against this day sevennight, to present thyself before thy Lord, at his Father's house. And for a token that my message is true, "All the daughters of music shall be brought low." Then Mr. Honest called for his friends, and said unto them, I die. but shall make no will. As for my

honesty, it shall go with me; let him that comes after be told of this. When the day that he was to be gone was come, he addressed himself to go over the river. Now the river at that time overflowed the banks in some places; but Mr. Honest, in his lifetime, had spoken to one Good-Conscience to meet him there, the which he also did, and lent him his hand, and so helped him over. The last words of Mr. Honest were, Grace reigns. So he left the world.

After this it was noised abroad, that Mr. Valiant-for-truth was taken with a summons by the same post as the other; and had this for a token that the summons was true, "That his pitcher was broken at the fountain." When he understood it, he called for his friends, and told them of it. Then said he, I am going to my Father's; and though with great difficulty I have got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage; and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me, that I have fought his battles, who now will be my rewarder. When the day that he must go hence was come, many accompanied him to the river side, into which as he went, he said, "Death, where is thy victory?" So he passed over, and all the trumpets sounded for him on the other side.

Then there came forth a summons for Mr. Standfast. This Mr. Standfast was he that the pilgrims found upon his knees in the Enchanted Ground. And the post brought it him open in his hands. The contents whereof were, That he must prepare for a change of life, for his Master was not willing that he should be so far from him any longer. At this Mr. Standfast was put into a muse. Nay, saith the messenger, you need not doubt of the truth thereof: "Thy wheel is broken at the cistern." Then he called to him Mr. Great-Heart, who was their guide, and said to him, Sir, although it was not my hap to be much in your good company in the days of my pilgrimage, yet since the time I knew you, you have been profitable to me. When I came from home, I left behind me a wife and five small children: let me entreat you, at your return, (for I

<sup>&</sup>quot;The feeling avowed by Mr. Honesty, many eminent Puritans, who were among the author's contemporaries, proved was theirs in their last moments. Though in some of their cases the king of terrors came in his most fearful array, they fainted not, but strong in faith looked with calm indifference on the attractions of the world they were leaving, and on the instruments of punishment which were to dismiss them from life.

know that you go and return to your Master's house, in hopes that you may be a conductor to more of the holy pilgrims,) that you send to my family, and let them be acquainted with all that hath and shall happen unto me. Tell them moreover of my happy arrival to this place, and of the present and late blessed condition that I am in. Tell them also of Christian and Christiana his wife, and how she and her children came after her husband. Tell them also of what a happy end she made, and whither she is gone. I have little or nothing to send to my family, except it be my prayers and tears from them; of which it will suffice, if you acquaint them, if peradventure they may prevail.

When Mr. Standfast had thus set things in order, and the time being come for him to haste him away, he also went down to the river. Now there was a great calm at that time in the river; wherefore Mr. Standfast, when he was about half-way in, stood awhile, and talked to his companions that had waited upon him thither: and he said,

This river has been a terror to many; yea, the thoughts of it also have often frighted me: now methinks I stand easy, my foot is fixed upon that on which the feet of the priests that bare the ark of the covenant stood, while Israel went over this Jordan. The waters indeed are to the palate bitter, and to the stomach cold; yet the thoughts of what I am going to, and of the conduct that waits for me on the other side, doth lie as a glowing coal at my heart.

I see myself now at the end of my journey: my toilsome days are ended. I am going to see that head that was crowned with thorns, and that face that was spit upon for me.

I have formerly lived by hearsay and faith; but now I go where I shall live by sight, and shall be with him in whose company I shall delight myself.

I have loved to hear my Lord spoken of, and wherever I have seen the print of his shoe in the earth, there I have coveted to set my foot to.

His name has been to me as a civet-box; yea, sweeter than all per-

"Screne I laid medown
Beneath his guardian care,
I slept, and I awoke and found,
My kind preserver near"—Gems of Sacred Poetry

<sup>&#</sup>x27;This is almost a transcript of the language used by some of the sufferers alluded to in the last note. Each in a happier state of being might sing—

fumes. His voice to me has been most sweet, and his countenance I have more desired than they that have most desired the light of the sun. His words I did use to gather for my food, and for antidotes against my faintings. He has held me, and hath kept me from mine iniquities; yea, my steps have been strengthened in his way

Now, while he was thus in discourse, his countenance changed, his strong man bowed under him: and after he had said, Take me, for I come unto thee, he ceased to be seen of them.<sup>4</sup>

But glorious it was to see how the open region was filled with horses and chariots, with trumpeters and pipers, with singers and players on stringed instruments, to welcome the pilgrims as they went up, and followed one another in at the beautiful gate of the city.

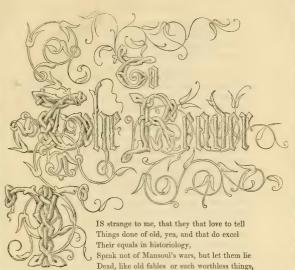
As for Christiana's children, the four boys that Christiana brought, with their wives and children, I did not stay where I was till they were gone over. Also, since I came away, I heard one say they were yet alive, and so would be, for the increase of the church in that place where they were, for a time.

Shall it be my lot to go that way again, I may give those that desire it an account of what I here am silent about. Meantime I bid my reader

FAREWELL.

<sup>4 &</sup>quot;He said unto me, it is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst, of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God."—Revelations, xxi., 5, 7.





That to the reader no advantage brings;

When men, let them make what they will their own, Till they know this, are to themselves unknown

Of stories, I well know there's divers sorts, Some foreign, some domestic; and reports Are thereof made, as fancy leads the writers; (By books a man may guess at the inditers.)

Some will again of that which never was, Nor will be, feign (and that without a cause) Such matter, raise such mountains, tell such things Of men, of laws, of countries, and of kings; And in their story seem to be so sage, And with such gravity clothe every page, That though their frontispiece says all is vain. Yet to their way disciples they obtain.

VOL. I

But, readers, I have somewhat else to do, Than with vain stories thus to trouble you; What here I say, some men do know so well, They can with tears and joy the story tell.

The town of Mansoul is well known to many, Nor are her troubles doubted of by any That are acquainted with those histories, That Mansoul and her wars anatomize.\*

Then lend thine ear to what I do relate,
Touching the town of Mansoul, and her state,
How she was lost, took captive, made a slave;
And how against him set that should her save
Yea, how by hostile ways she did oppose
Her Lord, and with his enemy did close.
For they are true, him that will them deny,
Must needs the best of records vilify.
For my part, I (myself) was in the town,
Both when 'twas set up, and when pulling down,
I saw Diabolus in his possession,
And Mansoul also under his oppression.
Yea, I was there when she owned him for Lord,
And to him did submit with one accord.

When Mansoul trampled upon things divine And wallowed in filth as doth a swine; When she betook herself unto her arms, Fought her Emmanuel, despis'd his charms, Then I was there, and did rejoice to see Diabolus and Mansoul so agree.

Let no man then count me a fable-maker, Nor make my name or credit a partaker Of their derision: what is here in view, Of mine own knowledge I dare say is true.

<sup>•</sup> The antiquity of the town of Mansoul might have afforded great scope for imaginative similitude, or rather the antiquity of human faith in its existence. It did not originate with Christians. Pherecycles, who lived 600 years before Christ, is said, on the authority of Cierco, to have been the first philosopher who taught the immortality of the soul. The ancient Indians held the human mird to be of celestial origin, to have a near relation to God, to whom it returned on departing from the body, as to the parent who had sent it forth.

## TO THE READER.

I saw the Prince's armed men come down, By troops, by thousands, to besiege the town. I saw the captains, heard the trumpets sound, And how his forces covered all the ground. Yea, how they set themselves in battle-ray; I shall remember to my dying day.

I saw the colours waving in the wind, And they within to mischief how combin'd, To ruin Mansoul, and to make away Her primum mobile without delay.

I saw the mounts cast up against the town, And how the slings were plac'd, to beat it down. I heard the stones fly whizzing by mine ears, (What longer kept in mind than got in fears?) I heard them fall, and saw what work they made, And how old Mors did cover with his shade The face of Mansoul; and I heard her cry, Woe worth the day, in dying I shall die.

I saw the battering-rams, and how they play'd, To beat ope Ear-gate, and I was afraid, Not only Ear-gate, but the very town, Would by those battering-rams be beaten down.

I saw the fights, and heard the captains shout, And in each battle saw who faced about; I saw who wounded were, and who were slain; And who when dead, would come to life again.

I heard the cries of those that wounded were, (While others fought like men bereft of fear) And while they cry, kill, kill, was in mine ears, The gutters ran, not so with blood as tears.

Indeed the captains did not always fight, But then they would molest us day and night; Their cry, Up, fall on, let us take the town, Kept us from sleeping, or from lying down.

b "Thou hast covered my head in the day of battle."-Psalms, cxl. 7.

I was there when the gates were broken ope, And saw how Mansoul then was stript of hope.

I saw the captains march into the town, How there they fought, and did their foes cut down.

I heard the Prince bid Boanerges go
Up to the castle, and there seize his foe,
And saw him and his fellows bring him down,
In chains of great contempt quite through the town.

I saw Emmanuel, when he possess'd His town of Mansoul, and how greatly bless'd A town, his gallant town of Mansoul was, When she receiv'd his pardon, lov'd his laws.

When the Diabolonians were caught, When tried, and when to execution brought, Then I was there: yea, I was standing by, When Mansoul did the rebels crucify.

I also saw Mansoul clad all in white, And heard her Prince call her his heart's delight. I saw him put upon her chains of gold, And rings and bracelets, goodly to behold.

What shall I say? I heard the people's cries, And saw the Prince wipe tears from Mansoul's eyes.\* I heard the groans, and saw the joy of many, Tell you of all, I neither will, nor can I. But by what here I say, you well may see That Mansoul's matchless wars no fables be.

Mansoul, the desire of both Princes was, One keep his gain would, t'other gain his loss; Diabolus would cry, the town is mine; Emmanuel would plead a right divine Unto his Mansoul; then to blows they go, And Mansoul cries, these wars will me undo.

The Saviour weeps over Mansoul as he he did over sinful Jerusalem. Sin cannot alienate the love of the Saviour of mankind. "When we were yet without strength, in due time Christ died for the ungodly."—Romans, v. 6.

Mansoul! her wars seemed endless in her eyes, She's lost by one, becomes another's prize. And he again that lost her last would swear, Have her I will, or her in pieces tear.

Mansoul, it was the very seat of war Wherefore her troubles greater were by far. Than only where the noise of war is heard, Or where the shaking of a sword is fear'd, Or only where small skirmishes are fought, Or where the fancy fighteth with a thought

She saw the swords of fighting men made red, And heard the cries of those with them wounded; Must not their frights then be much more by far, Than theirs who to such doings strangers are? Or theirs that hear the beating of a drum, But not made fly for fear from house or home.

Mansoul not only heard the trumpets sound, But saw her gallants gasping on the ground. Wherefore we must not think that she could rest With them whose greatest earnest is but jest; Or where the blust'ring threat'ning of great wars Do end in parleys, or in wording jars

Mansoul, her mighty wars they did portend Her weal or woe, and that world without end. Wherefore she must be more concerned than they, Whose fears begin and end the selfsame day, Or where none other harm doth come to him That is engag'd, but loss of life or limb, As all must needs confess that now do dwell In Universe, and can this story tell.

Count me not then with them, that to amaze
The people, set them on the stars to gaze,
Insinuating with much confidence,
That each of them is now the residence
Of some brave creatures; yea, a world they will
Have in each star, though it be past their skill

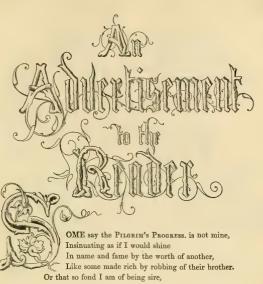
To make it manifest to any man, That reason hath, or tell his fingers can.

But I have too long held thee in the porch.
And kept thee from the sunshine with a torch.
Well, now go forward, step within the door,
And there behold five hundred times much more
Of all sorts of such inward rarities
As please the mind will, and will feed the eyes
With those, which, if a christian, thou wilt see,
Not small, but things of greatest moment be.
Nor do thou go to work without my key,
(In mysteries men soon do lose their way;)
And also turn it right, if thou wouldst know
My riddle, and wouldst with my heifer plough.<sup>4</sup>
It lies there in the window, fare thee well,
My next may be to ring thy passing-bell.<sup>4</sup>

## JOHN BUNYAN.

4 In the cause of truth and holiness Bunyan felt himself stronger than Samson: the latter complained that "the men of the city" ploughed with his heifer; our author invites them to do so.

This playful conceit many serious readers have considered rather out of its place, but in the author's time it was common to make anagrams on the most awful subjects. When the assassination of Sir Edmundbury Godfrey occupied all minds, the letters of his name were formed into "I fynd murder'd by rogues."



I'll father bastards; or, if need require,

I'll tell a lie in print to get applause. I scorn it: John such dirt-heap never was, Since God converted him. Let this suffice To show why I my pilgrim patronize.

It came from mine own heart, so to my head, And thence into my fingers trickled: Then to my pen, from whence immediately On paper I did dribble it daintily.

Manner and matter too was all mine own. Nor was it unto any mortal known, 'Till I had done it. Nor did any then, By books, by wits, by tongues, or hand, or pen, Add five words to it, or write half a line Thereof: the whole, and every whit is mine.

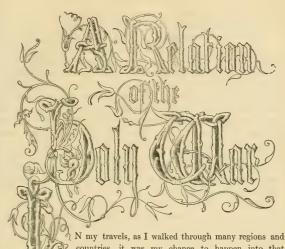
Also for this thine eye is now upon,
The matter in this maner came from none
But the same heart and head, fingers, and pen,
As did the other. Witness all good men:
For none in all the world, without a lie,
Can say that this is mine, excepting I.\*

I write not this of any ostentation,
Nor 'cause I seek of men their commendation;
I do it to keep them from such surmise,
As tempt them will my name to scandalize.
Witness my name, if anagram'd to thee,
The letters make, Nu hony in a B.

## JOHN BUNYAN.

• When Bunyan first became a "fisher of men" his former lowly calling subjected him to many series, but on his coming before the world as an author the literary efforts of a tinker were treated with great derision. The talent of the author brought shame to his supercilious critics; and then when the merit of his performance could not be denied they shifted their ground, and pretended that he was not the author of THE PILGRIM'S PROGRESS. Here, as at the commencement of the second part of his former work he is anxious to refute the calumny, by declaring—

<sup>&</sup>quot; Manner and matter too was all his own "



N my travels, as I walked through many regions and countries, it was my chance to happen into that famous continent of Universe. A very large and spacious country it is. It lieth between the two

poles, and just amidst the four points of the heavens. It is a place well watered, and richly adorned with hills and valleys, bravely situate; and for the most part (at least where I was) very fruitful, also well peopled, and a very sweet air.

The people are not all of one complexion, nor yet of one language, mode, or way of religion; but differ as much as (it is said) do the planets themselves. Some are right, and some are wrong, even as it happeneth to be in lesser regions.

In this country, as I said, it was my lot to travel, and there travel I did, and that so long, even till I learned much of their mother tongue, together with the customs and manners of them among whom I was. And to speak truth, I was much delighted to see and hear many things which I saw and heard among them: yea, I had (to be sure) even lived and died among them, (so was I taken with them and their doings,) had not my

VOL. I.

Master sent for me home to his house, there to do business for him, and to oversee business done.

Now, there is in this gallant country of Universe, a fair and delicate town, a corporation, called Man-soul; a town for its buildings so curious, for its situation so commodious, for its privileges so advantageous, I mean with reference to its original, that I may say of it, as was said before of the continent in which it is placed, there is not its equal under the whole heaven.

As to the situation of this town, it lieth just between the two worlds, and the first founder and builder of it, so far as by the best and most authentic records I can gather, was one Shaddai, and he built it for his own delight. He made it the mirror and glory of all that he made; even the top piece beyond anything else that he did in that country; yea, so goodly a town was Mansoul, when it was first built, that it is said by some, the gods, at the setting up thereof, came down to see it, and sang for joy. And as he made it goodly to behold, so also mighty to have dominnion over all the country round about. Yea, all was commanded to acknowledge Mansoul for their metropolitan, all was enjoined to do homage to it; ay, the town itself had positive commission and power from her King, to demand service of all, and also to subdue any, that anywise denied to do it.

There was reared up in the midst of this town, a most famous and stately palace; for strength it might be called a castle; for pleasantness, a paradise; for largeness, a place so copious, as to contain all the world. This place the King Shaddai intended but for himself alone, and not another with him; partly because of his own delights, and partly because he would not that the terror of strangers should be upon the town. This place Shaddai made also a garrison of, but committed the keeping of it only to the men of the town.

The wall of the town was well built, yea, so fast and firm was it knit and compact together, that had it not been for the townsmen themselves, they could not have been shaken or broken for ever.

For here lay the excellent wisdom of him that built Mansoul, that the walls could never be broken down nor hurt, by the most mighty adverse potentates, unless the townsmen gave consent thereto.

This famous town of Mansoul had five gates, in at which to come, out at which to go, and these were made likewise answerable to the walls, to

\* "Thus saith the Lord, the heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest."—Isaiah, lxvi., 1.

wit, impregnable, and such as could never be opened, nor forced, but by the will and leave of those within. The names of the gates were these,— Ear-gate, Eye-gate, Mouth-gate, Nose-gate, and Feet-gate.

Other things there were that belonged to the town of Mansoul, which, if you adjoin to these, will yet give further demonstration to all, of the glory and strength of the place. It had always a sufficiency of provision within its walls; it had the best, most wholesome, and excellent law that then was extant in the world. There was not a rascal, rogue, or traitorous person then within its walls; they were all true men, and fast joined together, and this you know is a great matter. And to all these it was always (so long as it had the goodness to keep true to Shaddai the King) his countenance, his protection, and it was his delight, &c.

Well, upon a time, there was one Diabolus, a mighty giant, made an assault upon this famous town of Mansoul to take it, and make it his own habitation. This giant was king of the blacks or negroes, and a most raving prince he was. We will, if you please, first discourse of the original of this Diabolus, and then of his taking of this famous town of Mansoul.

This Diabolus is indeed a great and mighty prince, and yet both poor and beggarly. As to his original, he was at first one of the servants or King Shaddai, made, and taken, and put by him into most high and mighty place, yea, was put into such principalities as belonged to the best of his territories and dominions. This Diabolus was made son of the morning, and a brave place he had of it; it brought him much glory, and gave him much brightness, an income that might have contented his Luciferian heart, had it not been insatiable, and enlarged as hell itself.

Well, he seeing himself thus exalted to greatness and honour, and raging in his mind for higher state and degree, what doth he, but begins to think with himself, how he might be set up as Lord over all, and have the sole power under Shaddai. (Now that did the King reserve for his Son, yea, and had already bestowed it upon him.) Wherefore, he first consults with himself what had best to be done, and then breaks his mind to some other of his companions, to which they also agreed. So in fine they came to this issue, that they should make an attempt upon the King's Son, to destroy him, that the inheritance might be their's. Well, to be short, the treason (as I said) was concluded, the time appointed, the word given, the rebels rendezvoused, and the assault attempted. Now the King and his Son, being all, and always eye, could not but discern all passages in his

dominions; and he having always love for his Son as for himself, could not, at what he saw, but be greatly provoked and offended; wherefore what does he, but takes them in the very nick; and the first trip that they made toward their design, convicts them of their treason, horrid rebellion, and conspiracy, that they had devised, and now attempted to put into practice; and casts them all together out of all place of trust, benefit, honour, and preferment. This done, he banishes them the court, turns them down into the horrible pits, b as fast bound in chains, never more to expect the least favour from his hands, but to abide the judgment that he had appointed, and that for ever, and yet.

Now, they being thus cast out of all place of trust, profit, and honour, and also knowing that they had lost their prince's favour for ever, being banished his courts, and cast down to the horrible pits; you may be sure they would now add to their former pride, what malice and rage against Shaddai, and against his Son, they could. Wherefore, roving and ranging in much fury from place to place, (if perhaps they might find something that was the King's, to revenge, by spoiling of that, themselves on him); at last they happened into this spacious country of Universe, and steer their course towards the town of Mansoul; and considering that that town was one of the chief works and delights of King Shaddai, what do they, but, after counsel taken, make an assault upon that. I say, they knew that Mansoul belonged unto Shaddai, for they were there when he built it, and beautified it for himself. So when they had tound the place, they shouted horribly for joy, and roared on it as a lion upon the prey, saying, Now we have found the prize, and how to be revenged on King Shaddai for what he hath done to us. So they sat down, and called a council of war, and considered with themselves what ways and methods they had best to engage in, for the winning to themselves this famous town of Mansoul; and these four things were then propounded to be considered of:

- 1. Whether they had best, all of them, to show themselves in this design to the town of Mansoul?
- 2. Whether they had best to go and sit down against Mansoul, in their now ragged and beggarly guise?

b "There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and satan, which deceiveth the whole world."—Revelations, xii., 7, 8, 9.



The Banishment of Diabolus .



- 3. Whether they had best show to Mansoul their intentions, and what design they came about, or whether to assault it with words and ways of deceit?
- 4. Whether they had not best, to some of their companions, to give out private orders to take the advantage, if they see one or more of the principal townsmen, to shoot them; if thereby they should judge their cause and design will the better be promoted?

It was answered, to the first of these proposals, in the negative, to wit, That it would not be best that all should show themselves before the town; because the appearance of many of them might alarm and fright the town; whereas a few, or but one of them, was not likely to do it. And to enforce this advice to take place, it was added further, that if Mansoul was frighted, or did take the alarm, it is impossible, said Diabolus, (for he spake now,) that we should take the town; for that none can enter into it without its own consent. Let therefore but few, or but one, assault Mansoul, and in mine opinion, said Diabolus, let me be he. Wherefore to this they all agreed; and

Then to the second proposal they came, namely, Whether they had best to go and sit down before Mansoul in their now ragged and beggarly guise? To which it was answered also in the negative, By no means; and that because though the town of Mansoul had been made to know, and to have to do before now, with things that are invisible, they did never as yet see any of their fellow-creatures in so sad and rascally a condition as they. And this was the advice of that fierce Alecto. Then said Apollyon, The advice is pertinent; for even one of us, appearing to them as we are now, must needs both beget and multiply such thoughts in them, as will both put them into a consternation of spirit, and necessitate them to put themselves upon their guard: and if so, said he, then, as my Lord Alecto said but now, it is in vain for us to think of taking the town. Then said that mighty giant Beelzebub, The advice that already is given is safe, for though the men of Mansoul have seen such things as we once were, yet hitherto they did never behold such things as we now are: and it is best, in mine opinion, to come upon them in such a guise as is common to, and most familiar among them. To this when they had consented, the next thing to be considered was, in what shape, hue, or guise, Diabolus had best to show himself, when he went about to make Mansoul his own. Then one said one thing, and another the contrary: at last, Lucifer answered, that in his opinion, it was best that his lordship should assume the body or some of those creatures that they of the town had dominion over; for, quoth he, these are not only familiar to them, but being under them, they will never imagine that an attempt should by them be made upon the town; and to blind all, let him assume the body of one of these beasts that Mansoul deems to be wiser than any of the rest. This advice was applauded of all; so it was determined that the giant Diabolus should assume the dragon, for that he was in those days as familiar with the town of Mansoul, as now is the bird with the boy. For nothing that was in its primitive state was at all amazing to them.

Then they proceeded to the third thing, which was, Whether they had best to show their intentions, or the design of his coming, to Mansoul, or no? This also was answered in the negative, because of the weight that was in the former reasons, to wit, for that Mansoul were a strong people, a strong people in a strong town, whose walls and gates were impregnable, (to say nothing of their castle,) nor can they by any means be won but by their own consent. Besides, said Legion (for he gave answer to this), a discovery of our intentions may make them send to their King for aid, and if that be done, I know quickly what time of day it will be with us. Therefore, let us assault them in all pretended fairness, covering of our intentions with all manner of lies, flatteries, delusive words; feigning of things that never will be, and promising of that to them that they shall never find. This is the way to win Mansoul, and to make them of themselves to open their gates to us; yea, and to desire us too, to come in to them. And the reason why I think that this project will do is, because the people of Mansoul now are every one simple and innocent; and all honest and true; nor do they as yet know what it is to be assaulted with fraud, guile, and hypocrisy. They are strangers to lying and dissembling lips; wherefore we cannot, if thus we be disguised, by them at all be discerned; our lies shall go for true sayings, and our dissimulation for upright dealings. What we promise them, they will in that believe us, especially if, in all our lies and feigned words, we pretend great love to them, and that our design is only their advantage and honour. Now there was not one bit of a reply against this; this went as current down, as doth the water down a steep descent.

<sup>&</sup>quot;The dragon was wroth with the woman, and went to make war with the remnant or her seed, which keep the commandments of God."—Revelations, xii., 17.

Wherefore they go to consider of the last proposal, which was, Whether they had not best to give out orders to some of their company, to shoot some one or more of the principal of the townsmen, if they judge that their cause may be promoted thereby. This was carried in the affirmative, and the man that was designed by this stratagem to be destroyed was one Mr. Resistance, otherwise called Captain Resistance. And a great man in Mansoul this Captain Resistance was; and a man that the giant Diabolus and his band more feared than they feared the whole town of Mansoul besides. Now who should be the actor to do the murder, that was the next; and they appointed one Tisiphane, a fury of the lake, to do it.

They thus having ended their council of war, rose up, and assayed to do as they had determined: they marched towards Mansoul, but all in a manner invisible, save one, only one; nor did he approach the town in his own likeness, but under the shape and in the body of a dragon.

So they drew up and sat down before Ear-gate, for that was the place of hearing for all without the town, as Eye-gate was the place of perspection. So as I said, he came up with his train to the gate, and laid his ambuscado for Captain Resistance within bow-shot of the town. This done, the giant ascended up close to the gate, and called to the town of Mansoul for audience. Nor took he any with him, but one Ill-pause, who was his orator in all difficult matters. Now, as I said, he being come up to the gate, (as the manner of those times was,) sounded his trumpet for audience. At which the chief of the town of Mansoul, such as my Lord Innocent, my Lord Willbewill, my Lord Mayor, Mr. Recorder, and Captain Resistance, came down to the wall to see who was there, and what was the matter. And my Lord Willbewill, when he had looked over and saw who stood at the gate, demanded what he was, wherefore he was come, and why he roused the town of Mansoul with so unusual a sound?

Diab. (Diabolus then, as if he had been a lamb, began his oration, and said), defentlemen of the famous town of Mansoul, I am, as you may perceive, no far dweller from you, but near, and one that is bound by the king to do you my homage, and what service I can; wherefore that I may be faithful to myself, and to you, I have somewhat of concern to impart unto

 $<sup>^4</sup>$  "Now the serpent was more subtle than any beast of the field which the Lord God had made."—Genesis, iii., 1,

you. Wherefore grant me your audience, and hear me patiently. And first, I will assure you, it is not myself, but you, not mine, but your advantage, that I seek by what I now do, as will full well be made manifest by that I have opened my mind unto you. For, gentlemen, I am (to tell you the truth) come to show you how you may obtain great and ample deliverance from a bondage, that unawares to yourselves you are captivated and enslaved under. At this the town of Mansoul began to prick up its ears; and what is it, pray, what is it, thought they. And he said, I have somewhat to say to you concerning your King, concerning his law, and also touching yourselves. Touching your King, I know he is great and potent, but yet, all that he hath said to you, is neither true, nor yet for your advantage. 1. It is not true, for that wherewith he hath hitherto awed you, shall not come to pass, nor be fulfilled, though you do the thing that he hath forbidden. But if there was danger, what a slavery it is to live always in fear of the greatest of punishments, for doing so small and trivial a thing as eating of a little fruit is! 2. Touching his laws, this I say further, they are both unreasonable, intricate, and intolerable; unreasonable, as was hinted before, for that the punishment is not proportioned to the offence. There is great difference and disproportion betwixt the life and an apple; yet the one must go for the other by the law of your Shaddai. But it is also intricate, in that he saith, first, you may eat of all; and yet after, forbids the eating of one. And then, in the last place, it must needs be intolerable, forasmuch as that fruit which you are forbidden to eat of, (if you are forbidden any) is that, and that alone, which is able, by your eating, to minister to you a good as yet unknown by you. This is manifest by the very name of the tree; it is called "the tree of knowledge of good and evil;" and have you that knowledge as yet? No, no, nor can you conceive how good, how pleasant, and how much to be desired to make one wise it is, so long as you stand by your King's commandment. Why should you be holden in ignorance and blindness? Why should you not be enlarged in knowledge and understanding? And now, ah! ye inhabitants of the famous town of Mansoul, to speak more particularly to yourselves, you are not a free people; you are kept both in bondage and slavery, and that by a grievous threat, no reason being annexed, but so I will have it, so it shall be. And is it not grievous to think on, that that very thing that you are forbidden to do, might you but do it, would yield you both wisdom and honour? for then your eyes will be opened, and you shall be as gods. Now since this is thus, quoth he, can you be kept by any prince in more slavery, and in greater bondage, than you are under this day? You are made underlings, and are wrapt up in inconveniences, as I have well made appear. For what bondage greater than to be kept in blindness? Will not reason tell you that it is better to have eyes than to be without them, and so to be at liberty to be better than to be shut up in a dark and stinking cave?

And just now, while Diabolus was speaking these words to Mansoul, Tisiphane shot at Captain Resistance, where he stood on the gate, and mortally wounded him in the head; so that he, to the amazement of the townsmen, and the encouragement of Diabolus, fell down quite dead over the wall. Now, when Captain Resistance was dead (and he was the only man of war in the town), poor Mansoul was wholly left naked of courage, nor had she now any heart to resist. But this was as the devil would have it. That he, Mr. Ill-pause, that Diabolus brought with him, who was his orator, and he addressed himself to speak to the town of Mansoul:
—the tenour of whose speech here follows.

Ill-pause. Gentlemen, quoth he, it is my master's happiness, that he hath this day a quiet and teachable auditory, and it is hoped by us, that we shall prevail with you not to cast off good advice; my master has a very great love for you, and although, as he very well knows, that he runs the hazard of the anger of King Shaddai, yet love to you will make him do more than that. Nor doth there need that a word more should be spoken to confirm for truth what he hath said; there is not a word but carries in it self-evidence in its bowels; the very name of the tree may put an end to all controversy in this matter. I therefore at this time shall only add this advice to you, under, and by the leave of my lord, (and with that he made Diabolus a very low congee.) Consider his words, look on the tree, and the promising fruit thereof; remember also that yet you know but little, and that this is the way to know more: and if your reasons be not conquered to accept of such good counsel, you are not the men that I took you to be. But when the townsfolk saw that the tree was good for food, and that it was pleasant to the eye, and a tree to be desired to make one wise, they did as old Ill-pause advised; they took and did eat thereof. Now, this I should have told you before, that, even then, when this Ill-pause was making of his speech to the townsmen, my Lord Innocency, whether by a shot from the camp of the giant, or from a

sinking qualm that suddenly took him, or rather by the stinking breath of that treacherous villain old Ill-pause, (for so I am most apt to think,) sunk down in the place where he stood, nor could he be brought to life again. Thus these two brave men died; brave men I call them, for they were the beauty and glory of Mansoul, so long as they lived therein: nor did there now remain any more a noble spirit in Mansoul, they all fell down, and yielded obedience to Diabolus, and became his slaves and vassals as you shall hear.

Now these being dead, what do the rest of the townsfolk, but as men that had found a fool's paradise, they presently, as afore was hinted, fall to prove the truth of the giant's words; and first they did as III-pause had taught them, they looked, they considered, they were taken with the forbidden fruit, they took thereof, and did eat; and having eaten, they became immediately drunken therewith; so they opened the gate, both Ear-gate and Eye-gate, and let in Diabolus with all his bands, quite forgetting their good Shaddai, his law, and the judgment that he had annexed with solemn threatening to the breach thereof.

Diabolus, having now obtained entrance in at the gates of the town, marches up to the middle thereof, to make his conquest as sure as he could; and finding by this time the affections of the people warmly inclining to him, he, as thinking it was best striking while the iron is hot, made this further deceivable speech unto them, saying, "Alas! my poor Mansoul! I have done thee indeed this service, as to promote thee to honour, and to greaten thy liberty; but alas! alas! poor Mansoul, thou wantest now one to defend thee; for assure thyself, that when Shaddai shall hear what is done, he will come: for sorry will he be that thou hast broken his bonds, and cast his cords away from thee. What wilt thou do? Wilt thou after enlargement suffer thy privileges to be invaded, and taken away? or what wilt thou resolve with thyself?" Then they all with one consent said to this bramble, "Do thou reign over us." So he accepted the motion, and became king of the town of Mansoul. This being done, the next thing was, to give him possession of the castle, and so of the whole

<sup>•</sup> The author here points to that presumption which leads men to think their own reason may be safely opposed to scripture revelations. Such knowledge as they rely upon is more likely to mislead, is more fatal to the soul than the most profound ignorance.

<sup>&</sup>quot;Such charity as leaves all hell behind In bitter earnestness of wrath."—Whitehead.

strength of the town. Wherefore into the castle he goes; (it was that which Shaddai built in Mansoul for his own delight and pleasure;) this now was become a den and hold for the giant Diabolus.

Now having got possession of this stately palace or castle, what doth he, but make it a garrison for himself, and strengthens and fortifies it with all sorts of provision against the King Shaddai, or those that should endeavour the regaining of it to him, and his obedience again.

This done, but not thinking himself yet secure enough, in the next place, he bethinks himself of new-modelling the town; and so he does, setting up one, and putting down another, at pleasure. Wherefore my Lord Mayor, whose name was my Lord Understanding, and Mr. Recorder, whose name was Mr. Conscience, those he puts out of place and power.

As for my Lord Mayor, though he was an understanding man, and one too that had complied with the rest of the town of Mansoul, in admitting the giant into the town; yet Diabolus thought not fit to let him abide in his former lustre and glory, because he was a seeing man. Wherefore he darkened it, not only by taking from him his office and power, but by building of an high and strong tower, just behind the sun's reflections, and the windows of my Lord's palace: by which means his house and all, and the whole of his habitation, was made as dark as darkness itself; and thus being alienated from the light, he became as one that was born blind. To this his house my lord was confined, as to a prison, nor might he upon his parole go further than within his own bounds. And now, had he an heart to do for Mansoul, what could he do for it, or wherein could he be profitable to her? So then, so long as Mansoul was under the power and government of Diabolus, (and so long it was under him as it was obedient to him, which was even until by a war it was rescued out of his hand,) so long my Lord Mayor was rather an impediment in, than an advantage to, the famous town of Mansoul.

As for Mr. Recorder, before the town was taken, he was a man well read in the laws of his King, and also a man of courage and faithfulness to speak truth at every occasion; and he had a tongue as bravely hung as he had an head filled with judgment. Now this man Diabolus could by no means abide; because, though he gave his consent to his coming into the town, yet he could not, by all wiles, trials, stratagems, and devices that he could use, make him wholly his own. True he was much degenerated from his former king, and also much pleased with many of the giant's laws

and service. But all this would not do, forasmuch as he was not wholly his. He would now and then think upon Shaddai, and have dread of his law upon him, and then he would speak with a voice as great against Diabolus as when a lion roareth; yea, and would also, at certain times, when his fits were upon him, (for you must know that sometimes he had terrible fits,) make the whole town of Mansoul shake with his voice. And therefore the now king of Mansoul could not abide him.

Diabolus therefore feared the Recorder more than any that was left alive in the town of Mansoul, because, as I said, his words did shake the whole town: they were like the rattling thunder, and also like thunderclaps. Since, therefore, the giant could not make him wholly his own, what doth he do, but studies all that he could to debauch the old gentleman, and by debauchery to stupify his mind, and more harden his heart in ways of vanity.8 And as he attempted, so he accomplished his design. He debauched the man, and by little and little so drew him into sin and wickedness, that at last he was not only debauched, as at first, and so by consequence defiled, but was almost (at last, I say,) past all conscience of sin. And this was the farthest Diabolus could go. Wherefore he bethinks him of another project, and that was, to persuade the men of the town that Mr. Recorder was mad, and so not to be regarded. And for this he urged his fits, and said, If he be himself, why doth he not do thus always? But, quoth he, as all mad folks have their fits, and in them their raving language, so hath this old and doating gentleman. Thus by one means or another, he quickly got Mansoul to slight, neglect, and despise whatever Mr. Recorder could say; for, besides what already you have heard, Diabolus had a way to make the old gentleman, when he was merry, unsay and deny what he in his fits had affirmed. And indeed this was the next way to make himself ridiculous, and to cause that no man should regard him. Also now he never spake freely for King Shaddai, but always by force and constraint. Besides, he would at one time be hot against that, at which another he would hold his peace; so uneven was he now in his doings. No Sometimes he would be as if fast asleep, and again sometimes

<sup>&</sup>lt;sup>2</sup> "Then cometh the devil and taketh away the word out of their hearts lest they should believe and be saved."—Luke, viii., 8.

h "In a worldly sense it may not be necessary to exhort the husbandman to be on the watch and ready, while the ear is ripening, for the summer sun, and not to say, "there is yet so much time," and then 'cometh the harvest,' but in a spiritual sense it is necessary to do , and to add our Saviour's awakening address to each; 'behold, I say unto you, lift up

as dead, even then when the whole town of Mansoul was in her career after vanity, and in her dance after the giant's pipe.

Wherefore, sometimes when Mansoul did use to be frighted with the thundering voice of the Recorder that was, and when they did tell Diabolus of it, he would answer, That what the old gentleman said was neither of love to him, nor pity to them, but of a foolish fondness that he had to be prating; and so would hush, still, and put all to quiet again. And that he might leave no argument unurged, that might tend to make them secure, he said, and said it often, O Mansoul! consider, that notwithstanding the old gentleman's rage, and the rattle of his high and thundering words, you hear nothing of Shaddai himself; when, liar and deceiver that he was, every outcry of Mr. Recorder against the sin of Mansoul, was the voice of God in him to them. But he goes on, and says, You see that he values not the loss, nor the rebellion of the town of Mansoul, nor will he trouble himself with calling of his town to a reckoning for their giving up themselves to me. He knows, that though you were his, now you are lawfully mine; so leaving us one to another, he now hath shaken his hands of us.

Moreover, O Mansoul! quoth he, consider how I have served you, even to the utmost of my power, and that with the best that I have, could get, or procure for you, in all the world. Besides, I dare say, that the laws and customs that you now are under, and by which you do homage to me, do yield you more solace and content, than did the paradise that at first you possessed. Your liberty also, as yourselves do very well know, has been greatly widened and enlarged by me; whereas I found you a pent-up people. I have not laid any restraint upon you; you have no law, statute, or judgment of mine to fright you; I call none of you to account for your doings, except the madman, you know who I mean: I have granted you to live, each man like a prince in his own, even with as little control from me, as I myself have from you.

And thus would Diabolus hush up, and quiet the town of Mansoul, when the Recorder that was did at times molest them; yea, and with such

your eyes and look on the fields; for they are white already to harvest.' Nor in a worldly sense may it be necessary to repeat the maxim of the wise man: 'he that sleepeth in harvest causeth shame;' but it is right to remind you that unless the Lord be with you in your operations, 'It is but lost labour that ye haste to rise up early, and so take rest, and eat the bread of carefulness.'"—Harvest time, a Sermon.

cursed orations as these, would set the whole town in a rage and fury against the old gentleman: yea, the rascal crew at sometimes would be for destroying of him. They have often wished (in my hearing) that he had lived a thousand miles off from them; his company, his words, yea, the sight of him, and especially when they remembered how in old times he did use to threaten and condemn them, (for all he was now so debauched,) did terrify and afflict them sore.

But all wishes were in vain; for I do not know how, unless by the power of Shaddai and his wisdom, he was preserved in being amongst them. Besides, his house was as strong as a castle, and stood hard to a strong hold of the town. Moreover, if at any time, any of the crew or rabble attempted to make him away, he could pull up the sluices, and let in such floods as would drown all round about him.

But to leave Mr. Recorder, and to come to my Lord Willbewill, another of the gentry of the famous town of Mansoul. This Willbewill was as high-born as any man in Mansoul, and was as much, if not more, a free-holder than many of them were. Besides, if I remember my tale aright, he had some privilege peculiar to himself in the famous town of Mansoul. Now, together with these, he was a man of great strength, resolution, and courage, nor in his occasion could any turn him away. But I say, whether he was proud of his estate, privileges, strength, or what, (but sure it was through pride of something,) he scorns now to be a slave in Mansoul, and therefore resolves to bear office under Diabolus, that he might (such an one as he was) be a petty ruler and governor in Mansoul. And (headstrong man that he was) thus he began betimes; for this man, when Diabolus did make his oration at Ear-gate, was one of the first that was for consenting to his words, and for accepting of his counsel as wholesome,

<sup>1</sup> Conscience presses heavily on those who have long persevered in sin. It accuses the transgressor of shedding the Redeemer's blood in vain. It was thus Colone Gardiner felt whilst the image of a bleeding Saviour was presented to his mortal vision:

"I saw one hanging on a tree, In agonies and blood,

Who fixed his languid eyes on me, As near his cross I stood.

" Sure never till my latest breath, Can I forget that look;

It seemed to charge me with his death,
Though not a word it spoke.

"My conscience felt and owned the guilt, And plunged me in despair;

I saw my sins his blood had spilt,

And helped to nail him there."- Gens of Sacred Postry.

and that was for the opening of the gate, and for letting him into the town. Wherefore Diabolus had a kindness for him; and therefore he designed for him a place; and perceiving the valour and stoutness of the man, he coveted to have him for one of his great ones, to act and do in matters of the highest concern.

So he sent for him, and talked with him of that secret matter that lay in his breast. But there needed not much persuasion in the case; for as at first he was willing that Diabolus should be let into the town, so now he was as willing to serve him there. When the tyrant, therefore, perceived the willingness of my Lord to serve him, and that his mind stood bending that way, he forthwith made him the captain of the castle, governor of the wall, and keeper of the gates of Mansoul. Yea, there was a clause in his commission, that nothing without him should be done in all the town of Mansoul. So that now, next to Diabolus himself, who but my Lord Willbewill in all the town of Mansoul? nor could any thing now be done but at his will and pleasure, throughout the town of Mansoul. He had also one Mr. Mind for his clerk, a man to speak on every way like his master; for he and his lord were in principle one, and in practice not far asunder. And now was Mansoul brought under to purpose, and made to fulfil the lusts of the will and of the mind.

But it will not out of my thoughts what a desperate one this Willbewill was, when power was put into his hand. First, he flatly denied that he owed any suit or service to his former prince and liege lord. This done, in the next place he took an oath, and swore fidelity to his great master Diabolus; and then being stated and settled in his places, offices, advancements, and preferments, oh! you cannot think, unless you had seen it, the strange work that this workman made in the town of Mansoul.

First, he maligned Mr. Recorder to death; he would neither endure to see him, nor to hear the words of his mouth; he would shut his eyes when he saw him, and stop his ears when he heard him speak: also he could not endure that so much as a fragment of the law of Shaddai should be any where seen in the town. For example, his clerk, Mr. Mind, had some old, rent, and torn parchments of the law of good Shaddai in his house; but when Willbewill saw them, he cast them behind his back. True, Mr. Recorder had some of the laws in his study, but my lord could by no means come at them. He also thought, and said, that the windows of my old Lord Mayor's house were always too light for the profit of the

town of Mansoul. The light of a candle he could not endure. Now nothing at all pleased Willbewill, but what pleased Diabolus his lord.

There was none like him to trumpet about the streets the brave nature, the wise conduct, and great glory of the king Diabolus. He would range and rove throughout the streets of Mansoul, to cry up his illustrious lord, and would make himself even as an abject, among the base and rascal crew, to cry up his valiant prince. And I say, when and wheresoever he found these vassals, he would even make himself as one of them. In all ill curses he would act without bidding, and do mischief without commandment.

The Lord Willbewill had also a deputy under him, and his name was Mr. Affection; one that was also greatly debauched in his principles, and answerable thereto in his life; he was wholly given to the flesh, and therefore they called him Vile-affection. Now there was he and one Carnal Lusts, the daughter of Mr. Mind, (like to like, quoth the devil to the collier,) that fell in love, and made a match, and were married; and, as I take it, they had several children, as Impudent, Blackmouth, and Hate-reproof; these three were black boys, and besides these, they had three daughters, as Scorn-truth, and Slight-God, and the name of the youngest was Town, and also begot and yielded Bad-revenge; I these were all married in the brats, too many to be here inserted. But to pass by this.

When the giant had thus ingarrisoned himself in the town of Mansoul, and had put down and set up whom he thought good, he betakes himself to defacing. Now there was in the market-place in Mansoul, and also upon the gates of the castle, an image of the blessed King Shaddai; this image was so exactly engraven, (and it was engraven in gold,) that it did the most resemble Shaddai himself of any thing that then was extant in the world. This he basely commanded to be defaced, and it was as basely done by the hand of Mr. No-truth. Now you must know, that as Diabolus had commanded, and that by the hand of Mr. No-truth, the image of Shaddai was defaced. He likewise gave order, that the same Mr. No-truth should set up in its stead the horrid and formidable image of

<sup>&</sup>lt;sup>1</sup> It is of such a progeny that the prophet reports, "their mothers that bare them, and their fathers that begat them shall die of grievous deaths; they shall not be lamented; they shall be consumed by the sword and by famine; and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth."—Jeremiah, xvi., 3, 4.

Diabolus; to the great contempt of the former king, and the debasing of his town of Mansoul.

Moreover, Diabolus made havock of all remains of the laws and statutes of Shaddai, that could be found in the town of Mansoul; to wit, such as contained either the doctrines of morals, with all civil and natural documents. Also relative severities he sought to extinguish. To be short, there was nothing of the remains of good in Mansoul which he and Willbewill sought not to destroy; for their design was to turn Mansoul into a brute, and to make it like to the sensual sow, by the hand of Mr. No-truth.

When he had destroyed what law and good orders he could, then further to effect his design, namely, to alienate Mansoul from Shaddai her King, he commands, and they set up his own vain edicts, statutes, and commandments, in all places of resort or concourse in Mansoul, to wit, such as gave liberty to the lusts of the flesh, the lusts of the eyes, and the pride of life, which are not of Shaddai, but of the world. He encouraged, countenanced, and promoted lasciviousness and all ungodliness there. Yea, much more did Diabolus to encourage wickedness in the town of Mansoul; he promised them peace, content, joy, and bliss in doing his commands, and that they should never be called to an account for their not doing the contrary. And let this serve to give a taste to them that love to hear tell of what is done beyond their knowledge, afar off in other countries.

Now Mansoul being wholly at his beck, and brought wholly to his bow, nothing was heard or seen therein but that which tended to set him up.

But now, he having disabled the Lord Mayor, and Mr. Recorder, from bearing of office in Mansoul; and seeing that the town, before he came to it, was the most ancient of corporations in the world; and fearing, if he did not maintain greatness, they at any time should object that he had done them an injury; therefore, I say, (that they might see that he did not intend to lessen their grandeur, or to take from them any of their advantageous things.) he did choose for them a Lord Mayor and a Recorder himself; and such as contented them at the heart, and such also as pleased him wondrous well.

The name of the Mayor that was of Diabolus's making was the Lord

<sup>&</sup>quot; "Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils."—I Corinthians, x., 21.

Lustings, a man that had neither eyes nor cars; all that he did, whether as a man or an officer, he did it naturally, as doth the beast. And that which made him yet the more ignoble, though not to Mansoul, yet to them that beheld and were grieved for its ruins, was, that he never could favour good, but evil.

The Recorder was one whose name was Forget-good, and a very sorry fellow he was. He could remember nothing but mischief, and to do it with delight. He was naturally prone to do things that were hurtful, even hurtful to the town of Mansoul, and to all the dwellers there. These too, therefore, by their power and practice, examples and smiles upon evil, did much more grammar and settle the common people in hurtful ways; for who doth not perceive, but when those that sit aloft are vile and corrupt themselves, they corrupt the whole region and country where they are.

Besides these, Diabolus made several burgesses and aldermen in Mansoul, such as out of whom the town, when it needed, might choose them officers, governors, and magistrates, and these are the names of the chief of them: Mr. Incredulity, Mr. Haughty, Mr. Swearing, Mr. Whoring, Mr. Hard-heart, Mr. Pitiless, Mr. Fury, Mr. No-truth, Mr. Stand-to-lies, Mr. False-peace, Mr. Drunkenness, Mr. Cheating, Mr. Atheism, thirteen in all. Mr. Incredulity is the eldest, and Mr. Atheism the youngest of the company.

There was also an election of common-councilmen and others, as bailiffs, serjeants, constables, and others; but all of them, like to those aforenamed, being either fathers, brothers, cousins, or nephews, to them, whose names, for brevity's sake, I omit to mention.

When the giant had thus far proceeded in his work, in the next place he betook him to build some strongholds in the town. And he built three that seemed to be impregnable. The first he called the hold of Defiance, because it was made to command the whole town, and to keep it from the knowledge of its ancient king. The second he called Midnight-hold, because it was built on purpose to keep Mansoul from the true knowledge of itself. The third was called Sweet-sin-hold, because by that he fortified Mansoul against all desires of good. The first of these holds stood close by Eye-gate, that, as much as might be, light might be darkened there. The second was built hard by the old castle, to the end that it might be made more blind, if possible. And the third stood in the market-place.

He that Diabolus made governor over the first of these was one Spite-God, a most blasphemous wretch. He came with the whole rabble of them that came against Mansoul at first, and was himself one of themselves. He that was made the governor of Midnight-hold was one Loveno-light; he was also of them that came first against the town. And he that was made the governor of the hold called Sweet-sin-hold, was one whose name was Love-flesh: he was also a very lewd fellow, but not of that county where the other are bound. This fellow could find more sweetness when he stood sucking of a lust, than he did in all the paradise of God.

And now Diabolus thought himself safe; he had taken Mansoul; he had ingarrisoned himself therein; he had put down the old officers, and had set up new ones; he had defaced the image of Shaddai, and set up his own; he had spoiled the old law-books, and promoted his own vain lies; he had made him new magistrates, and set up new aldermen; he had built him new holds, and had manned them for himself. And al this he did to make himself secure, in case the good Shaddai, or his Son, should come and make an incursion upon him.

Now you may well think, that long before this time word, by some or other, could not but be carried to the good King Shaddai, how his Mansoul, in the continent of Universe, was lost; and that the runagate giant Diabolus, once one of his Majesty's servants, had, in rebellion against the King, made sure thereof for himself; yea, tidings were carried, and brought to the King thereof, and that to a very circumstance.

As first, how Diabolus came upon Mansoul, (they being a simple people and innocent,) with craft, subtlety, lies, and guile. Item, That he had treacherously slain the right noble and valiant captain, their captain Resistance, as he stood upon the gate with the rest of the townsmen. Item, How my brave Lord Innocent fell down dead, (with grief some say, or with being poisoned with the stinking breath of one Ill-pause, as say

Love-flesh is designed to place before us the very opposite of what a good man ought to be. Sincere Christians, those who are really called, can sing—

<sup>&</sup>quot;From every earthly pleasure,
From every transient joy,
From every mortal treasure,
That soon will fade and die.

No longer these desiring, Upwards our wishes tend,

To nobler bliss aspiring,
And joys that never end."—Gems of Sacred Postry.

others,) at the hearing of his just Lord, and rightful Prince Shaddai so abused by the mouth of so filthy a Diabolian as that varlet Ill-pause was. The messenger further told, That after this Ill-pause had made a short oration to the townsmen in behalf of Diabolus his master, the simple town believing that what was said was true, with one consent did open Ear-gate, the chief gate of the corporation, and did let him, with his crew, into a possession of the famous town of Mansoul. He further showed how Diabolus had served the Lord Mayor and Mr. Recorder, to wit, that he had put them from all place of power and trust. Item, He showed also that my Lord Willbewill was turned a very rebel and runagate, and that so was one Mr. Mind, his clerk, and that they two did range and revel it all the town over, and teach the wicked ones their way. He said moreover, that this Willbewell was put into great trust, and particularly that Diabolus had put into Willbewell's hand all the strong places in Mansoul; and that Mr. Affection was made my Lord Willbewell's deputy in his most rebellious affairs. Yea, said the messenger, this monster, Lord Willbewell, has openly disavowed his King Shaddai, and hath horribly given his faith, and plighted his troth, to Diabolus.

Also, said the messenger, besides all this, the new king, or rather rebellious tyrant, over the once famous but now perishing town of Mansoul, has set up a Lord Mayor and a Recorder of his own. For mayor he has set up one Mr. Lustings, and for recorder Mr. Forget-good, two of the vilest of all the town of Mansoul. This faithful messenger also proceeded, and told what a sort of new burgesses Diabolus had made; also that he had built several strong forts, towers, and strong holds in Mansoul. He told too, the which I had almost forgot, how Diabolus had put the town of Mansoul into arms, the better to capacitate them on his behalf to make resistance against Shaddai their King, should he come to reduce them to their former obedience.

Now this tidings-teller did not deliver his relation of things in private, but in open court, the King and his Son, high lords, chief captains, and nobles, being all there present to hear. But by that they had heard the whole of the story, it would have amazed one to have seen, had he been there to behold it, what sorrow and grief, and compunction of spirit there was among all sorts, to think that famous Mansoul was now taken; only the King and his Son foresaw all this long before, yea, and sufficiently provided for the relief of Mansoul, though they told

not every body thereof: yet, because they also would have a share in condoling of the misery of Mansoul, therefore they also did, and that at the rate of the highest degree, bewail the losing of Mansoul. The King said plainly, that it grieved him at the heart; and you may be sure that his Son was not a whit behind him. Thus gave they conviction to all about them, that they had love and compassion for the famous town of Mansoul. Well, when the King and his Son had retired into the privy chamber, there they again consulted about what they had designed before, to wit, That as Mansoul should in time be suffered to be lost so as certainly it should be recovered again; recovered, I say, in such a way as that both the King and his Son should get themselves eternal fame and glory thereby. Wherefore, after the Son of Shaddai, (a sweet and comely person, and one that had always great affection for those that were in affliction, but one that had mortal enmity in his heart against Diabolus, because he was designed for it, and because he sought his crown and dignity;) this Son of Shaddai, I say, having stricken hands with his father, and promised that he would be his servant to recover his Mansoul again, stood by his resolution, nor would he repent of the same. The purport of which agreement was this, to wit, That at a certain time prefixed by both, the King's Son should take a journey into the country of Universe; and there, in a way of justice and equity, by making of amends for the follies of Mansoul, he should lay a foundation of her perfect deliverance from Diabolus, and from his tyranny.

Moreover, Emmanuel resolved to make, at a time convenient, a war upon the giant Diabolus, even while he was possessed of the town of Mansoul; and that he would fairly, by strength of hand drive him out of his hold, his nest, and take it to himself, to be his habitation.

This now being resolved upon, order was given to the Lord Chief Secretary to draw up a fair record of what was determined, and to cause that it should be published in all the corners of the kingdom of Universe. A short breviat of the contents thereof, you may, if you please, take here as follows:

"Let all men know who are concerned, that the Son of Shaddai, the great King, is engaged by covenant to his Father, to bring his Mansoul to him again; yea, and to put Mansoul too, through the power of his match-

" "Thou, O Lord, art a God full of compassion, and gracious, long-suffering, and plet teous in mercy and truth."—Psalms, lxxxvi., 15.

less love into a far better, and more happy condition than it was in before it was taken by Diabolus."

These papers, therefore, were published in several places, to the no little molestation of the tyrant Diabolus; for now, thought he, I shall be molested, and my habitation will be taken from me.

But when this matter, I mean this purpose of the king and his Son, did at first take air at court, who can tell how the high lords, chief captains, and noble princes that were there, were taken with the business. First, they whispered it one to another, and after that it began to ring throughout the King's palace, all wondering at the glorious design that between the King and his Son was on foot for the miserable town of Mansoul. Yea, the courtiers could scarce do anything, either for the King or kingdom, but they would mix with the doing thereof, a noise of the love of the King and his Son, that they had for the town of Mansoul.

Nor could these lords, high captains, and princes be content to keep this news at court: yea, before the records thereof were perfected, themselves came down and told it in Universe. At last it came to the ears, as I said, of Diabolus, to his no little discontent. For you must think it would perplex him to hear of such a design against him. Well, but after a few casts in his mind, he concluded on these four things:

First, That this good news, this good tidings, (if possible) should be kept from the ears of the town of Mansoul; for, said he, if they shall once come to the knowledge, that Shaddai their former King, and Emmanuel his Son, are contriving of good for the town of Mansoul, what can be expected by me, but that Mansoul will make a revolt from under my hand and government, and return again to him.

Now, to accomplish this his design, he renews his flattery with Lord Willbewill, and also gives him strict charge and command, that he should keep watch by day and by night, at all the gates of the town, especially Ear-gate and Eye-gate; for I hear of a design, quoth he; a design to make us all traitors, and that Mansoul will be reduced to its first bondage again. I hope they are but flying stories, quoth he; however, let no such news by any means be let into Mansoul, lest the people be dejected thereat. I think, my lord, it can be no welcome news to you, I am sure it is none to me. And I think that at this time it should be all our wisdom and care to nip the head of all such rumours as shall tend to trouble our people; wherefore, I desire, my lord, that you will in this

matter, do as I say; let there be strong guards kept at every gate of the town." Stop also and examine from whence such come, that you perceive do from far come hither to trade; nor let them by any means be admitted into Mansoul, unless you shall plainly perceive that they are favourers of our excellent government. I command, moreover, said Diabolus, that there be spies continually walking up and down the town of Mansoul, and let them have power to suppress and destroy any that they shall perceive to be plotting against us; or that shall prate of what by Shaddai and Emmanuel is intended.

This therefore was accordingly done; my Lord Willbewill hearkened to his lord and master, went willingly after the commandment, and with all the diligence he could, kept any that would from going out abroad, or that sought to bring these tidings to Mansoul, from coming into the town.

Secondly, This done, in the next place, Diabolus, that he might make Mansoul as sure as he could, frames and imposes a new oath and horrible covenant, upon the town's-folk:

To wit, "That they should never desert him nor his government, nor yet betray him, nor seek to alter his laws; but that they should own, confess, stand by, and acknowledge him for their rightful king, in defiance to any that do, or hereafter shall, by any pretence, law, or title whatever, lay claim to the town of Mansoul." Thinking, belike, that Shaddai had not power to absolve them from this covenant with death, and agreement with hell. Nor did the silly Mansoul stick or boggle at all at this monstrous engagement; but, as it had been sprat in the mouth of a whale, they swallowed it without any chewing. Were they troubled at it? nay, they rather bragged and boasted of their so brave fidelity to the tyrant, their pretended king, swearing that they would never be changelings, nor forsake their old lord for a new.

Thus did Diabolus tie poor Mansoul fast; but jealousy, that never thinks itself strong enough, put him in the next place upon another exploit, which was yet more, if possible, to debauch this town of Mansoul. Wherefore he caused, by the hand of one Mr. Filth, an odious, nasty, lascivious piece of beastliness to be drawn up in writing, and to be set upon

The evil one industriously labours to keep the truth out of Mansoul. The good is carefully excluded or prevented, to render the self-confident man, who is blind to his condition, worse than ignorant. "I was alive without the law once: but when the commandment came, am revived, and I died. And the commandment, which was ordained to life, I found to be unto death."—Romans, vii., 9, 10.

the castle gates; whereby he granted, and gave licence to all his true and trusty sons in Mansoul, to do whatsoever their lustful appetites prompted them to, and that no man was to let, hinder, or control them, upon pain of incurring the displeasure of their prince.

Now this he did for these reasons:

- 1. That the town of Mansoul might be yet made weaker and weaker, and so more unable, should tidings come, that their redemption was designed, to believe, hope, or consent to the truth thereof. For reason says, The bigger the sinner, the less grounds of hope of mercy.
- 2. The second reason was, If perhaps Emmanuel, the Son of Shaddai their King, by seeing the horrible and profane doings of the town of Mansoul, might repent, though entered into a covenant of redeeming them, of pursuing that covenant of their redemption; for he knew that Shaddan was holy, and that his Son Emmanuel was holy; yea, he knew it by woeful experience; for, for the iniquity and sin of Diabolus, was he cast from the highest orbs. Wherefore, what more rational than for him to conclude, that thus for sin it might fare with Mansoul? But fearing also lest this knot should break, he bethinks himself of another, to wit:
- 3. To endeavour to possess all hearts in the town of Mansoul, that Shaddai was raising of an army, to come to overthrow and utterly to destroy this town of Mansoul, (and this he did to forestall any tidings that might come to their ears, of their deliverance;) for, thought he, if I first bruit this, the tidings that shall come after will all be swallowed up of this; for what else will Mansoul say, when they shall hear that they must be delivered, but that the true meaning is, Shaddai intends to destroy them? Wherefore he summons the whole town into the market-place, and there with deceitful tongue, thus he addresses himself unto them:

Gentlemen, and my verv good friends, you all are as you know, my iegal subjects, and men of the famous town of Mansoul; you know how, from the first day that I have been with you until now, I have behaved myself among you, and what liberty and great privileges you enjoyed under my government: I hope to your honour and mine, and also to your content and delight. Now, my famous Mansoul, a noise of trouble there is

• These privileges of which the devil boasts are very attractive to the young and the thoughtless, but disappointment follows in their train, and with it all the bitterness of self-repreach. "For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."—Galatians, v., 17.

abroad, of trouble to the town of Mansoul; sorry I am thereof for your sakes. For I have received but now by the post from my Lord Lucifer, (and he useth to have good intelligence) that your old King Shaddai is raising of an army to come against you, to destroy you root and branch; and this, O Mansoul, is now the cause, that at this time I have called you together, namely, to advise what, in this juncture, is best to be done: for my part, I am but one, and can with ease shift for myself, did I list to seek mine own ease, and to leave my Mansoul in all the danger; but my heart is so firmly united to you, and so unwilling am I to leave you, that I am willing to stand and fall with you, to the utmost hazard that shall befal me. What say you, O my Mansoul? Will you now desert your old friend, or do you think of standing by me? Then, as one man, with one mouth, they cried out together, Let him die the death that will not.

Then said Diabolus again, It is in vain for us to hope for quarter, for this king knows not how to show it. True, perhaps he, at his first sitting down before us, will talk of, and pretend to mercy, that thereby, with the more ease and less trouble, he may again make himself the master of Mansoul. Whatever, therefore, he shall say, believe not one syllable or tittle of it, for all such language is but to overcome us, and to make us, while we wallow in our blood, the trophies of his merciless victory. My mind is, therefore, that we resolve to the last man, to resist him, and not to believe him upon any terms; for in at that door will come our danger. But shall we be flattered out of our lives? I hope you know more of the rudiments of politics than to suffer yourselves so pitifully to be served.

But suppose he should, if he gets us to yield, save some of our lives, or the lives of some of them that are underlings in Mansoul, what help will that be to you who are the chief of the town; especially to you whom I have set up, and whose greatness has been procured by you through your faithful sticking to me? And suppose again, that he should give quarter to every one of you, be sure he will bring you into that bondage under which you were captivated before, or a worse; and then what good will your lives do you? Shall you with him live in pleasure, as you do now? No, no; you must be bound by laws that will pinch you, and be made to do that which at present is hateful to you; I am for you, if you are for me; and it is better to die valiantly, than to live like pitiful slaves. But I say, the life of a slave will be counted a life too good for 2 R

Mansoul now; blood, blood, nothing but blood is in every blast of Shaddai's trumpet against poor Mansoul now. Pray be concerned; I hear he is coming up, and stand to your arms, that now while you have any leisure, I may learn you some feats of war. Armour for you I have, and by me it is; yea, and it is sufficient for Mansoul from top to toe; nor can you be hurt by what his force can do, as you shall keep it well girt and fastened about you: come, therefore, to my castle, and welcome, and harness yourselves for the war. There is helmet, breastplate, sword, and shield, and what not, that will make you fight like men.

- 1. My helmet, otherwise called an headpiece, is hope of doing well at last, what lives soever you live: this is that which they had, who said, that they should have peace, though they walked in the wickedness of their heart, to add drunkenness to thirst. A piece of approved armour this is, and whoever has it, and can hold it, so long no arrow, dart, sword, or shield can hurt him; this therefore keep on, and thou wilt keep off many a blow, my Mansoul.
- 2. My breastplate is a breastplate of iron; I had it forged in mine own country, and all my soldiers are armed therewith; in plain language, it is an hard heart, an heart as hard as iron, and as much past feeling as a stone, the which if you get and keep, neither mercy shall win you, nor judgment fright you. This, therefore, is a piece of armour most necessary for all to put on that hate Shaddai, and that would fight against him under my banner.<sup>9</sup>
- 3. My sword is a tongue that is set on fire of hell, and that can bend itself to speak evil of Shaddai, his Son, his ways, and people. Use this, it has been tried a thousand times twice told; whoever hath it, keeps it, and makes that use of it as I would have him, can never be conquered by mine enemy.
- 4. My shield is unbelief, or calling into question the truth of the word, or all the sayings that speak of the judgment that Shaddai has appointed for wicked men, use this shield; many attempts he has made upon it, and

q Janeway gives an animated version of the counsel of Satan to those he seeks to engage in his service:—"Go on, bold sinner, arm thyself cap-a-pie, gird thy sword upon thy thigh, get thy shield and buckler ready, prepare to meet thy God. Go up, O thou valiant warrior, and let's see thy valour, behold thy enemy hath taken the field; go up and look thy God in the face if thou darset; come show thyself a match for God, and turn not thy back like a coward; venture upon the mouth of the cannon. Rush upon the thick bosses of God's buckler, if you 'ong to perish everlastingly."—Heaven upon Earth, &c.

sometimes it is true, it has been bruised; but they that have writ of the wars of Emmanuel against my servants, have testified, that he could do no mighty work there, because of their unbelief: now to handle this weapon of mine aright, it is, not to believe things because they are true, of what sort, or by whomsoever asserted; if he speaks of judgment, care not for it; if he speaks of mercy, care not for it; if he promises, if he swears, that he would do to Mansoul, if it turns, no hurt, but good; regard not what is said, question the truth of all; for this is to wield the shield of unbelief aright, and as my servants ought and do; and he that doth otherwise, loves me not, nor do I count him but an enemy to me.

5. Another part, or piece, said Diabolus, of mine excellent armour, is a dumb and prayerless spirit, a spirit that scorns to cry for mercy. Wherefore, be you, my Mansoul, sure that you make use of this. What! cry for quarter! never do that, if you would be mine. I know that you are stout men, and am sure that I have clad you with that which is armour of proof; wherefore to cry to Shaddai for mercy, let that be far from you. Besides all this, I have a maul, firebrands, arrows, and death, all good hand weapons, and such as will do execution.

After he had thus furnished his men with armour and arms, he addressed himself to them in such like words as these: Remember, quoth he, that I am your rightful king, and that you have taken an oath, and entered into covenant to be true to me and my cause. I say, remember this, and show yourselves stout and valiant men of Mansoul. Remember, also, the kindness which I have always showed to you, and that without your petition. I have granted to you external things; wherefore the privileges, grants, immunities, profits, and honours wherewith I endowed you, do call for at your hands returns of loyalty, my lion-like men of Mansoul; and when so fit a time to show it, as when another shall seek to take my dominion over you into their own hands? One word more, and I have done: can we but stand, and overcome this one shock or brunt, I doubt not but in little time all the world will be ours; and when that day comes, my true hearts, I will make you kings, princes, and capitains; and what brave days shall we have then?

Diabolus having thus armed and fore-armed his servants and vassals in

<sup>&#</sup>x27;One "duty by which the soul doth visit God in a special manner, is secret prayer; by this the soul knocks, and God is quick of hearing, and none of his friends shall wait without doors so long as to catch cold. By this the soul doth in it even storm heaven."—Inneuvay.

Mansoul, against their good and lawful King Shaddai, in the next place he doubleth his guards at the gates of the town, and he takes himself to the castle, which was his strong hold; his vassals, also, to show their wills, and supposed (but ignoble) gallantry, exercise themselves in their arms every day, and teach one another feats of war: they also defied their enemies, and sang up the praises of their tyrant; they threatened also what men they would be, if ever things should rise so high as a war between Shaddai and their king.

Now all this time, the good King, the King Shaddai, was preparing to send an army to recover the town of Mansoul again from under the tyranny of their pretended king Diabolus: but he thought good at the first, not to send them by the hand and conduct of the brave Emmanuel his Son, but under the hand of some of his servants, to see first by them the temper of Mansoul, and whether by them they would be won to the obedience of their King. The army consisted of above forty thousand, all true men; for they came from the King's own court, and were those of his own choosing.

They came to Mansoul under the conduct of four stout generals, each man being a captain of ten thousand men, and these were their names and their signs: the name of the first was Boanerges; the name of the second was Captain Conviction; the name of the third was Captain Judgment; and the name of the fourth was Captain Execution. These were the captains that Shaddai sent to regain Mansoul.

These four captains (as was said) the King thought fit, in the first place, to send to Mansoul, to make an attempt upon it; for indeed, generally in all his wars, he did use to send these four captains in the van; for they were very stout and rough-hewn men,—men that were fit to break the ice, and to make their way by dint of sword; and their men were like themselves.

To each of these captains the King gave a banner, that it might be displayed, because of the goodness of his cause, and because of the right that he had to Mansoul.

First to Captain Boanerges, for he was the chief; to him, I say, was given ten thousand men. His ensign was Mr. Thunder; he bare the black colours, and his escutcheon was three burning thunderbolts.

The second captain was Captain Conviction; to him was also given ten thou-and men. His ensign's name was Mr. Sorrow; he did bear the paie colours, and his escutcheon was the book of the law wide open, from whence issued a flame of fire.

The third captain was Captain Judgment; to him was given ten thousand men. His ensign's name was Mr. Terror; he bare the red colours, and his escutcheon was a burning fiery furnace.

The fourth captain was Captain Execution; to him was given ten thousand men. His ensign was one Mr. Justice; he also bare the red colours, and his escutcheon was a fruitless tree, with an axe lying at the root thereof.

These four captains, as I said, had every one of them under his command ten thousand men, all of good fidelity to the King, and stout at their military actions.

Well, the captains and their forces, their men and under officers, being had upon a day by Shaddai into the field, and there called all over by their names, were then and there put into such harness as became their degree, and that service that now they were going about for their King.

Now, when the King had mustered his forces, (for it is he that mustereth the host to the battle,) he gave unto the captains their several commissions, with charge and commandment, in the audience of all the soldiers, that they should take heed faithfully and courageously to do and execute the same. Their commissions were, for the substance of them, the same in form; though as to name, title, place, and degree of the captains, there might be some, but very small variation. And here let me give you an account of the matter and sum contained in their commission.

A commission from the great Shaddai, King of Mansoul, to his trusty and noble captain, the Captain Boanerges, for his making war upon the town of Mansoul.

O Thou Boanerges, one of my stout and thundering captains over one ten thousand of my valiant and faithful servants, go thou in my name with this thy force to the miserable town of Mansoul; and when thou comest thither, offer them first conditions of peace; and command them, that casting off the yoke and tyranny of the wicked Diabolus, they now turn to me their rightful Prince and Lord. Command them also, that they cleanse themselves from all that is his in the town of Mansoul; and look

to thyself that thou hast good satisfaction touching the truth of their obedience. Thus when thou hast commanded them, if they in truth submit thereto, then do thou, to the uttermost of thy power what in thee lies, to set for me a garrison in the famous town of Mansoul. Nor do thou hurt the least native that moveth or breatheth therein, if they will submit themselves to me, but treat thou such as if they were thy friend or brother; for all such I love; and they shall be dear unto me. And tell them, that I will take a time to come unto them, and to let them know that I am merciful.

But if they shall, notwithstanding thy summons, and the producing of thy authority, resist, stand out against thee, and rebel, then do I command thee to make use of all thy cunning, power, might, and force, to bring them under by strength of hand. Farewell.

Thus you see the sum of their commissions; for, as I said before, the substance of them, they were the same that the rest of the noble captains had.

Wherefore they having received each commander his authority, at the hand of their King; the day being appointed, and the place of their rendezvous prefixed, each commander appeared in such gallantry as became his cause and calling. So after a new entertainment from Shaddai, with flying colours, they set forward to march towards the famous town of Mansoul. Captain Boanerges led the van, Captain Conviction and Captain Judgment made up the main body, and Captain Execution brought up the rear. They then having a great way to go, (for the town of Mansoul was far from off the court of Shaddai,) they marched through the regions and countries of many people, not hurting or abusing any, but blessing wherever they came. They also lived upon the King's cost all the way they went.

Having travelled thus for many days, at last they came within sight of Mansoul; the which when they saw, the captains could for their hearts do no less than for a while bewail the condition of the town: for they quickly

<sup>•</sup> God who wills not the death of a sinner will not leave those who desire to know his ways in darkness to the end of their lives. "He that searcheth the hearts knoweth what is the mind of the spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Romans, viii., 27, 28.

saw how that it was prostrate at the feet of Diabolus, and to his ways and designs.  $^{\rm t}$ 

Well, to be short, the captains came up before the town, march up to Ear-gate, sit down there; for that was the place of hearing. So when they had pitched their tents, and entrenched themselves, they addressed themselves to make their assault

Now the townsfolk at first beholding so gallant a company, so bravely accourted, and so excellently disciplined, having on their glittering armour, and displaying of their flying colours, could not but come out of their houses and gaze. But the cunning fox Diabolus, fearing that the people, after this sight, should on a sudden summons open the gates to the captains, came down with all haste from the castle, and made them retire into the body of the town; who, when he had them there, made this lying and deceivable speech unto them:

"Gentlemen, (quoth he) although you are my trusty and well-beloved friends, yet I cannot, but a little, chide you for your late uncircumspect action, in going out to gaze on that great and mighty force, that but yesterday sat down before, and have now entrenched themselves, in order to the maintaining of a siege against the famous town of Mansoul. Do you know who they are, whence they come, and what is their purpose in setting down before the town of Mansoul? They are they of whom I have told you long ago, that they would come to destroy this town, and against whom I have been at the cost to arm you with cap-a-pee for your body, besides great fortifications for your mind. Wherefore then did you not rather, even at the first appearance of them, rather cry out, fire the beacons, and give the whole town an alarm concerning them, that we might all have been in a posture of defence, and been ready to receive them with the highest acts of defiance; then had you showed yourselves men to my liking, whereas by what you have done, you have made me half

<sup>&</sup>lt;sup>1</sup> No oppression like that which sin imposes. The good only are free. "I ever thought it a most impious blasphemy against holy religion, to father anything upon it that might encourage tyranny or injustice, in a prince or chief, or easily tended to make a free people slaves and miserable. No; people may make themselves as wretched as they will: but let not God be called into that wicked party. When force, and violence, and hard necessity have brought the yoke of servitude upon a people's neck, religion will supply them with a patient and submissive spirit under it, till they can conveniently shake it off: but certainly religion never puts it on."—Preface to Bishop Fleetwood's Sermons, burnt by the common hangman in 1712.

afraid, I say, half afraid, that when they and we shall come to push a pike, I shall find you want courage to stand it out any longer. Wherefore have I commanded a watch, and that you should double your guards at the gates? Where have I endeavoured to make you as hard as iron, and your hearts as a piece of the nether millstone? Was it, think you, that you might show yourselves women, and that you might go out like a company of innocents, to gaze on your mortal foes? Fy, fy, put yourselves into a posture of defence, beat up the drum, gather together in warlike manner, that our foes may know that, before they shall conquer this corporation, there are valiant men in the town of Mansoul.

"I will leave off now to chide, and will not further rebuke you; but I charge you, that henceforward you let me see no more such actions. Let not henceforward a man of you, without order first obtained from me, so much as show his head over the wall of the town of Mansoul. You have now heard me, do as I have commanded, and you shall cause me that I dwell securely with you, and that I take care as for myself, so for your safety and honour also. Farewell."

Now were the townsmen strangely altered; they were as men stricken with a panic fear; they ran to and fro through the streets of the town of Mansoul, crying out, Help, help! The men that turn the world upsidedown are come hither also. Nor could any of them be quiet after, but still, as men bereft of wit, they cried up, The destroyers of our peace and people are come. This went down with Diabolus. Ay! quoth he to himself, This I like well; now it is as I would have it: now you show your obedience to your prince: hold you but here, and then let them take the town if they can.

Well, before the King's forces had sat before Mansoul three days, Captain Boanerges commanded his trumpeter to go down to Ear-gate, and there, in the name of the great Shaddai, to summon Mansoul to give audience to the message that he in his master's name was to them commanded to deliver. So the trumpeter," whose name was Take-heed-what-you-hear, went up as he was commanded, to Ear-gate, and there sounded his trumpet for a hearing; but there was none that appeared that gave answer or regard; for so had Diabolus commanded. So the trumpeter

<sup>&</sup>lt;sup>5</sup> The trumpeter and those he represents are warned by the spirit of Gideon, when the Lord said, "Go in thy might and thou shalt save Israei from the hand of the Midianites."—Judges, vi. 14.

returned to his captain, and told him what he had done, and also how he had sped; whereat the captain was grieved,\* but bid the trumpeter go to his tent.

Again Captain Boanerges sendeth his trumpeter to Ear-gate, to sound as before for an hearing. But they again kept close, came not out, nor would they give him an answer: so observant were they of the command of Diabolus their king.

Then the captains, and other field officers, called a council of war, to consider what further was to be done for the gaining of the town of Mansoul; and after some close and thorough debate upon the contents of their commissions, they concluded yet to give to the town, by the hand of the forenamed trumpeter, another summons to hear; but if that should be refused, said they, and that the town shall stand it out still, they then determined, and bid the trumpeter tell them so, that they would endeavour, by what means they could, to compel them by force to the obedience of their king. So Captain Boanerges commanded his trumpeter to go up to Ear-gate again, and in the name of the great King Shaddai to give it a very loud summons, to come down without delay to Ear-gate, there to give audience to the King's most noble captains. So the trumpeter went and did as he was commanded. He went up to Ear-gate, and sounded his trumpet, and gave a third summons to Mansoul. He said moreover, that if this they should still refuse to do, the captains of his Prince would with might come down upon them, and endeavour to reduce them to their obedience by force.

Then stood up my Lord Willbewill, who was the governor of the town, (this Willbewill was that apostate of whom mention was made before,) and the keeper of the gates of Mansoul. He therefore with big and ruffling words, demanded of the trumpeter who he was, whence he came, and what was the cause of his making so hideous a noise at the gate, and speaking such insufferable words against the town of Mansoul?

The trumpeter answered, "I am servant to the most noble captain, Captain Boanerges, general of the forces of the great King Shaddai, against whom, both thyself, with the whole town of Mansoul, have rebelled, and lift up the heel; and my master, the captain, hath a special message to his

The grief of the captain is great to find the people in Mansoul like the heathen, who say,
"There is now their God? Eyes have they, but they see not: They have ears, but they hear not."—Psalms, cxv., 5, 6.

town, and to thee as a member thereof; the which, if you of Mansout will peaceably hear, so; and if not, you must take what follows."

Then said the Lord Willbewill, "I will carry thy words to my lord, and will know what he will say."

But the trumpeter soon replied, saying, "Our message is not to the giant Diabolus, but to the miserable town of Mansoul Nor shall we at all regard what answer by him is made; nor yet by any for him. We are sent to this town to recover it from under his cruel tyranny, and to persuade it to submit, as in former times it did, to the most excellent King Shaddai."

Then said the Lord Willbewill, "I will do your errand to the town."

The trumpeter then replied, "Sir, do not deceive us, lest in so doing, you deceive yourselves much more." He added moreover, "For we are resolved, if in peaceable manner you do not submit yourselves, then to make a war upon you, and to bring you under by force. And of the truth of what I now say, this shall be a sign unto you; you shall see the black flag, with its hot burning thunderbolts, set upon the mount to-morrow, as a token of defiance against your prince, and of our resolutions to reduce you to your Lord and rightful King."

So the said Lord Willbewill returned from off the wall, and the trumpeter came into the camp. When the trumpeter was come into the camp, the captains and officers of the mighty King Shaddai came together, to know if he had obtained a hearing, and what was the effect of his errand. So the trumpeter told, saying, "When I had sounded my trumpet, and had called aloud to the town for a hearing, my Lord Willbewill, the governor of the town, and he that hath charge of the gates, came up, when he heard me sound, and looking over the wall, he asked me what I was, whence I came, and what was the cause of my making this noise? So I told him my errand, and by whose authority I brought it. Then said he, I will tell it to the governor, and to Mansoul. And then I returned to my Lords."

Then said the brave Boanerges, "Let us yet for a while lie still within our trenches, and see what these rebels will do." Now when the time drew nigh, that audience by Mansoul was to be given to the brave Boanerges and his companions, it was commanded that all the men of war throughout the whole camp of Shaddai should, as one man, stand to their arms, and make themselves ready, if the town of Mansoul shall hear, to receive

it forthwith to mercy; but if not, to force a subjection. So the day being come, the trumpeters sounded, and that throughout the whole camp, that the men of war might be in readiness for that which then should be the work of the day. But when they that were in the town of Mansoul heard the sound of the trumpets throughout the camp of Shaddai, and thinking no other than that it must be in order to storm the corporation, they at first were put to great consternation of spirit; but after they were a little settled again, they also made what preparation they could for a war, if they did storm; else to secure themselves.

Well, when the utmost time was come, Boanerges was resolved to hear their answer; wherefore he sent out his trumpeter again, to summons Mansoul to a hearing of the message that they had brought from Shaddai. So he went and sounded, and the townsmen came up, but made Ear-gate as sure as they could. Now when they were come up to the top of the wall, Captain Boanerges desired to see the Lord Mayor; but my Lord Incredulity was then Lord Mayor, for he came in the room of my Lord Lustings. So Incredulity he came up, and showed himself over the wall; but when the Captain Boanerges had set his eyes upon him, he cried out aloud, "This is not he; where is my Lord Understanding, the ancient Lord Mayor of the town of Mansoul, for to him I would deliver my message?"

Then said the giant, (for Diabolus was also come down to the Captain,) "Mr. Captain, you have by your boldness given to Mansoul at least four summons to subject herself to your King; by whose authority I know not, nor will I dispute that now. I ask therefore what is the reason of all this ado, or what would you be at if you know yourselves?

Then Captain Boanerges, whose was the black colours, and whose escutcheon was the three burning thunderbolts, (taking no notice of the giant or his speech,) thus addressed himself to the town of Mansoul: "Be it known unto you, O unhappy and rebellious Mansoul! that the most gracious King, the great King Shaddai, my master, hath sent me unto you, with commission, (and so he showed to the town his broad seal) to reduce you to his obedience: " and he hath commanded me, in case you yield upon

\* The summons of King Shaddai is equally terrible and soothing. As brought before us in the text—

'Twas death to sin; 'twas life To all that mourn'd for sin; It kindled and it silenced strife,

Made war and peace within."-Gems of Sacred Poetry.

my summons, to carry it to you as if you were my friend or brother; but he also hath bid, that if, after summons to submit, you still stand out and rebel, we should endeavour to take you by force.

Then stood forth Captain Conviction, and said, (his were the pale colours, and for an escutcheon he had the book of the law wide open, &c.) "Hear, O Mansoul! Thou, O Mansoul, was once famous for innocency, but now thou art degenerated into lies and deceit. Thou hast heard what my brother the Captain Boanerges hath said; and it is your wisdom, and will be your happiness, to stoop to, and accept of conditions of peace and mercy, when offered, especially when offered by one against whom thou hast rebelled, and one who is of power to tear thee in pieces; for so is Shaddai our King; nor, when he is angry, can any one stand before him. If you say you have not sinned, nor acted rebellion against our King, the whole of your doings since the day that you cast off his service, (and there was the beginning of your sin,) will sufficiently testify against you. What else means your hearkening to the tyrant, and your receiving him for your king? What means else your rejecting of the law of Shaddai, and your obeying of Diabolus? Yea, what means this your taking up arms against, and the shutting of your gates upon us, the faithful servants of your King? Be ruled then, and accept of my brother's invitation, and overstand not the time of mercy, but agree with thine adversary quickly. Ah Mansoul! suffer not thyself to be kept from mercy, and to be run into a thousand miseries, by the flattering wiles of Diabolus. Perhaps that piece of deceit may attempt to make you believe that we seek our own profit in this our service; but know, it is obedience to our king, and love to your happiness, that is the cause of this undertaking of ours.

"Again, I say to thee, O Mansoul! consider if it be not amazing grace, that Shaddai should so humble himself as he doth. Now, he by us reasons with you in a way of entreaty and sweet persuasions, that you would subject yourselves to him. Has he that need of you that we are sure you have of him? No, no, but he is merciful, and will not that Mansoul should die, but turn to him and live."

Then stood forth Captain Judgment, whose was the red colours, and for an escutcheon he had the burning fiery furnace; and he said, "O ye, the inhabitants of the town of Mansoul! that have lived so long in rebel-

<sup>&</sup>quot; Gracious is the Lord, and righteous; yea, our God is merciful. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee."—Psalms, exvi., 5, 7,

lion, and acts of treason against the King Shaddai, know, that we come not to-day to this place, in this manner, with our message of our own minds, or to revenge our own quarrel; it is the King my Master that hath sent us to reduce you to your obedience to him, the which if you refuse in a peaceable way to yield, we have commission to compel you thereto. And never think of yourselves, nor yet suffer the tyrant Diabolus to persuade you to think, that our King by his power is not able to bring you down, and to lay you under his feet; for he is the former of all things, and if he touches the mountains they smoke. Nor will the gate of the King's elemency stand always open; for the day that shall burn like an oven is before him, yea, it hasteth greatly, it slumbereth not.

"O Mansoul! is it little in thine eyes, that our King doth offer thee mercy, and that after so many provocations? Yea, he still holdeth out his golden sceptre to thee, and will not yet suffer his gate to be shut against thee. Wilt thou provoke him to do it? If so, consider of what I say: to thee it is opened no more for ever. If thou sayest thou shalt not see him, yet judgment is before him; therefore trust thou in him: yea, because there is wrath, beware lest he take thee away with his stroke; then a great ransom cannot deliver thee. Will he esteem thy riches? No, not gold, nor all the forces of strength. He hath prepared his throne for judgment, for he will come with fire, and with his chariots, like a whirlwind, to render his anger with fury, and his rebukes with flames of fire. Therefore, O Mansoul, take heed, lest after thou hast fulfilled the judgment of the wicked, justice and judgment should take hold of thee." Now, while the Captain Judgment was making of this oration to the town of Mansoul, it was observed by some that Diabolus trembled: but he proceeded in his parable, and said, "O thou woeful town of Mansoul! wilt thou not yet set open thy gate to receive us, the deputies of thy King, and those that would rejoice to see thee live? Can thy heart endure, or can thy hands be strong in the day that he shall deal in judgment with thee? I say, canst thou endure to be forced to drink as one would drink sweet wine, the sea of wrath that our King has prepared for Diabolus and his angels? Consider betimes, consider."

Then stood forth the fourth captain, the noble Captain Execution, and said, "O town of Mansoul! once famous, but now like the fruitless bough; once the delight of the high ones, but now a den for Diabolus; hearken also to me, and to the words that I shall speak to thee in the name of the

great Shaddai. Behold the axe is laid to the root of the trees; every tree, therefore, that bringeth not forth good fruit, is hewn down and cast into the fire.

"Thou, O town of Mansoul! hast hitherto been this fruitless tree: thou bearest naught but thorns and briars. Thy evil fruit bespeaks thee not to be a good tree: thy grapes are grapes of gall, thy clusters are bitter. Thou hast rebelled against thy King; and lo! we, the power and force of Shaddai, are the axe that is laid to thy roots. What sayest thou, wilt thou turn? I say again, tell me before the first blow is given, wilt thou turn? O turn, turn! Our axe must first be laid to thy root, before it be laid at thy root; it must first be laid to thy root in a way of threatening, before it is laid at thy root by way of execution; and between these two is required thy repentance, and this is all the time that thou hast. What wilt thou do?" Wilt thou turn, or shall I smite? If I fetch my blow, Mansoul, down you go; for I have commission to lay my axe at, as well as to thy roots; nor will anything but yielding to our King prevent doing of execution. What art thou fit for, O Mansoul! if mercy prevent not, but to be hewn down, and cast into the fire and burned?

"O Mansoul! patience and forbearance do not act for ever; a year or two, or three they may, but if thou provoke by a three years' rebellion, (and thou hast already done more than this), then what follows, but cut it down? Nay after that, thou shalt cut it down. And dost thou think that these are but threatenings, or that our King has not power to execute his words? O Mansoul! thou wilt find, that in the words of our King, when they are by sinners made little or light of, there is not only threatening, but burning coals of fire.

"Thou hast been a cumber-ground long already; and wilt thou continue so still? Thy sin has brought this army to thy walls; and shall it bring it in judgment to do execution into thy town? Thou hast heard what the captains have said, but as yet thou shuttest thy gates. Speak out, Mansoul; wilt thou do so still? or wilt thou accept of conditions of peace?"

7 "Heaven calls, and can I yet delay?
Can ought on earth engage my stay?
Ab, weretched lingering heart!
Come, Lord, with strength, and life and light.
Assist and guide my upward flight
And bid the world depart."—Gems of Sacred Poetry.

These brave speeches of these four noble captains the town of Mansoul refused to hear, yet a sound thereof did beat against Ear-gate, though the force thereof could not break it open. In fine, the town desired a time to prepare their answer to these demands. The captains then told them, "That if they would throw out to them one Ill-pause that was in the town, that they might reward him according to his works, then they would give them time to consider; but if they would not cast him to them over the wall of Mansoul, then they would give them none:" for, said they, "we know that so long as Ill-pause draws breath in Mansoul, all good consideration will be confounded, and nothing but mischief will come thereon.

Then Diabolus, who was there present, being loth to lose his Ill-pause, because he was his orator (and yet be sure he had, could the captains have laid their fingers on him), was resolved at this instant to give them answer by himself; but then changing his mind, he commanded the then Lord Mayor, the Lord Incredulity to do it; saying, "My Lord, do you give these runagates an answer, and speak out, that Mansoul may hear and understand you."

So Incredulity, at Diabolus's command, began and said, "Gentlemen, you have here, as we do behold, to the disturbance of our prince, and the molestation of the town of Mansoul, camped against it; but from whence you come we will not know, and what you are we will not believe. Indeed you tell us in your terrible speech, that you have this authority from Shaddai; but by what right he commands you to do it, of that we shall yet be ignorant.

"You have also, by the authority aforesaid, summoned this town to desert her lord; and for protection to yield up herself to the great Shaddai your King; flatteringly telling her, that if she will do it, he will pass by, and not charge her with her past offences.

"Further, you have also, to the terror of the town of Mansoul, threatened with great and sore destructions to punish this corporation, if she consents not to do as your wills would have her.

"Now, captains, from whensoever you come, and though your designs be never so right, yet know ye, that neither my Lord Diabolus, nor I his servant Incredulity, nor yet our brave Mansoul, doth regard either your persons, message, or the King that you say hath sent you. His power, his greatness, his vengeance, we fear not: nor will we yield at all to your summons.

"As for the war that you threaten to make upon us, we must therein defend ourselves as well as we can; and know ye, that we are not without wherewithal to bid defiance to you. And, in short, for I will not be tedious, I tell you, that we take you to be some vagabond runagate crew, that having shaken off all obedience to your king, have gotten together in tumultuous manner, and are ranging from place to place, to see if, through the flatteries you are skilled to make on the one side, and threats wherewith you think to frighten on the other, to make some silly town, city, or country, to desert their place, and leave it to you; but Mansoul is none of them.

'To conclude, we dread you not, we fear you not, nor will we obey your summons: our gates we keep shut upon you, our place we will keep you out of: nor will we long thus suffer you to sit down before us. Our people must live in quiet; your appearance doth disturb them: wherefore arise with bag and baggage and be gone, or we will let fly from the walls against you."

This oration made by old Incredulity, was seconded by desperate Willbewill, in words to this effect: "Gentlemen, we have heard your demands, and the noise of your threats, and we have heard the sound of your summons: but we fear not your force, we regard not your threats, but will still abide as you found us. And we command you, that in three days' time you cease to appear in these parts, or you shall know what it is once to dare offer to rouse the lion Diabolus, when asleep in his town of Mansoul."

The Recorder, whose name was Forget-good, he also added as followeth: "Gentlemen, my Lords, as you see, have, with mild and gentle words, answered your rough and angry speeches; they have, moreover, in my hearing, given you leave quietly to depart as you came. Wherefore take their kindness and be gone; we might have come out with force upon you, and have caused you to feel the dint of our swords; but as we love ease and quiet ourselves, so we love not to hurt or molest others."

Then did the town of Mansoul shout for joy; as if, by Diabolus and his crew, some great advantage had been gotten of the captains. They also rang the bells, and made merry, and danced upon the walls.

Diabolus also returned to the castle and the Lord Mayor and Recorder

" Folly easily renders the sinner's mind unconscious of danger. It is not till the mind is thoroughly awakened that—

"Wild laughter, mirth, and thoughtless joy, Leave us leisure to be good."—Gray. to their place; but the Lord Willbewill took special care that the gates should be secured with double guards, double bolts, and double locks and bars. And that Ear-gate especially, might the better be looked to, for that was the gate in at which the King's forces sought most to enter; the Lord Willbewill made one old Mr. Prejudice (an angry and ill-conditioned fellow) captain of the ward at that gate, and put under his power sixty men, called Deaf-men: men advantageous for that service, forasmuch as they mattered no words of the captains, nor of their soldiers.

Now, when the captains saw the answer of the great ones, that they could not get an hearing from the old natives of the town, and that Mansoul was resolved to give the King's army battle, they prepared themselves to receive them, and to try it out by the power of the arm. And first they made their force more formidable against Ear-gate. For they knew that unless they could penetrate that, no good could be done upon the town. This done, they put the rest of their men in their places. After which they gave out the word, which was, 'Ye must be born again.' Then they sounded the trumpet; then they in the town made them answer, with shout against shout, charge against charge, and so the battle began. Now they in the town had planted upon the tower over Ear-gate, two great guns, the one called High-mind, and the other Heady. Unto these two guns they trusted much; they were cast in the castle by Diabolus's founder, whose name was Mr. Puff-up, and mischievous pieces they were. But so vigilant and watchful when the captains saw them were they, that though sometimes their shot would go by their ears with a whizz, yet they did them no harm. By these two guns the townsfolk made no question but greatly to annoy the camp of Shaddai, and well enough to secure the gate, but they had not much cause to boast of what execution they did, as by what follows will be gathered.

The famous Mansoul had also some other small pieces in it, of the which they made use against the camp of Shaddai.

They from the camp also did as stoutly, and with as much of that as may, in truth, be called valour, let fly as fast at the town and at Ear-gate: for they saw that unless they could break open Ear-gate, it would be but in vain to batter the wall. Now the King's captains had brought with them several slings, and two or three battering rams; with their slings

<sup>&</sup>quot;The battering rams are faithful ministers of religion. Their attacks are often long continued on Ear-gate before the desired impression is made.

therefore they battered the houses and people of the town, and with their rams they sought to break Ear-gate open.

The camp and the town had several skirmishes, and brisk encounters, while the captains with their engines made many brave attempts to break open or beat down the tower that was over Ear-gate, and at the said gate to make their entrance. But Mansoul stood it out so lustily, through the rage of Diabolus, the valour of the Lord Willbewill, and the conduct of old Incredulity the Mayor, and Mr. Forget-good the Recorder, that the charge and expense of that summer's wars (on the King's side,) seemed to be almost quite lost, and the advantage to return to Mansoul. But when the captains saw how it was, they made a fair retreat, and intrenched themselves in their winter quarters. Now, in this war, you must needs think, there was much loss on both sides, of which be pleased to accept of this brief account following.

The King's captains, when they marched from the court to come up against Mansoul to war, as they came crossing over the country, they happened to light upon three young fellows that had a mind to go for soldiers; proper men they were, and men of courage and skill to appearance. Their names were, Mr. Tradition, Mr. Human-wisdom, and Mr. Man's-invention. So they came up to the captains, and proffered their services to Shaddai. The captains then told them of their design, and bid them not to be rash in their offers; but the young men told them they had considered the thing before; and that hearing they were upon their march for such a design, came hither on purpose to meet them, that they might be listed under their Excellencies. Then captain Boanerges, for that they were men of courage, listed them into his company, and so away they went to the war.

Now, when the war was begun, in one of the briskest skirmishes, so it was, that a company of the Lord Willbewill's men sallied out at the sally-port, or postern of the town, and fell in upon the rear of Captain Boanerge's men, where these three fellows happened to be; so they took them prisoners, and away they carried them into the town; where they had not laid long in durance, but it began to be noised about the streets of the town, what three notable prisoners the Lord Willbewill's men had taken, and brought in prisoners out of the camp of Shaddai. At length tidings thereof was carried to Diabolus to the castle, to wit, what my Lord Willbewill's men had done, and whom they had taken prisoners.

Then Diabolus called for Willbewill, to know the certainty of this matter. So he asked him, and he told him; then did the giant send for the prisoners, who, when they were come, demanded of them who they were, whence they came, and what they did in the camp of Shaddai? and they told him. Then he sent them to ward again. Not many days after he sent for them to him again, and then asked them, if they would be willing to serve him against their former captains? They then told him, that they did not so much live by religion, as by the fates of fortune; and that since his lordship was willing to entertain them, they should be willing to serve him.<sup>b</sup>

Now, while things were thus in hand, there was one Captain Anything, a great doer in the town of Mansoul, and to this Captain Anything did Diabolus send these men, with a note under his hand, to receive them into his company; the contents of which letter were thus:—

"Anything, my darling, the three men that are the bearers of this letter, have a desire to serve me in the war; nor know I better to whose conduct to commit them, than to thine. Receive them, therefore, in my name, and as need shall require, make use of them against Shaddai and his men. Farewell." So they came, and he received them, and he made two of them serjeants; but he made Mr. Man's-invention his ancient-bearer. But thus much for this; and now to return to the camp.

They of the camp did also some execution upon the town; for they did beat down the roof of the old Lord Mayor's house, and so laid him more open than he was before. They had almost (with a sling) slain my Lord Willbewill outright; but he made a shift to recover again. But they made a notable slaughter among the aldermen, for with one only shot they cut off six of them; to wit, Mr. Swearing, Mr. Whoring, Mr. Fury, Mr. Stand-to-lies, Mr. Drunkenness, and Mr. Cheating.

They also dismounted the two guns that stood upon the tower over Ear-gate, and laid them flat in the dirt. I told you before, that the King's noble captains had drawn off to their winter-quarters, and had there intrenched themselves and their carriages, so as, with the best advantage to their king, and the greatest annoyance to the enemy, they might give seasonable and warm alarms to the town of Mansoul. And this design of

<sup>&</sup>lt;sup>b</sup> The author here shows us how easily human wisdom may be turned aside from the right path, when once the great Captain of our faith is out of sight.

them did so hit, that, I may say, they did almost what they would to the molestation of the corporation.

For now could not Mansoul sleep securely as before, nor could they now go to their debaucheries with that quietness, as in times past. For they had from the camp of Shaddai such frequent, warm, and terrifying alarms first at one gate, and then at another, and again at all the gates at once, that they were broken as to former peace. Yea, they had their alarms so frequently, and that when the nights were at longest, the weather coldest, and so consequently the season most unseasonable, that that winter was, to the town of Mansoul, a winter by itself. Sometimes the trumpets would sound, and sometimes the slings would whirl the stones into the town. Sometimes ten thousand of the King's soldiers would be running round the walls of Mansoul at midnight, shouting, and lifting up the voice for the battle. Sometimes, again, some of them in the town would be wounded, and their cry and lamentable voice would be heard, to the great molestation of the now languishing town of Mansoul. Yea, so distressed with those that laid siege against them were they, that I dare say Diabolus their king had in these days his rest much broken.

In these days, as I was informed, new thoughts, and thoughts that began to run counter one to another, began to possess the minds of the men of the town of Mansoul. Some would say, "There is no living thus." Others would then reply, "This will be over shortly." Then would a third stand up and answer, "Let us turn to the King Shaddai, and so put an end to these troubles." And a fourth would come in with a fear, saying, "I doubt he will not receive us." The old gentleman, too, the Recorder, that was so before Diabolus took Mansoul, he also began to talk aloud; and his words were now to the town of Mansoul, as if they were great claps of thunder. No noise now so terrible to Mansoul as was his, with the noise of the soldiers, and shoutings of the captains.

Also things began to grow scarce in Mansoul, now the things that her soul lusted after were departing from her. Upon all her pleasant things there was a blast, and burning instead of beauty. Wrinkles now, and some shows of the shadow of death, were upon the inhabitants of Mansoul. And now, O how glad would Mansoul have been, to have enjoyed quiet-

<sup>&</sup>quot;The thought that it is too late to repent is a fearful obstacle in the way of the startled sinner. Let the desponding one ask himself, Will our Saviour be more backward to interced for pardon, than he was to bleed and pray for it on earth?"—Channeck.

ness and satisfaction of mind, though joined with the meanest condition in the world!

The captains also, in the deep of the winter, did send by the mouth of Boanerges's trumpeter, a summons to Mansoul to yield up herself to the King, the great King Shaddai. They said it once, and twice, and thrice; not knowing but that, at sometime, there might be in Mansoul some willingness to surrender up themselves unto him, might they but have the colour of an invitation to do it under. Yea, so far as I could gather, the town had been surrendered up to them before now, had it not been for the opposition of old Incredulity, and the fickleness of the thoughts of my Lord Willbewill. Diabolus also began to rave, wherefore Mansoul, as to yielding, was not yet all of one mind; therefore, they still lay distressed under these perplexing fears.

I told you but now, that they of the King's army had this winter sent three times to Mansoul to submit herself.

The first time the trumpeter went, he went with words of peace, telling of them, "That the captains, the noble captains of Shaddai, did pity and bewail the misery of the now perishing town of Mansoul, and were troubled to see them so much at a stand in the way of their own deliverance. He said, moreover, that the captains bid him tell them, that if now poor Mansoul would humble herself, and turn, her former rebellions and most notorious treasons should by their merciful King be forgiven them, yea, and forgotten too. And having bid them beware that they stood not in their own way, that they oppose not themselves, nor made themselves their own losers," he returned again to the camp.

The second time the trumpeter went, he did treat them a little roughly. For after sounding the trumpet, he told them, "That their continuing in rebellion did but chafe, and heat the spirit of the captains, and that they were resolved to make a conquest of Mansoul, or to lay their bones before the town walls."

He went again the third time, and dealt with them yet more roughly, telling of them, "That now, since they had been so horribly profane, he did not know, not certainly know, whether the captains were inclined to mercy or judgment; only, said he, they commanded me to give you a summons to open the gates unto them." So he returned, and went into the camp.

These three summons, and especially the two last, did so distress the

town, that they presently call a consultation, the result of which was this, that my Lord Willbewill should go up to Ear-gate, and there with sound of trumpet, call to the captain of the camp for a parley. Well, the Lord Willbewill sounded upon the wall, so the captains came up in their harness, with their ten thousands at their feet. The townsmen then told the captains, that they had heard and considered their summons, and would come to an agreement with them, and with their king Shaddai, upon such certain terms, articles, and propositions, as, with and by the order of their prince, they to them were appointed to propound, to wit, they would agree upon these grounds to be one people with them.

- "1. If that those of their own company, as the new Lord Mayor, and their Mr. Forget-good, with their brave Lord Willbewill, might under Shaddai be still the governors of the town, eastle, and gates of Mansoul.
- "2. Provided that no man that now serveth under their great giant Diabolus, be by Shaddai cast out of house, harbour, or the freedom, that he hath hitherto enjoyed in the famous town of Mansoul.<sup>d</sup>
- "3. That it shall be granted them, that they of the town of Mansoul shall enjoy certain of their rights and privileges; to wit, such as have formerly been granted them, and that they have long lived in the enjoyment of, under the reign of their King Diabolus, that now is and long has been their only lord, and great defender.
- "4. That no new law, officer, or executioner of law or office, shall have any power over them, without their own choice and consent."

These be our propositions or conditions of peace; and upon these terms, said they, we will submit to your King.

But when the captains had heard this weak and feeble offer of the town of Mansoul, and their high and bold demands, they made to them again by their noble captain, Captain Boanerges, this speech following:

- "O ye inhabitants of the town of Mansoul, when I heard your trumpet sounded for a parley with us, I can truly say, I was glad; but when you said you were willing to submit yourselves to our King and Lord, then I was yet more glad; but when, by your silly provisoes, and foolish cavils, you lay the stumblingblock of your iniquity before your own faces, then
- <sup>4</sup> It is thus that the worldly-minded, weakly seek to turn aside divine wrath without abandoning the sinful indulgences to which they have been addicted. They persuade themselves that a nominal surrender will suffice, and that all their old evil practices may be allowed, conforming to certain rules observed by devout Christians. They persuade themselves that dissipated pleasures may still be enjoyed, and avarice and uncharitablences indulged.

was my gladness turned into sorrows, and my hopeful beginnings of your return, into languishing fainting fears.

I count that old III-pause, the ancient enemy of Mansoul, did draw up those proposals that now you present us with, as terms of an agreement, but they deserve not to be admitted to sound in the ear of any man that pretends to have service for Shaddai. We do therefore jointly, and that with the highest disdain, refuse and reject such things as the greatest of iniquities.

But, O Mansoul, If you will give yourselves into our hands, or rather into the hands of our King; and will trust him to make such terms with and for you, as shall seem good in his eyes, (and I dare say they shall be such as you shall find to be most profitable to you) then we will receive you, and be at peace with you; but if you like not to trust yourselves in the arms of Shaddai our King, then things are but where they were before, and we know also what we have to do."

Then cried out old Incredulity the Lord Mayor, and said, "And who, being out of the hands of their enemies, as you see we are now, will be so foolish as to put the staff out of their own hands, into the hands of they know not who? I, for my part, will never yield to so unlimited a proposition. Do we know the manner and temper of their King? It is said by some, that he will be angry with his subjects, if but the breadth of an hair they chance to step out of the way. And of others, that he requireth of them much more than they can perform. Wherefore it seems. Mansoul, to be thy wisdom to take good heed what thou dost in this matter; for if you once yield, you give up yourselves to another, and so you are no more your own! Wherefore, to give up yourselves to an unlimited power, is the greatest folly in the world: for now you indeed may repent, but can never justly complain. But do you indeed know, when you are his, which of you he will kill, and which of you he will save alive? Or whether he will not cut off every one of us, and send out of his own country another new people, and cause them to inhabit this town?"

This speech of the Lord Mayor undid all, and threw flat to the ground their hopes of an accord; wherefore the captains returned to their trenches, to their tents, and to their men, as they were; and the Mayor to the castle and to his king.

Now Diabolus had waited for his return; for he had heard that they had

been at their points. So when he was come into the chamber of state, Diabolus saluted him, with, "Welcome my lord; how went matters betwixt you to-day?" So the Lord Incredulity (with a low congee) told him the whole of the matter, saying, "Thus and thus said the captains of Shaddai, and thus and thus said I." The which when it was told to Diabolus, he was very glad to hear it, and said, "My Lord Mayor, my faithful Incredulity, I have proved thy fidelity above ten times already, but never yet found thee false. I do promise thee, if we rub over this brunt, to prefer thee to a place of honour, a place far better than to be Lord Mayor of Mansoul. I will make thee my Universal Deputy, and thou shalt, next to me, have all nations under thy hand; yea, and thou shalt lay hands upon them, that they may not resist thee; nor shall any of our vassals walk more at liberty, but those that shall be content to walk in thy fetters."

Now came the Lord Mayor out from Diabolus, as if he had obtained a favour indeed; wherefore to his habitation he goes in great state, and thinks to feed himself well enough with hopes, until the time came that his greatness should be enlarged.

But now, though the Lord Mayor and Diabolus did thus well agree, yet this repulse to the brave captains put Mansoul into a mutiny. For while old Incredulity went into the castle to congratulate his lord with what had passed, the old Lord Mayor that was so before Diabolus came to the town, to wit, my Lord Understanding, and the old Recorder Mr. Conscience, getting intelligence of what had passed at Ear-gate, (for you must know that they might not be suffered to be at that debate, lest they should then have mutined for the captains:) but I say, they got intelligence what had passed there, and were much concerned therewith; wherefore they, getting some of the town together, began to possess them with the reasonableness of the noble captains' demands, and with the bad consequences that would follow upon the speech of old Incredulity, the Lord Mayor; to wit, how little reverence he showed therein, either to the captains or to their King: also how he implicitly charged them with unfaithfulness and treachery: for what less, quoth they, could be made of his words, when he said he would not yield to their proposition, and

<sup>\*</sup>When conscience and understanding are awake to the necessity of "flying from the wrath to come," then, like Israel, the penitent may have "hope in the Lord: for with the Lord is mercy, and with him is plenteous redemption,"—Psalms, cxxx. 7.

added moreover, a supposition that he would destroy us, when before he had sent us word that he would show us mercy. The multitude being now possessed with the conviction of the evil that old Incredulity had done, began to run together by companies in all places, and in every corner of the streets of Mansoul; and first they began to mutter, then to talk openly, and after that they run to and fro, and cried as they run, "O the brave captains of Shaddai! would we were under the government of the captains, and of Shaddai their King." When the Lord Mayor had intelligence that Mansoul was in an uproar, down he comes to appease the people, and thought to have quashed their heat with the bigness and the show of his countenance. But when they saw him, they came running upon him, and had doubtless done him a mischief, had he not betaken himself to home. However they strongly assaulted the house where he was, to have pulled it down about his ears; but the place was too strong; so they failed of that. So he taking some courage, addressed himself out at a window, to the people in this manner:

"Gentlemen, what is the reason that there is here such an uproar to-day?"

Und. Then answered my Lord Understanding: "It is even because that thou and thy master have carried it not rightly, and as you should, to the captains of Shaddai; for in three things you are faulty, First, in that you would not let Mr. Conscience and myself be at the hearing of your discourse. Secondly, In that you propounded such terms of peace to the captains, that by no means could be granted, unless they had intended that their Shaddai should have been only a titular prince, and that Mansoul should still have had power, by law, to have lived in all lewdness and vanity before him, and so by consequence Diabolus should still here be king in power, and the other only king in name. Thirdly, For that thou didst thyself, after the captains had showed us upon what conditions they would have received us to mercy, even undo all again with thy unsavoury, and unseasonable, and ungodly speech."

Incred. When old Incredulity had heard this speech, he cried out, "Treason! treason! To your arms, to your arms, O ye trusty friends of Diabolus in Mansoul!"

Und. "Sir, You may put upon my words what meaning you please, but I am sure that the captains of such an high Lord as theirs is, deserved a better treatment at your hands."

Incred. Then said old Incredulity, "This is but little better. But Sir, quoth he, What I spake, I spake for my prince, for his government, and the quieting of the people, whom by your unlawful actions you have this day set to mutiny against us."

Cons. Then replied the old Recorder, whose name was Mr. Conscience, and said, "Sir, you ought not thus to retort upon what my Lord Understanding hath said. It is evident enough that he hath spoken the truth, and that you are an enemy to Mansoul; be convinced then of the evil of your saucy and malapert language, and of the grief that you have put the captains to; yea, and of the damages that you have done to Mansoul thereby. Had you accepted of the conditions, the sound of the trumpet, and the alarm of war, had now ceased about the town of Mansoul; but that dreadful sound abides, and your want of wisdom in your speech has been the cause of it."

Incred. Then said old Incredulity, "Sir, if I live, I will do your errand to Diabolus, and there you shall have an answer to your words. Meanwhile we will seek the good of the town, and not ask counsel of you."

Und. "Sir, your prince and you are both foreigners to Mansoul, and not the natives thereof. And who can tell, but that when you have brought us into greater straits (when you also shall see, that yourselves can be safe by no other means than by flight,) you may leave us and shift for yourselves, or set us on fire and go away, in the smoke, or by the light of the burning, and so leave us in our ruins."

Incred. "Sir, you forget that you are under a governor, and that you ought to demean yourself like a subject, and know ye, when my Lord the King shall hear of this day's work, he will give you but little thanks for your labour."

Now, while these gentlemen were thus in their chiding words, down comes from the walls and gates of the town the Lord Willbewill, Mr. Prejudice, old Ill-pause, and several of the new-made aldermen and burgesses, and they asked the reason of the hubbub and tumult. And with that every man began to tell his own tale, so that nothing could be heard distinctly. Then was a silence commanded, and the old fox Incredulity began to speak; my Lord, quoth he, "Here are a couple of peevish

<sup>&#</sup>x27;Conscience never fails to report the favourable terms on which Shaddai offers peace to his rebellious subjects, but they unhappily are too much occupied with the gains and the pleasures of life to listen to him, till in many cases it is unhappily too late.

gentlemen, that have, as a fruit of their dispositions, and, as I fear, through the advice of one Mr. Discontent, tunultuously gathered this company against me this day; and also attempted to run the town into acts of rebellion against our prince.

Then stood up all the Diabolonians that were present, and affirmed these things to be true.

Now when they that took part with my Lord Understanding, and with Mr. Conscience, perceived that they were like to come to the worst, for that force and power was on the other side; they came in for their help and relief; so a great company was on both sides. Then they on Incredulity's side would have had the two old gentlemen presently away to prison; but they on the other side said they should not. Then they began to cry up parties again; the Diabolonians cried up old Incredulity, Forget-good, the new aldermen, and their great one Diabolus: and the other party, they as fast cried up Shaddai, the captains, his laws, their mercifulness, and applauded their conditions and ways. Thus the bickerment went awhile; at last they passed from words to blows, and now there were knocks on both sides. The good old gentleman, Mr. Conscience, was knocked down twice by one of the Diabolonians, whose name was Mr. Benumming. And my Lord Understanding had like to have been slain g with an harquebus, but that he that had shot wanted to take his aim right. Nor did the other side wholly escape, for there was one Mr. Rashhead, a Diabolonian, that had his brains beaten out by Mr. Mind, the Lord Willbewill's servant; and it made me laugh to see how old Mr. Prejudice was kicked and tumbled about in the dirt. For though a while since he was made a captain of a company of the Diabolonians, to the hurt and damage of the town; yet now they had got him under their feet, and I will assure you he had, by some of the Lord Understanding's party, his crown soundly cracked to boot. Mr. Anything also, he became a brisk man in the broil, but both sides were against him, because he was true to none. Yet he had, for his malapertness, one of his legs broken, and he that did it, wished it had been his neck. Much harm more was done on both sides; but this must not be forgotten, it was now a wonder to see my Lord Willbewill so indifferent as he was; he did not seem to take one side more than another,

<sup>&</sup>lt;sup>6</sup> We are here shrewdly reminded of the danger which awaits the struggling Christian, Engaged in striving with the vanities of life, conscience is frequently seen overpowered, and understanding so damaged as to show no signs of life.

only it was perceived that he smiled to see how old Prejudice was tumbled up and down in the dirt. Also when Captain Anything came halting up before him, he seemed to take but little notice of him.

Now when the uproar was over, Diabolus sends for my Lord Understanding and Mr. Conscience, and claps them both up in prison, as the ringleaders and managers of this most heavy riotous rout in Mansoul. Now the town began to be quiet again, and the prisoners were used hardly; yea, he thought to have made them away, but that the present juncture did not serve for that purpose: for that war was in all their gates. But let us return again to our story. The captains, when they were gone back from the gate, and were come into the camp again, called a council of war, to consult what was further for them to do. Now some said, let's go up presently and fall upon the town, but the greatest part thought, rather better it would be, to give them another summons to yield; and the reason why they thought this to be best was, because, that so far as could be perceived, the town of Mansoul now was more inclinable than heretofore. And if, said they, while some of them are in a way of inclinatior, we should by ruggedness give them distaste, we may set them further from closing with our summons, than we would be willing they should.

Wherefore to this advice they agreed, and called a trumpeter, put words into his mouth, set him his time, and bid him God speed. Well, many hours were not expired before the trumpeter addressed himself to his journey. Wherefore coming up to the wall of the town, he steereth his course to Ear-gate, and there sounded as he was commanded. They then that were within, came out to see what was the matter, and the trumpeter made them this speech following:

"O hardhearted and deplorable town of Mansoul, how long wilt thou love thy sinful, sinful simplicity, and, ye fools, delight in your scorning! As yet despise you the offers of peace and deliverance? As yet will ye refuse the golden offers of Shaddai, and trust to the lies and falsehoods of Diabolus? Think you, when Shaddai shall have conquered you, that the remembrance of these your carriages towards him will yield you peace and comfort;" or that by ruffling language you can make him afraid as a grasshopper? Doth he entreat you for fear of you? Do you think you are stronger than he? Look to the heavens, and behold and consider the

<sup>&</sup>quot; 'Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily."—Luke, xviii., 7, 8.

stars, how high are they? Can you stop the sun from running its course, and hinder the moon from giving her light? Can you count the number of the stars, or stay the bottles of heaven? Can you call for the waters of the sea, and cause them to cover the face of the ground? Can you behold every one that is proud, and abase him, and bind their faces in secret? Yet these are some of the works of our King, in whose name, this day we come up unto you; that you may be brought under his authority. In his name, therefore, I summon you again to yield up yourselves to his captains."

At this summons the Mansoulians seemed to be at a stand, and knew not what answer to make: Wherefore Diabolus forthwith appeared, took upon him to do it himself; and thus he begins, but turns his speech to them of Mansoul:

"Gentlemen, quoth he, and my faithful subjects, if it is true that this summoner hath said, concerning the greatness of their King, by his terror you will always be kept in bondage, and so be made to sneak: yea, how can you now, though he is at a distance, endure to think of such a mighty one? And if not to think of him while at a distance, how can you endure to be in his presence? I your prince am familiar with you, and you may play with me as you would with a grasshopper. Consider, therefore, what is for your profit, and remember the immunities that I have granted you.

"Farther, If all be true that this man hath said, how comes it to pass that the subjects of Shaddai are so enslaved in all places where they come? None in the universe so unhappy as they, none so trampled upon as they.

"Consider, my Mansoul:—Would thou wert as loath to leave me as I am loath to leave thee! But consider, I say, the ball is yet at thy foot; liberty you have, if you know how to use it; yea, a king you have too, if you can tell how to love and obey him."

Upon this speech the town of Mansoul did again harden their hearts yet more against the captains of Shaddai. The thoughts of his greatness did quite quash them, and the thoughts of his holiness sunk them in despair. Wherefore, after a short consultation, they (of the Diabolonian party they were) sent back this word by the trumpeter, "That for their parts they were resolved to stick to their king, but never to yield to Shaddai." So it was but in vain to give them any further summons, for they had rather die upon the place than yield. And now things seemed to be gone quite back, and Mansoul to be out of reach or call; yet the

captains, who knew what their Lord could do, would not yet be beat out of heart: They therefore sent them another summons, more sharp and severe than the last; but the oftener they were sent to, to reconcile to Shaddai, the further off they were. As they called them, so they went from them, yea, though they called them to the Most High.

So they ceased that way to deal with them any more, and inclined to think of another way. The captains therefore did gather themselves together, to have free conference among themselves, to know what was yet to be done to gain the town, and to deliver it from the tyranny of Diabolus: And one said after this manner, and another after that. Then stood up the right noble the Captain Conviction, and said, "My brethren, mine opinion is this:

"First, That we continually play our slings into the town, and keep it in a continual alarm, molesting of them day and night: by thus doing we shall stop the growth of their rampant spirit. For a lion may be tamed by continual molestations.

Secondly, This done, I advise, that in the next place we with one consent draw up a petition to our Lord Shaddai; by which, after we have showed our King the condition of Mansoul, and of affairs here, and have begged his pardon for our no better success, we will earnestly implore his Majesty's help, and that he will please to send us more force and power, and some gallant and well-spoken commander to head them; that so his Majesty may not lose the benefit of these his good beginnings, but may complete his conquest upon the town of Mansoul."

To this speech of the noble Captain Conviction, they, as one man, consented; and agreed that a petition should be forthwith drawn up, and sent by a fit man away to Shaddai with speed. The contents of the petition were thus:

"Most gracious and glorious King, the Lord of the best world, and the builder of the town of Mansoul: We have, dread Sovereign, at thy commandment, put our lives in jeopardy, and at thy bidding made a war upon the famous town of Mansoul. When we went up against it, we did, according to our commission, first offer conditions of peace unto it: but they, great King, set light by our counsel, and would none of our reproof; they were for shutting of their gates, and for keeping us out of the town. They also mounted their guns, they sallied out upon us, and have done us what damage they could but we pursued them, with alarm upon alarm,

requiting of them with such retribution as was meet, and have done some execution upon the town.

"Diabolus, Incredulity, and Willbewill, are the great doers against us; now we are in our winter quarters, but so, as that we do yet with an high hand, molest and distress the town.

"Once, as we think, had we but one substantial friend in the town, such as would but have seconded the sound of our summons, as they ought, the people might have yielded themselves; but there were none but enemies there, nor any to speak in behalf of our Lord to the town; wherefore though we have done as we could, yet Mansoul abides in a state of rebellion against thee.

"Now, King of kings, let it please thee to pardon the unsuccessfulness of thy servants, who have been no more advantageous in so desirable a work as the conquering of Mansoul is: and send, Lord, as we now desire, more forces to Mansoul, that it may be subdued; and a man to head them, that the town may both love and fear.

"We do not thus speak because we are willing to relinquish the wars, (for we are for laying of our bones against the place,) but that the town of Mansoul may be won for thy Majesty. We also pray thy Majesty for expedition in this matter, that after their conquest we may be at liberty to be sent about other thy gracious designs. Amen."

The petition thus drawn up, was sent away with haste to the King by the hand of that good man Mr. Love-tô-Mansoul.

When this petition was come to the palace of the King, who should it be delivered to but to the King's Son? So he took and read it, and because the contents of it pleased him well, he mended, and also in some things, added to the petition himself. So after he had made such amendments and additions as he thought convenient, with his own hand, he carried it in to the King; to whom, when he had, with obeisance delivered it, he put on authority, and spake to it himself.

Now the King, at the sight of the petition, was glad: but how much more think you, when it was seconded by his Son! It pleased him also

<sup>1</sup> Conscience and Understanding being in prison, there were "none but enemies" at large in the town of Mansoul. Had Conscience and Understanding been confounded with those who opposed the great captain, there would have been nothing inconsistent in such representation, as both are often so warped and tortured as for a time to unite their powers against true religion.

to hear that his servants that had camped Mansoul, were so hearty in their work, and so steadfast in their resolves, and that they had already got some ground upon the famous town of Mansoul.

Wherefore the King called to him Emmanuel his Son; who said, Here am I, my Father. Then said the King, thou knowest, as I do myself the condition of the town of Mansoul, and what we have purposed, and what thou hast done to redeem it. Come now, therefore, my Son, and prepare thyself for the war, for thou shalt go to my camp at Mansoul. Thou shalt also there prosper, and prevail, and conquer the town of Mansoul.

Then said the King's Son, Thy law is within my heart. I delight to do thy will. This is the day that I have longed for, and the work that I have waited for all this while. Grant me, therefore, what force thou shalt in thy wisdom think meet, and I will go, and will deliver from Diabolus, and from his power, thy perishing town of Mansoul. My heart has been often pained within me, for the miserable town of Mansoul; but now it is rejoiced, but now it is glad; and with that he leaped over the mountains for joy, saying,

"I have not, in my heart, thought any thing too dear for Mansoul; the day of vengeance is in my heart, for thee my Mansoul; and glad am I, that thou my Father, hast made me the captain of their salvation: and I will now begin to plague all those that have been a plague to my town of Mansoul, and will deliver it from their hand."

When the King's Son had said thus to his Father, it presently flew like lightning round about at court; yea, it there became the only talk, what Emmanuel was to go to do for the famous town of Mansoul. But you cannot think how the courtiers too were taken with the design of the Prince. Yea, so affected were they with this work, and with the justness of the war, that the highest lord, and greatest peer of the kingdom did covet to have commissions under Emmanuel, to go to help to recover again to Shaddai the miserable town of Mansoul.

Then it was concluded, that some should go and carry tidings to the camp, that Emmanuel was to come to recover Mansoul, and that he would bring along with him so mighty and impregnable a force, that he could not be resisted. But, oh! how ready were the high ones at court, to run like lacquies to carry these tidings to the camp that was at Mansoul.

<sup>&</sup>quot;Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest."—Luke, xix., 38.

Now when the captains perceived that the King would send Emmanuel his Son, and that it also delighted the Son to be sent on this errand by the great Shaddai his Father; they also to show how they were pleased at the thoughts of his coming, gave a shout that made the earth rent at the sound thereof; yea, the mountains did answer again by echo, and Diabolus himself did totter and shake.

For you must know, that though the town of Mansoul itself was not much, if at all concerned with the project, (for, alas for them, they were wofully besotted, for they chiefly regarded their pleasure and their lusts;) yet Diabolus their governor was, for he had his spies continually abroad, who brought him intelligence of all things, and they told him what was doing at court against him, and that Emmanuel would certainly come with a power to invade him. Nor was there any man at court, nor peer of the kingdom, that Diabolus so feared as this Prince. For if you remember, I showed you before that Diabolus had felt the weight of his hand already. So since it was he that was come, this made him the more afraid. Well you see how I have told you that the King's Son was engaged to come from the court to save Mansoul, and that his Father had made him the Captain of the forces. The time therefore of his setting forth, being now expired, he addressed himself for his march, and taketh with him, for his power, five noble captains, and their forces.

The first was that famous captain, the noble Captain Credence, his were the red colours; and Mr. Promise bare them; and for a scutcheon, he had the holy lamb and golden shield. And he had ten thousand men at his feet.

The second was that famous Captain, the Captain Goodhope, his were blue colours. His standard-bearer was Mr. Expectation; and for a scutcheon he had the three golden anchors. And he had ten thousand men at his feet.

The third captain was that valiant captain, the Captain Charity, his standard-bearer was Mr. Pitiful, his were the green colours; and for his scutcheon, he had three naked orphans embracing the bosom. And he had ten thousand men at his feet.

<sup>1</sup> Those who earnestly seek the Saviour may feel assured that he will come in sufficient force to subdue the enemy. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come. Nor height, nor depth, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Romans, viii., 38, 39

VOL. I.

The fourth was that gallant commander the Captain Innocent, his standard-bearer was Mr. Harmless; his were the white colours, and for his scutcheon he had the golden doves.

The fifth was the truly loyal and well-beloved captain, the Captain Patience: his standard-bearer was Mr. Suffer-long; his were the black colours; and for a scutcheon he had three arrows through the golden heart.

These were Emmanuel's captains, these their standard-bearers, their colours, and their scutcheons, and these the men under their command. So as was said, the brave Prince took his march to go to the town o. Mansoul. Captain Credence led the van, and Captain Patience brought up the rear. So the other three with their men made up the main body; the Prince himself riding in his chariot at the head of them.

But when they set out for their march, O how the trumpets sounded, their armour glittered, and how the colours waved in the wind! The Prince's armour was all of gold, and it shone like the sun in the firmament. The captains' armour was of proof, and was in appearance like the glittering stars. There were also some from the court that rode reformades, for the love that they had to the King Shaddai, and for the happy deliverance of the town of Mansoul.

Emmanuel also, when he had thus set forward to go to recover the town of Mansoul, took with him, at the commandment of his Father, forty-four battering-rams, and twelve slings, to whirl stones withal. Every one of these was made of pure gold, and these they carried with them in the heart and body of their army, all along as they went to Mansoul.

So they marched till they came within less than a league of the town; and there they lay till the first four captains came thither, to acquaint him with matters. Then they took their journey to go to the town of Mansoul, and unto Mansoul they came. But when the old soldiers that were in the camp saw that they had new forces to join with, they again gave such a shout before the walls of the town of Mansoul, that it put Diabolus into another fright. So they sat down before the town, not now as the other four captains did, to wit, against the gates of Mansoul only, but they environed it round on every side, and beset it behind and before, that so now let Mansoul look which way it will, it saw force and power lie in siege against it. Besides, there were mounts cast up against it.

The Mount Gracious was on the one side, and Mount Justice on the

other. Farther, there were several small banks and advance grounds, as Plain-truth-hill, and Nosin-banks, where many of the slings were placed against the town. Upon Mount Gracious were planted four, and upon Mount Justice were placed as many: and the rest were conveniently placed in several parts round about the town. Five of the best battering rams, that is, of the biggest of them, were placed upon Mount Hearken; a mount cast up hard by Ear-gate, with intent to break that open

Now when the men of the town saw the multitude of the soldiers that were come up against the place, and the rams and slings, and the mounts on which they were planted, together with the glittering of the armour, and the waving of their colours, they were forced to shift, and shift, and again to shift their thoughts; but they hardly changed for thoughts more stout, but rather for thoughts more faint. For though before they thought themselves sufficiently guarded; yet now they began to think, that no man knew what would be their hap or lot.

When the good Prince Emmanuel had thus beleaguered Mansoul, in the first place he hangs out the white flag, which he caused to be set up among the golden slings that were planted upon Mount Gracious. And this he did for two reasons: 1. To give notice to Mansoul that he could and would yet be gracious, if they turned to him. 2. And that he might leave them the more without excuse, should he destroy them, they continuing in their rebellion.

So the white flag, with the three golden doves in it, was hanged out for two days together, to give them time and space to consider. But they as was hinted before, as if they were unconcerned, made no reply to the favourable signal of the Prince.

Then he commanded, and they set the red flag upon that mount called Mount Justice. It was the red flag of Captain Judgment, whose scutcheon was the burning fiery furnace. And this also stood waving before them in the wind, for several days together. But look, how they carried it under the white flag, when that was hanged out, so they did also when the red one was: And yet he took no advantage of them.

Then he commanded again that his servants would hang out the black flag of defiance against them, whose scutcheon was the three burning thunderbolts. But as unconcerned was Mansoul at this, as at those that

<sup>&</sup>lt;sup>1</sup> "The Lord of hosts hath purposed, and who shall disannul it? And his hand is stretched out, and who shall turn it back."—Isaiah, xiv., 27.

went before. But when the Prince saw, that neither mercy nor judgment, nor execution of judgment, would or could come near the heart of Mansoul, he was touched with much compunction, and said, Surely this strange carriage of the town of Mansoul doth rather arise from ignorance of the manner and feats of war, than from a secret defiance of us, and abhorrence of their own lives; or if they know the manner of the war of their own; yet not the rites and ceremonies of the war, in which we are concerned, when I make wars upon mine enemy Diabolus.

Therefore he sent to the town of Mansoul, to let them know what he meant by those signs and ceremonies of the flag; and also to know of them which of the things they would choose, whether grace and mercy, or judgment and the execution of judgment. All this while they kept their gates shut with locks, bolts, and bars, as fast as they could. Their guards also were doubled, and their watch made as strong as they could. Diabolus also did pluck up what heart he could, to encourage the town to make resistance.

The townsmen also made answer to the Prince's messenger, in substance, according to that which follows:

"Great Sir, As to what by your messenger you have signified to us, Whether we will accept of your mercy, or fall by your justice? we are bound by the law and custom of this place, and can give you no positive answer. For it is against the law, government, and prerogative-royal of our King, to make either peace or war, without him. But this we will do, we will petition that our prince will come down to the wall, and there give you such treatment as he shall think fit, and profitable for us."

When the good Prince Emmanuel heard this answer and saw the slavery and bondage of the people, and how much content they were to abide in the chains of the tyrant Diabolus, it grieved him at the heart. And indeed, when at any time he perceived that any were contented under the slavery of the giant, he would be affected with it.

But to return again to our purpose. After the town had carried this news to Diabolus, and had told him moreover, that the Prince that lay in the leaguer without the wall, waited upon them for an answer, he refused, and huffed, as well as he could, but in heart he was afraid.

Then said he, I will go down to the gates myself and give him such an answer as I think fit. So he went down to Mouth-gate, and there

addressed himself to speak to Emmanuel; (but in such language as the town understood not,) the contents whereof were as follow:

"O thou great Emmanuel, Lord of all the world, I know thee, that thou art the Son of the great Shaddai! Wherefore art thou come to torment me, and to cast me out of my possession? This town of Mansoul, as thou very well knowest, is mine, and that by a two-fold right. 1. It is mine by right of conquest; I won it in the open field. And shall the prey be taken from the mighty, or the lawful captive be delivered? 2. This town of Mansoul is mine also by their subjection. They have opened the gates of their town unto me. They have sworn fidelity to me, and have openly chose me to be their king. They have also given their castle into my hands; yea, they have put the whole strength of Mansoul under me.

"Moreover, this town of Mansoul hath disavowed thee; Yea, they have cast thy law, thy name, thy image, and all that is thine, behind their back; and have accepted and set up in their room, my law, my name, my image, and all that ever is mine. Ask else thy captains, and they will tell thee, that Mansoul hath, in answer to all their summons, shown love and loyalty to me; but always disdain, despite, contempt, and scorn to thee and thine: Now thou art the Just One, and the holy, (and shouldst do no iniquity,) depart then, I pray thee therefore from me, and leave me to my just inheritance, peaceably."

This oration was made in the language of Diabolus himself. For although he can, to every man, speak in their own language (else he could not tempt them all as he does); yet he has a language proper to himself, and it is the language of the infernal cave, or black pit.

Wherefore the town of Mansoul (poor hearts), understood him not, nor did they see how he crouched and cringed, while he stood before Emmanuel their Prince.<sup>m</sup>

Yea, they all this while took him to be one of that power and force that by no means could be resisted. Wherefore, while he was thus entreating, that he might have yet his residence there, and that Emmanuel would not take it from him by force, the inhabitants boasted even of his valour, saying, Who is able to make war with him?

<sup>&</sup>lt;sup>26</sup> Here the author shews that Satan, cruel and tyrannical as he may be towards the lost one who is irrevocably his, trembles at the approach of truth, as the evil spirits we read of in the gospel confessed alarm when Jesus drew near: "all the devils besought him, saying, send us into the swine."—Mark, v., 12.

Well, when this pretended king had made an end of what he would say, Emmanuel the golden Prince stood up and spake; the contents of whose words follow:

"Thou deceiving one," said he, "I have in my Father's name, in mine own name, and on the behalf and for the good of this wretched town of Mansoul, somewhat to say unto thee. Thou pretendest a right, a lawful right to the deplorable town of Mansoul; when it is most apparent to all my Father's court, that the entrance which thou hast obtained in at the gates of Mansoul, was through thy lies and falsehood. Thou beliedst my Father, and thou beliedst his law, and so deceivedst the people of Mansoul. Thou pretendest that the people have accepted thee for their king, their captain, and right liege-lord; but that also was by the exercise of deceit and guile. Now, if lying, wiliness, sinful craft, and all manner of horrible hypocrisy, will go, in my Father's court, (in which court thou must be tried) for equity and right, then will I confess unto thee, that thou hast made a lawful conquest. But alas! what thief, what tyrant, what devil is there that may not conquer after this sort? But I can make it appear, O Diabolus, that thou, in all thy pretences to a conquest of Mansoul, hast nothing of truth to say. Thinkest thou this to be right, that thou didst put the lie upon my Father, and madest him (to Mansoul) the greatest deluder in the world? And what savest thou, to thy perverting, knowingly, the right purport and intent of the law? Was it good also that thou madest a prey of the innocency and simplicity of the now miserable town of Mansoul? Yea, thou didst overcome Mansoul, by promising to them happiness in their transgressions against my Father's law, when thou knowest and couldest not but know, hadst thou consulted nothing but thine own experience, that that was the way to undo them. Thou hast also thyself (O thou master of enmity!) of despite defaced my Father's image in Mansoul, and set up thy own in its place, to the great contempt of my Father, the heightening of thy sin, and to the intolerable damage of the perishing town of Mansoul.

'Thou hast moreover (as if all these were but little things with thee), not only deluded and undone this place, but by thy lies and fraudulent carriage hast set them against their own deliverance. How hast thou stirred them up against my Father's captains, and made them to fight against those that were sent of him to deliver them from their bondage! All these things, and very many more, thou hast done against thy light,

and in contempt of my Father, and of his law; yea, and with design to bring under displeasure for ever the miserable town of Mansoul. I am therefore come to avenge the wrong that thou hast done to my Father, and to deal with thee for the blasphemies wherewith thou hast made poor Mansoul blaspheme his name." Yea, upon thy head, thou prince of the infernal cave, will I require it.

"As for myself, O Diabolus, I am come against thee by lawful power, and to take by strength of hand this town of Mansoul out of thy burning fingers. For this town of Mansoul is mine, O Diabolus, and that by undoubted right, as all shall see that will diligently search the most ancient and most authentic records; and I will plead my title to it, to the confusion of thy face.

"First for the town of Mansoul, my Father built and did fashion it with his hand. The palace also that is in the midst of that town, he built it for his own delight. This town of Mansoul, therefore, is my Father's, and that by the best of titles: And he that gainsays the truth of this, must lie against his soul.

" Secondly, O thou master of the lie, this town of Mansoul is mine.

"1. For that I am my Father's heir, his first-born, and the only delight of his heart. I am therefore come up against thee in mine own right, even to recover mine own inheritance out of thine hand.

"2. But, further, As I have right and title to Mansoul, by being my Father's heir, so I have also by my Father's donation. His it was, and he gave it me; nor have I at any time offended my Father, that he should take it from me, and give it thee. Nor have I been forced, by playing the bankrupt, to sell, or set to sale to thee, my beloved town of Mansoul. Mansoul is my desire, my delight, and the joy of my heart. But,

"3. Mansoul is mine by right of purchase. I have bought it (O Diabolus), I have bought it to myself. Now, since it was my Father's, and mine, as I was his heir, and since also I have made it mine by virtue of a great purchase, it followeth, that by all lawful right the town of Mansoul is mine, and that thou art an usurper, a tyrant, and traitor, in thy

The language addressed to the enemy, is the bold uncompromising language of truth. He who uses it is not too presumptuous; far from it, he might add, "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."—Matthew, xi., 27.

holding possession thereof. Now the cause of my purchasing of it was this: Mansoul had trespassed against my Father; now my Father had said, That in the day that they broke his law they should die. Now it is more possible for heaven and earth to pass away, than for my Father to break his word. Wherefore, when Mansoul had sinned indeed, by hearkening to thy lie, I put in and became a surety to my Father, body for body, and soul for soul, that I would make amends for Mansoul's transgressions; and my Father did accept thereof. So when the time appointed was come, I gave body for body, soul for soul, life for life, blood for blood, and so redeemed my beloved Mansoul.

- "4. Nor did I do this to the halves; my Father's law and justice, that were both concerned in the threatening upon transgression, are both now satisfied, and very well content that Mansoul should be delivered.
- "5. Nor am I come out this day against thee, but by commandment of my Father; it was he that said unto me, Go down and deliver Mansoul.
- "Wherefore be it known unto thee, O thou fountain of deceit, and be it also known to the foolish town of Mansoul, that I am not come against thee this day without my Father.
- "And now (said the goldenheaded Prince), I have a word to the town of Mansoul"—but as soon as mention was made that he had a word to speak to the besotted town of Mansoul, the gates were double guarded, and all men commanded not to give him audience: So he proceeded, and said, "O unhappy town of Mansoul, I cannot but be touched with pity and compassion for thee. Thou hast accepted of Diabolus for thy king, and art become a nurse and minister of Diabolonians against thy Sovereign Lord. Thy gates thou hast opened to him, but hast shut them fast against me; thou hast given him a hearing, but hast stopped thine ears at my cry; he brought to thee thy destruction, and thou didst receive both him and it; I am come to thee bringing salvation, but thou regardest me not. Besides, thou hast, as with sacrilegious hands, taken thyself, with

<sup>• &</sup>quot;From the beginning of the world, ever since the sin and fall of Adam, throughout the several ages of mankind, there hath been a continual succession of prophecies given from God, who foreknew all things, concerning some great and glorious deliverance, and Saviour, who should be manifested to the world in time, and that he should appear as the king of Israel, and for the salvation both of Jews and Gentiles; and accordingly he has been expected by those good men in the several ages, who were best acquainted with the Scripture, and particularly in that age wherein Jesus Christ appeared."—Watts's Vicw of Scripture History.

all that was mine in thee, and hast given all to my foe, and to the greatest enemy my Father has. You have bowed and subjected yourselves to him; you have vowed and sworn yourselves to be his. Poor Mansoul! what shall I do unto thee? Shall I save thee? Shall I destroy thee? What shall I do unto thee? Shall I fall upon thee, and grind thee to powder, or make thee a monument of the richest grace? What shall I do unto thee? Hearken, therefore, thou town of Mansoul; hearken to my word, and thou shalt live. I am merciful, Mansoul, and thou shalt find me so. Shut me not out of thy gates.

"O Mansoul! neither is my commission, nor inclination, to do thee any hurt; why flyest thou so fast from thy friend, and stickest so close to thine enemy? Indeed I would have thee, because it becomes thee, to be sorry for thy sin; but do not despair of life, this great force is not to hurt thee, but to deliver thee from thy bondage, and to reduce thee to thy obedience.

"My commission indeed is to make a war upon Diabolus thy king, and upon all Diabolonians with him; for he is the strong man armed that keeps the house, and I will have him out; his spoils I must divide, his armour I must take from him, his hold I must east him out of, and make it an habitation for myself. And this, O Mansoul, shall Diabolus know, when he shall be made to follow me in chains, and when Mansoul shall rejoice to see it so.

"I could, would I now put forth my might, cause, that forthwith he should leave you and depart; but I have it in my heart so to deal with him, as that the justice of the war that I shall make upon him may be seen and acknowledged by all. He hath taken Mansoul by fraud, and keeps it by violence and deceit, and I will make him bare and naked in the eyes of all observers.

"All my words are true, I am mighty to save, and will deliver my Mansoul out of his hand." This speech was intended chiefly for Mansoul, but Mansoul would not have the hearing of it." They shut up Ear-gate, they barricadoed it up, they kept it locked, and bolted; they set a guard

P The writer here describes the movements of his own refractory spirit, while in an unconverted state: "In these days the thoughts of religion were very grievous to me; I could neither endure it myself, nor that any other should; so that when I had seen some read in those books that concerned Christian piety, it would be as it were a prison to me. Then I said unto God, 'depart from me, for I desire not the knowledge of thy ways.'"—Grace Abounding.

thereat, and commanded that no Mansoulian should go out to him, nor that any from the camp should be admitted into the town. All this they did, so horribly had Diabolus enchanted them to do, and seek to do for him, against their rightful Lord and Prince; wherefore no man, nor voice, nor sound of man that belonged to the glorious host, was to come into the town.

So when Emmanuel saw that Mansoul was thus involved in sin, he calls his army together, since now also his words were despised, and gave out a commandment throughout all his host to be ready against the time appointed. Now, forasmuch as there was no way lawfully to take the town of Mansoul, but to get in by the gates, and at Ear-gate as the chief, therefore he commanded his captains and commanders to bring their rams, their slings, and their men, and to place them at Eye-gate and Ear-gate, in order to his taking the town.

When Emmanuel had put all things in a readiness to give Diabolus battle, he sent again to know of the town of Mansoul, if in a peaceable manner they would yield themselves, or whether they were yet resolved to put him to try the utmost extremity. Then they, together with Diabolus their king, called a council of war, and resolved upon certain propositions that should be offered to Emmanuel, if he will accept thereof; so they agreed; and then the next was, who should be sent on this errand. Now there was in the town of Mansoul an old man, a Diabolonian, and his name was Mr. Loth-to-stoop, a stiff man in his way, and a great doer for Diabolus: him therefore they sent, and put into his mouth what he should say. So he went and came to the camp to Emmanuel; and when he was come, a time was appointed to give him audience. So at the time he came, and after a Diabolonian ceremony or two, he thus began, and said, "Great Sir, that it may be known unto all men how good-natured a prince my master is, he hath sent me to tell your lordship, that he is very willing, rather than go to war, to deliver up into your hands one half of the town of Mansoul. I am therefore to know if your Mightiness will accept of this proposition."

Then said Emmanuel, "The whole is mine by gift and purchase, wherefore I will never lose one-half."

Then said Mr. Loth-to-stoop, "Sir, my master hath said, that he will The whole of Mansoul of right belongs to him "Who was delivered for our offences, and raised again for our justification."—Romans, iv. 25.

be content that you shall be the nominal and titular Lord of all, if he may possess but a part."  $^{r}$ 

Then Emmanuel answered, "The whole is mine really, not in name and word only; wherefore I will be the sole Lord and possessor of all, or of none at all of Mansoul."

Then Mr. Loth-to-stoop said again, "Sir, behold the condescension of my master, he says that he will be content, if he may but have assigned to him some place in Mansoul as a place to live privately in, and you shall be Lord of all the rest."

Then said the golden Prince, "All that the Father giveth me, shall come to me; and of all that he hath given me I will lose nothing, no, not a hoof, nor a hair. I will not therefore grant him, no not the least corner in Mansoul to dwell in, I will have all to myself."

Then Loth-to-stoop said again, "But Sir, suppose that my Lord should resign the whole town to you, only with this proviso, that he sometimes, when he comes into this county, may, for old acquaintance sake, be entertained as a wayfaring man for two days, or ten days, or a month, or so; may not then this small matter be granted?"

Then said Emmanuel, "No: He came as a wayfaring man to David, nor did he stay long with him, and yet it had like to have cost David his soul I will not consent that he ever should have any harbour more there."

Then said Mr. Loth-to-stoop, "Sir, you seem to be very hard. Suppose my master should yield to all that your Lordship hath said, provided that his friends and kindred in Mansoul may have liberty to trade in the town, and to enjoy their present dwellings; may not that be granted, Sir?"

Then said Emmanuel, "No; that is contrary to my Father's will; for all, and all manner of Diabolonians that now are, or that at any time shall be found in Mansoul shall not only lose their lands and liberties. but also their lives."

' Here we recognise the spirit of the man in the gospel, who sought Christ, but turned from him in sadness, "for he was very rich." Blinded by the love of worldly treasures, men neglect the higher gain to which reason invites them to aspire—

"Reason failing to discharge her trust,
Or to the desf discharging it in vain,
A blunder follows, and blind industry
Galled by the spur, but stranger to the course,
(The course were more than takes of gold are wor)
O'erloading with the cares of distant age,
The jaded spirits of the present hour,
Prepares for an eternity below."—Towny

Then said Mr. Loth-to-stoop again, "But Sir, may not my master, and great lord, by letters, by passengers, by accidental opportunities, and the like, maintain, if he shall deliver up all unto thee, some kind of old friendship with Mansoul?"

Emmanuel answered, "No, by no means; forasmuch as any such fellowship, friendship, intimacy, or acquaintance, in what way, sort, or mode soever maintained, will tend to the corrupting of Mansoul, the alienating of their affections from me. and the endangering of their peace with my Father."

Mr. Loth-to-stoop yet added further, saying, "But, great Sir, since my master hath many friends, and those that are dear to him in Mansoul, may he not, if he shall depart from them, even of his bounty and good-nature, bestow upon them, as he sees fit, some tokens of his love and kindness, that he had for them, to the end that Mansoul, when he is gone, may look upon such tokens of kindness once received from their old friend, and remember him who was once their king, and the merry times that they sometimes enjoyed one with another, while he and they lived in peace together?"

Then said Emmanuel, "No; for if Mansoul come to be mine, I shall not admit of, nor consent that there should be the least scrap, shred, or dust of Diabolus left behind, as tokens or gifts bestowed upon any in Mansoul, thereby to call to remembrance the horrible communion that was betwixt them and him."

"Well, Sir," said Mr. Loth-to-stoop, "I have one thing more to propound, and then I am got to the end of my commission: Suppose that when my master is gone from Mansoul, any that yet shall live in the town, should have such business of high concerns to do, that if they be neglected, the party shall be undone; and suppose, Sir, that nobody can help, in that case, so well as my master and lord; may not now my master be sent for upon so urgent an occasion as this? Or if he may not be admitted into the town, may not he and the person concerned, meet in some of the villages near Mansoul, and there lay their heads together, and there consult of matters?"

<sup>&</sup>quot;The Son of God was manifested that he might destroy the works of the devil; that is, he should destroy the mischievous designs and deeds of the devil; who lay hid in the serpent, when he tempted Adam and Lve to sin; and this, in the language of prophecy, is called bruising the serpent's head."—Watts.

This was the last of those ensnaring propositions that Mr. Loth-to-stoop had to propound to Emmanuel on behalf of his master Diabolus; but Emmanuel would not grant it; for he said, There can be no case, or thing, or matter, fall out in Mansoul, when thy master shall be gone, that may not be solved by my Father; besides, it will be a great disparagement to my Father's wisdom and skill, to admit any from Mansoul to go out to Diabolus for advice, when they are bid before, in every thing by prayer and supplication to let their request be made known to my Father. Further, this, should it be granted, would be to grant that a door should be set open for Diabolus and the Diabolonians in Mansoul, to hatch and plot, and bring to pass treasonable designs, to the grief of my Father and me, and to the utter destruction of Mansoul.

When Mr. Loth-to-stoop had heard this answer, he took his leave of Emmanuel, and departed, saying, that he would do his word to his master concerning this whole affair. So he departed and came to Diabolus to Mansoul, and told him the whole of the matter, and how Emmanuel would not admit, no not by any means that he, when he was once gone out, should for ever have any thing more to do either in or with any that are of the town of Mansoul. When Mansoul and Diabolus had heard this relation of things, they with one consent concluded to use their best endeavour to keep Emmanuel out of Mansoul, and sent old Ill-pause, of whom you have heard before, to tell the Prince and his captains so. So the old gentleman came up to the top of Ear-gate, and called to the camp for a hearing: who when they gave audience, he said, I have in commandment from my high lord to bid you to tell it to your Prince Emmanuel, that Mansoul and their king are resolved to stand and fall together, and that it is in vain for your Prince to think of ever having of Mansoul in his hand, unless he can take it by force. So some went and told to Emmanuel what old Ill-pause, a Diabolonian in the town of Mansoul, had said. Then said the Prince, I must try the power of my sword, for I will not, for all the rebellions and repulses that Mansoul has made against me, raise my siege and depart, but will assuredly take my Mansoul, and deliver it from the hand of her enemy. And with that he gave out a commandment, that Captain Boanerges, Captain Conviction, Captain Judgment, and Captain Execution, should forth-march up to Ear-gate,

<sup>\* &</sup>quot;That king which is not feared, is not loved; and he that is well seen in his craft must as well study to be feared as loved, yet not loved for fear, but feared for love."—Locke.

with trumpets sounding, colours flying, and with shouting for the battle. Also he would that Captain Credence should join himself with them. Emmanuel moreover gave orders, that Captain Good-hope and Captain Charity should draw themselves up before Eye-gate. He bid also that the rest of his captains and their men, should place themselves for the best of their advantage against the enemy, round about the town; and all was done as he had commanded. Then he bid that the word should be given forth, and the word was at that time Emmanuel. Then was an alarm sounded, and the battering-rams were played, and the slings did whirl stones into the town amain; and thus the battle began. Now Diabolus himself did manage the townsmen in the war, and that at every gate; wherefore their resistance was the more forcible, hellish, and offensive to Emmanuel. Thus was the good Prince engaged and entertained by Diabolus in Mansoul for several days together. And a sight worth seeing it was, to behold how the Captains of Shaddai behaved themselves in this war.

And first for Captain Boanerges (not to undervalue the rest) he made three most fierce assaults, one after another, upon Ear-gate, to the shaking of the posts thereof. Captain Conviction, he also made up as fast with Boanerges as possibly he could, and both discerning that the gate began to yield, they commanded that the rams should still be played against it. Now Captain Conviction going up very near to the gate, was with very great force driven back, and received three wounds in the mouth. And those that rode reformades, they went about to encourage the captains.

For the valour of the two captains made mention of before, the Prince sent for them to his pavilion, and commanded that awhile they should rest themselves, and that with somewhat they should be refreshed. Care was also taken for Captain Conviction, that he should be healed of his wounds. The Prince also gave to each of them a chain of gold, and bid them yet be of good courage.

Nor did Captain Good-hope, nor Captain Charity come behind in this most desperate fight, for they so well did behave themselves at Eye-gate, that they had almost broken it quite open. These also had a reward from their Prince, as also had the rest of the captains, because they did valiantly round about the town.

In this engagement several of the officers of Diabolus were slain, and some of the townsmen wounded. For among the officers there was one Captain Boasting slain. This Boasting thought that nobody could have shaken the posts of Ear-gate, nor have shaken the heart of Diabolus. Next to him there was one Captain Secure slain; this Secure used to say, that the blind and lame in Mansoul were able to keep the gates of the town against Emmanuel's army. This Captain Secure did Captain Conviction cleave down the head with a two-handed sword, when he received himself three wounds in his mouth.

Besides these, there was one Captain Bragman, a very desperate fellow, and he was captain over a band of those that threw firebrands, arrows, and death; he also received by the hand of Captain Good-hope at Eye-gate a mortal wound in the breast.

There was moreover one Mr. Feeling, but he was no captain, but a great stickler to encourage Mansoul to rebellion; he received a wound in the eye by the hand of one of Boanerges's soldiers, and had by the Captain himself been slain, but that he made a sudden retreat.

But I never saw Willbewill so daunted in all my life; he was not able to do as he was wont, and some say that he also received a wound in the leg, and that some of the men in the Prince's army have certainly seen him limp, as he afterwards walked on the wall.

I shall not give you a particular account of the names of the soldiers that were slain in the town, for many were maimed, and wounded, and slain: for when they saw that the posts of Ear-gate did shake, and Eyegate was well nigh broken open; and also that their captains were slain; this took away the hearts of many of the Diabolonians; they fell also by the force of the shot that were sent by the golden slings into the midst of the town of Mansoul.

Of the townsmen, there was one Love-no-good, he was a townsman, but a Diabolonian, he also received his mortal wound in Mansoul, but he died not very soon.

Mr. Ill-pause also, who was the man that came along with Diabolus when at first he attempted the taking of Mansoul, he also received a grievous wound in the head, some say that his brain-pan was cracked; this I have taken notice of, that he was never after this able to do that mischief to Mansoul, as he had done in times past. Also old Prejudice and Mr. Anything fled.

Now when the battle was over, the Prince commanded that yet once more the white flag should be set upon Mount Gracious, in sight of the town of Mansoul,  $^{\rm n}$  to show that yet Emmanuel had grace for the wretched town of Mansoul,  $^{\rm n}$ 

When Diabolus saw the white flag hanged out again, and knowing that it was not for him, but Mansoul; he east in his mind to play another prank, to wit, to see if Emmanuel would raise his siege and be gone, upon a promise of reformation. So he comes down to the gate one evening, a good while after the sun was gone down, and calls to speak with Emmanuel, who presently came down to the gate, and Diabolus said unto him:

- "Forasmuch as thou makest it appear by thy white flag, that thou art wholly given to peace and quiet; I thought meet to acquaint thee, that we are ready to accept thereof, upon terms which thou mayest admit.
- "I know that thou art given to devotion, and that holiness pleases thee; yea, that thy great end in making war upon Mansoul is, that it may be an holy habitation. Well, draw off thy forces from the town, and I will bend Mansoul to thy bow.
- "First, I will lay down all acts of hostility against thee, and will be willing to become thy deputy, and will, as I have formerly been against thee, now serve thee in the town of Mansoul. And more particularly,
- "1. I will persuade Mansoul to receive thee for their Lord, and I know, that they will do it the sooner, when they shall understand that I am thy deputy.
- "2. I will show them wherein they have erred, and that transgression stands in the way to life.
- "3. I will show them the holy law unto which they must conform, even that which they have broken.
- "4. I will press upon them the necessity of a reformation, according to thy law.
- "5. And moreover, that none of these things may fail, I myself, at my own proper cost and charge, will set up and maintain a sufficient ministry, besides lecturers, in Mansoul.
- "6. Thou shalt receive as a token of our subjection to thee, continually year by year, what thou shalt think fit to lay and levy upon us, in token of our subjection to thee."
- \* God saith, "Now is the acceptable time. Is the following of thy pleasures? Is the serving of satan? Is the damning of thy soul more necessary than the saving of it? Awake O sinner, what meanest thou? Arise speedily and look about thee, man. Consider seriously, as thou valuest thy soul, what best becomes a sinner in thy condition."—Janeagy.

Then said Emmanuel to him, "O full of deceit, how moveable are thy ways! How often hast thou changed and rechanged, if so be thou mightest still keep possession of my Mansoul, though, as has been plainly declared before, I am the right heir thereof! Often hast thou made thy proposals already, nor is this last a whit better than they. And failing to deceive when thou showedst thyself in thy black, thou hast now transformed thyself into an angel of light, and wouldst, to deceive, be now as a minister of righteousness.

"But know thou, O Diabolus, that nothing must be regarded that thou canst propound, for nothing is done by thee but to deceive; thou neither hast conscience to God, nor love to the town of Mansoul; whence then should these thy sayings arise, but from sinful craft and deceit? He that can of list and will propound what he pleases, and that wherewith he may destroy them that believe him, is to be abandoned, with all that he shall say. But if righteousness be such a beauty-spot in thine eyes now, how is it that wickedness was so closely stuck to by thee before? But this is by the by.

"Thou talkest now of a reformation in Mansoul, and that thou thyself, if I will please, will be at the head of that reformation, all the while knowing, that the greatest proficiency that man can make in the law, and the righteousness thereof, will amount to no more for the taking away of the curse from Mansoul, than just nothing at all, for a law being broken by Mansoul, that had before, upon a supposition of the breach thereof, a curse pronounced against him for it of God, can never, by his obeying of the law, deliver himself therefrom, (to say nothing of what a reformation is like to be set up in Mansoul, when the devil is become the corrector of vice.) Thou knowest that all that thou hast now said in this matter is nothing but guile and deceit, and is, as it was the first, so it is the last card that thou hast to play. Many there be that do soon discern thee when thou showest them thy cloven foot; but in thy white, thy light, and in thy transformation, thou art seen but of a few. But thou shalt not do thus with my Mansoul, O Diabolus, for I do still love my Mansoul.

"Besides, I am not come to put Mansoul upon works to live thereby, (should I do so, I should be like unto thee,) but I am come, that by me, and by what I have and shall do for Mansoul, they may to my Father be reconciled, though by their sin they have provoked him to anger, and though by the law they cannot obtain mercy.

"Thou talkest of subjecting of this town to good, when none desireth it at thy hands. I am sent by my Father to possess it myself, and to guide it by the skilfulness of my hands into such a conformity to him as shall be pleasing in his sight. I will therefore possess it myself. I will dispossess and cast thee out." I will set up mine own standard in the midst of them. I will also govern them by new laws, new officers, new motives, and new ways; yea, I will pull down this town, and build it again, and it shall be as though it had not been, and it shall then be the glory of the whole universe."

When Diabolus heard this, and perceived that he was discovered in all his deceits, he was confounded, and utterly put to a nonplus; but having in himself the fountain of iniquity, rage, and malice, against both Shaddai and his Son, and the beloved town of Mansoul, what doth he, but strengthen himself what he could to give fresh battle to the noble Prince Emmanuel! So then, now we must have another fight before the town of Mansoul is taken. Come up then to the mountains, you that love to see military actions, and behold by both sides how the fatal blow is given; while one seeks to hold, and the other seeks to make himself master of the famous town of Mansoul.

Diabolus therefore having withdrawn himself from the wall to his force that was in the heart of the town of Mansoul, Emmanuel also returned to the camp, and both of them, after their divers ways, put themselves into a posture fit to bid battle one to another.

Diabolus, as filled with despair of retaining in his hands the famous town of Mansoul, resolved to do what mischief he could (if indeed he could do any) to the army of the Prince, and to the famous town of Mansoul, (for alas! it was not the happiness of the silly town of Mansoul that was designed by Diabolus, but the utter ruin and overthrow thereof.) as now is enough in view. Wherefore he commands his officers, that they should then, when they see that they could hold the town no longer, do it what harm and mischief they could, renting and tearing of men, women, and children. For, said he, we had better quite demolish the place, and leave it like a ruinous heap, than so leave it that it may be an habitation for Emmanuel.

'Diabolus here speaks to the same effect as did the evil spirit to Jesus at Capernaum,
"Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to
destroy us? I know thee who thou art; the holy one of God." The answer Jesus then
gave, "Hold thy peace, and come out of him," is repeated here by Emmanuel.

Emmanuel, again knowing that the next battle would issue in his being made master of the place, gave out a royal commandment to all his officers, high captains, and men of war, to be sure to show themselves men of war against Diabolus, and all Diabolonians; but favourable, merciful, and meek, to all the old inhabitants of Mansoul. Bend therefore, said the noble Prince, the hottest front of the battle against Diabolus and his men.

So the day being come, the command was given, and the Prince's men did bravely stand to their arms, and did, as before, bend their main force against Ear-gate and Eye-gate. The word was then, "Mansoul is won." So they made their assault upon the town. Diabolus, also, as fast as he could, with the main of his power, made resistance from within, and his high lords and chief captains for a time fought very cruelly against the Prince's army.

But after three or four notable charges by the Prince and his noble captains, Ear-gate was broken open, and the bars and bolts wherewith it was used to be fast shut up against the Prince, was broken into a thousand pieces. Then did the Prince's trumpets sound, the captains shout, the town shake, and Diabolus retreat to his hold. Well, when the Prince's forces had broken open the gate, himself came up, and did set his throne in it; also he set his standard thereby, upon a mount that before by his men was cast up to place the mighty slings thereon. The mount was called Mount Hear-well; there therefore the Prince abode, to wit, hard by the going in at the gate. He commanded also that the golden slings, should yet be played upon the town, especially against the castle, because for shelter thither was Diabolus retreated. Now from Ear-gate the street was straight, even to the house of Mr. Recorder that so was before Diabolus took the town, and hard by his house stood the castle, which Diabolus for a long time had made his irksome den. The captains therefore did quickly clear that street by the use of their slings, so that way was made up to the heart of the town. Then did the Prince command that Captain Boanerges, Captain Conviction, and Captain Judgment, should forthwith march up the town to the old gentleman's Then did the captains in most warlike manner enter into the town of Mansoul, and marching in with flying colours, they came up to the Recorder's house, (and that was almost as strong as was the castle.) Battering-rams they took also with them, to plant against the castle-gates. When they were come to the house of Mr. Conscience, they knocked and

demanded entrance. Now the old gentleman, not knowing as yet fully their design, kept his gates shut all the time of this fight. Wherefore Boanerges demanded entrance at his gates, and no man making answer, he gave it one stroke with the head of a ram, and this made the old gentleman shake, and his house to tremble and totter. Then came Mr. Recorder down to the gate, and, as he could, with quivering lips," he asked, Who was there? Boanerges answered, We are the captains and commanders of the great Shaddai, and of the blessed Emmanuel his Son, and we demand possession of your house for the use of our noble Prince. And with that the battering-ram gave the gate another shake; this made the old gentleman tremble the more, yet he durst not but open the gate: then the King's forces marched in, namely, the three brave captains mentioned before. Now the Recorder's house was a place of much convenience for Emmanuel, not only because it was near to the castle, and strong, but also because it was large, and fronted the castle, the den where now Diabolus was: for he was now afraid to come out of his hold. As for Mr. Recorder, the captains carried it very reservedly to him; as yet he knew nothing of the great designs of Emmanuel: so that he did not know what judgment to make, nor what would be the end of such thundering beginnings. It was also presently noised in the town, how the Recorder's house was possessed, his rooms taken up, and his palace made the seat of the war; and no sooner was it noised abroad, but they took the alarm as warmly, and gave it out to others of his friends, (and you know as a snowball loses nothing by rolling,) so in little time the whole town was possessed, that they must expect nothing from the Prince but destruction; and the ground of the business was this: The Recorder was afraid, the Recorder trembled, and the captains carried it strangely to the Recorder. So many came to see, but when they with their own eyes did behold the captains in the palace, and their battering-rams ever playing at the castle-gates to beat them down, they were riveted in their fears, and it made them all in amaze: And, as I said, the man of the house would increase all this; for whoever

<sup>\*</sup> Conscience often speaks with quivering lips on being called upon to answer for himself. "When I look back upon resolutions of improvement, which have year after year been made and broken, either by negligence, forgetfalness, vicious idleness, casual interruption, or morbid infirmity; when I find that so much of my life has stolen unprofitably away, and that I can desery by retrospection scarcely a few single days properly and vigorously employed, why do I yet try to resolve again? I try because reformation is necessary, and despair criminal; I try in humble hope of the help of God."—Dr. Johnson.

came to him, or discoursed with him, nothing would he talk of, tell them, or hear, but that death and destruction now attended Mansoul

For (quoth the old gentleman,) you are all of you sensible that we all have been traitors to that once despised, but now famously victorious and glorious Prince Emmanuel. For he now, as you see, doth not only lie in close siege about us, but hath forced his entrance in at our gates: moreover Diabolus flees before him, and he hath, as you behold, made of my house a garrison against the castle where he is. I, for my part, have transgressed greatly, (and he that is clean it is well for him.) But, I say, I have transgressed greatly in keeping of silence when I should have spoken, and in perverting of justice when I should have executed the same. True, I have suffered something at the hand of Diabolus, for taking part with the laws of King Shaddai; but that, alas! what will that do? Will that make compensation for the rebellions and treasons that I have done, and have suffered without gainsaying, to be committed in the town of Mansoul?\* O I tremble to think, what will be the end of this so dreadful and so ireful a beginning!

Now while these brave captains were thus busy in the house of the old Recorder, Captain Execution was as busy in other parts of the town, in securing the back-streets, and the walls. He also hunted the Lord Willbewill sorely, he suffered him not to rest in any corner. He pursued him so hard, that he drove his men from him, and made him glad to thrust his head into a hole. Also this mighty warrior did cut three of the Lord Willbewill's officers down to the ground; one was old Mr. Prejudice, he that had his crown cracked in the mutiny; this man was made by Lord Willbewill keeper of Ear-gate, and fell by the hand of Captain Execution. There was also one Mr. Backward-to-all-but-naught, and he also was one of Lord Willbewill's officers, and was the captain of the two guns that once were mounted on the top of Ear-gate; he also was cut down to the ground by the hands of Captain Execution. Besides these two there was another, a third, and his name was Captain Treacherous, a vile man this was, but one that Willbewill did put a great deal of confidence in; but him also did this Captain Execution cut down to the ground with the rest.

\*'' Oh, the dark days of vanity! While here
How tasteless, and how terrible when gone!
Gone! they ne'er go; when past they haunt us still:
The spirit walks of every day deceas'd,
And smiles an angel, or a fury frowns.''—Young,

He also made a very great slaughter among my Lord Willbewill's soldiers, killing many that were stout and sturdy, and wounding of many that for Diabolus were nimble and active. But all these were Diabolonians, there was not a man, a native of Mansoul hurt.

Other feats of war were also likewise performed by other of the captains, as at Eye-gate, where Captain Good-hope and Captain Charity had a charge, was great execution done; for the Captain Good-hope with his own hand slew one Captain Blindfold, the keeper of that gate; this Blindfold was captain of a thousand men, and they were they that fought with mauls; he also pursued his men, slew many, and wounded more, and made the rest hide their heads in corners.

There was also at that gate Mr. Ill-pause, of whom you have heard before; he was an old man, and had a beard that reached down to his girdle; the same was he that was orator to Diabolus, he did much mischief in the town of Mansoul, and fell by the hand of Captain Goodhope.

What shall I say, the Diabolonians in these days lay dead in every corner, though too many were yet alive in Mansoul.

Now the old Recorder, and my Lord Understanding, with some others of the chief of the town, to wit, such as knew they must stand and fall with the famous town of Mansoul, came together upon a day; and after consultation had, did jointly agree to draw up a petition, and to send it to Emmanuel, now while he sat in the gate of Mansoul. So they drew up their petition to Emmanuel, the contents whereof were this, That they, the old inhabitants of the now deplorable town of Mansoul confessed their sin, and were sorry that they had offended his princely Majesty, and prayed, that he would spare their lives.

Upon this petition he gave no answer at all, and that did trouble them yet so much the more. Now all this while the captains that were in the Recorder's house were playing with the battering-rams at the gates of the castle to beat then down. So after some time, labour, and travail, the gate of the castle that was called Impregnable was beaten open, and broken into several splinters; and so a way made to go up to the hold in which Diabolus had hid himself. Then was tidings sent down to Ear-gate, for Emmanuel still abode there, to let him know that a way was made in at the gates of the castle of Mansoul. But oh! how the trumpets at the tidings sounded throughout the Prince's

camp, for that now the war was so near an end, and Mansoul itself of being set free. $^{7}$ 

Then the Prince arose from the place where he was, and took with him such of his men of war as were fittest for that exhibition, and marched up the street of Mansoul to the old Recorder's house.

Now the Prince himself was clad all in armour of gold, and so he marched up the town with his standard borne before him; but he kept his countenance much reserved all the way as he went, so that the people could not tell how to gather to themselves love or hatred by his looks. Now as he marched up the street, the townsfolk came out at every door to see, and could not but be taken with his person, and the glory thereof, but wondered at the reservedness of his countenance; for as yet he spake more to them by his actions and works, than he did by words or smiles. But also poor Mansoul, (as in such cases all are apt to do,) they interpreted the carriage of Emmanuel to them, as did Joseph's brethren his to them, even all the quite contrary way: for, thought they, if Emmanuel loved us, he would show it to us by word or carriage, but none of these he doth, therefore Emmanuel hates us. Now if Emmanuel hates us, then Mansoul shall be slain, then Mansoul shall become a dunghill. They knew that they had transgressed his Father's law, and that against him they had been in with Diabolus his enemy. They also knew that the Prince Emmanuel knew all this; for they were convinced that he was an angel of God, to know all things that are done in the earth. And this made them think that their condition was miserable, and that the good Prince would make them desolate.

And, thought they, what time so fit to do this in as now, when he has the bridle of Mansoul in his hand. And this I took special notice of, that the inhabitants (notwithstanding all this) could not, no, they could not, when they saw him march through the town, but cringe, bow, bend, and were ready to lick the dust of his feet. They also wished a thousand times

<sup>7&</sup>quot; All have sinned and come short of the glory of God;" all partake of the corruption and infirmities of a fallen nature, and inherit the primeval curse. Shall reason, shall philosophy effect this cure? Reason sees what is right; erring nature in despite of reason follows what is wrong. Where, then, lies the remedy? The gospel reveals it. And what is the gospel? The gospel is a dispensation of grace and mercy, for the recovery of fallen man, and the application of this remedy to the heart and conscience effects that conversion of which we are speaking. But by whom or by what applied? By Him who holds 'the keys of heaven and of hell.'"—Grimshaw's Life of Cowper.

over, that he would become their prince and captain, and would become their protection. They would also one to another talk of the comeliness of his person, and how much for glory and valour he outstripped the great ones of the world. But, poor hearts, as to themselves, their thoughts would change and go upon all manner of extremes; yea, through the working of them backward and forward, Mansoul became as a ball tossed, and as a rolling thing before the whirlwind.

Now when he was come to the castle-gates, he commanded Diabolus to appear, and to surrender himself into his hands. But, Oh! how loth was the beast to appear! How he stuck at it! How he shrunk! How he cringed! Yet out he came to the Prince. Then Emmanuel commanded, and they took Diabolus and bound him fast in chains, the better to reserve him to the judgment that he had appointed for him: but Diabolus stood up to entreat for himself, that Emmanuel would not send him into the deep, but suffer him to depart out of Mansoul in peace.

When Emmanuel had taken him, and bound him in chains, he led him into the market-place, and there before Mansoul, stripped him of his armour in which he boasted so much before. This now was one of the acts of triumph of Emmanuel over his enemy; and all the while that the giant was stripping, the trumpets of the golden Prince did sound amain; the captains also shouted, and the soldiers did sing for joy.

Then was Mansoul called upon to behold the beginning of Emmanuel's triumph over him in whom they so much had trusted, and of whom they so much had boasted in the days when he had flattered them.

Thus having made Diabolus naked in the eyes of Mansoul, and before the commanders of the Prince; in the next place he commands, that Diabolus should be bound with chains to his chariot-wheels. Then leaving off some of his forces, to wit, Captain Boanerges, and Captain Conviction, as a guard for the castle-gates, that resistance might be made on his behalf, (if any that heretofore followed Diabolus should make an attempt to possess it,) he did ride in triumph over him quite through the town of Mansoul, and so out at and before the gate called Eye-gate, to the plain where his camp did lie.

But you cannot think, unless you had been there, (as I was,) what a shout there was in Emmanuel's camp when they saw the tyrant bound by the hand of their noble Prince, and tied to his chariot-wheels!

And they said, He hath led captivity captive; he hath spoiled prin-





Che Ancient (Irighian.

cipalities and powers ; Diabolus is subjected to the power of his sword, and made the object of all derision!  $^{\circ}$ 

Those also that rode Reformades, and that came down to see the battle, they shouted with that greatness of voice, and sung with such melodious notes, that they caused them that dwell in the highest orbs to open their windows, put out their heads, and look down to see the cause of that glory.

The townsmen also, so many of them as saw this sight, were, as it were astonished, while they looked betwixt the earth and the heavens. True, they could not tell what would be the issue of things as to them, but all things were done in such excellent methods, and I cannot tell how, but things in the management of them seemed to cast a smile towards the town, so that their eyes, their heads, their hearts, and their minds, and all that they had, were taken and held, while they observed Emmanuel's order.

So when the brave Prince had finished this part of his triumph over Diabolus his foe, he turned him up in the midst of his contempt and shame, having given him a charge no more to be a possessor of Mansoul. Then went he from Emmanuel, and out of the midst of his camp, to inherit the parched places in a salt land, seeking rest but finding none.

Now Captain Boanerges, and Captain Conviction, were both of them men of very great majesty, their faces were like the faces of lions, and their words like the roaring of the sea; and they still quartered in Mr. Conscience's house, of whom mention was made before. When therefore the high and mighty Prince had thus far finished his triumph over Diabolus, the townsmen had more leisure to view and to behold the actions of these noble captains. But the captains carried it with that terror and dread in all that they did, (and you may be sure that they had private instructions so to do,) that they kept the town under continual heart-aching, and caused (in their apprehension) the well-being of Mansoul for the future, to hang in doubt before them, so that (for some considerable time) they neither knew what rest, or ease, or peace, or hope meant.

"Believe and show the reason of a man;

Believe and taste the pleasure of a God;

Believe and look with triumph on the tomb."—Young.

Aware of the danger, of the awful penalty, the people of Mansoul recalled with just alarm the words of St. Paul, "envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."—Galatians, v., 21.

VOL. I.

Nor did the Prince himself, as yet, abide in the town of Mansoul, but in his royal pavilion in the camp, and in the midst of his Father's forces. So at a time convenient, he sent special orders to Captain Boanerges to summons Mansoul, the whole of the townsmen, into the castle-yard, and then and there before their faces, to take my Lord Understanding, Mr. Conscience, and that notable one the Lord Willbewill, and put them all three in ward, and that they should set a strong guard upon them there, until his pleasure concerning them were further known. The which orders, when the captains had put them in execution, made no small addition to the fears of the town of Mansoul; for now, to their thinking, were their former fears of the ruin of Mansoul confirmed. Now, what death they should die, and how long they should be in dying, was that which most perplexed their heads and hearts; yea, they were afraid that Emmanuel would command them all into the deep, the place that the prince Diabolus was afraid of; for they knew that they had deserved it: also to die by the sword in the face of the town, and in the open way of disgrace, from the hand of so good and so holy a Prince, that too troubled them sore. The town was also greatly troubled for the men that were committed to ward, for that they were their stay and their guide, and for that they believed, that if those men were cut off, their execution would be but the beginning of the ruin of the town of Mansoul. Wherefore, what do they, but, togcther with the men in prison, draw up a petition to the Prince, and sent it to Emmanuel by the hand of Mr. Would-live. So he went and came to the Prince's quarters, and presented the petition; the sum of which was this :--

"Great and wonderful Potentate, victor over Diabolus, and conqueror of the town of Mansoul: We the miserable inhabitants of that most woeful corporation, do humbly beg that we may find favour in thy sight, and remember not against us former transgressions, nor yet the sins of the chief of our town, but spare us according to the greatness of thy mercy, and let us not die, but live in thy sight; so shall we be willing to be thy servants, and if thou shalt think fit, to gather our meat under thy table. Amen."

So the petitioner went, as was said, with this petition to the Prince, and the Prince took it at his hand, but sent him away with silence. This still afflicted the town of Mansoul; but yet considering, that now they must either petition or die, for now they could not do anything else, therefore

they consulted again, and sent another petition, and this petition was much after the form and method of the former.

But when the petition was drawn up, by whom should they send it, was the next question; for they would not send this by him by whom they sent the first, (for they thought that the Prince had taken some offence at the manner of his deportment before him,) so they attempted to make Captain Conviction their messenger with it; but he said, That he neither durst, nor would petition Emmanuel for traitors; nor be to the Prince an advocate for rebels. Yet withal, said he, our Prince is good, and you may adventure to send it by the hand of one of your town, provided he went with a rope about his head, and pleaded nothing but mercy.

Well, they made through fear their delays as long as they could, and longer than delays were good; but fearing at last the dangerousness of them, they thought, but with many a fainting in their minds, to send their petition by Mr. Desires-awake; so they sent for Mr. Desires-awake; now he dwelt in a very mean cottage in Mansoul, and he came at his neighbours' request. So they told him what they had done, and what they would do concerning petitioning, and that they did desire of him that he would go therewith to the Prince.

Then said Mr. Desires-awake, "Why should not I do the best I can to save so famous a town as Mansoul from deserved destruction?" They therefore delivered the petition to him, and told him how he must address himself to the Prince, and wished him ten thousand good speeds. So he comes to the Prince's pavilion, as the first, and asked to speak with his Majesty; so word was carried to Emmanuel, and the Prince came out to the man. When Mr. Desires-awake saw the Prince, he fell flat with his face to the ground, and cried out, "O that Mansoul might live before thee!" And with that he presented the petition. The which when the Prince had read, he turned away for awhile and wept, but refraining himself, he turned again to the man, (who all this while lay crying at his feet as at the first,) and said, "Go thy way to thy place, and I will consider of thy requests."

Now you may think that they of Mansoul that had sent him, what with guilt and what with fear, lest their petition should be rejected, could not but look with many a long look, and that too with many strange workings

b" None ever truly and ingenuously sought the truth, but they found it. A spirit of earnest inquiry is the gift of God, who never says to any, 'seek ye my face in vain.'"—Coupper.

of heart, to see what would become of their petition: at last they saw their messenger coming back; so when he was come, they asked him how he fared, what Emmanuel said, and what was become of the petition?" But he told them that he would be silent till he came to the prison to my Lord Mayor, my Lord Willbewill, and Mr. Recorder. So he went forwards towards the prison-house, where the men of Mansoul lay bound. But, oh! what a multitude flocked after to hear what the messenger said. So when he was come and had shown himself at the grate of the prison, my Lord Mayor himself looked as white as a clout, the Recorder also did quake: but they asked and said, "Come, good Sir, what did the great Prince say to you?" Then said Mr. Desires-awake, "When I came to my Lord's pavilion, I called, and he came forth; so I fell prostrate at his feet, and delivered to him my petition, (for the greatness of his person, and the glory of his countenance would not suffer me to stand upon my legs.) Now as he received the petition, I cried, O that Mansoul might still live before thee! So when for awhile he had looked thereon, he turned him about and said to his servant, "Go thy way to thy place again, and I will consider of thy requests." The messenger added moreover, and said, "The Prince to whom you sent me is such a one for beauty and glory, that whoso sees him must both love and fear him: I, for my part, can do no less; but I know not what will be the end of these things. At this answer they were all at a stand; both they in prison, and they that followed the messenger thither to hear the news; nor knew they what, or what manner of interpretation to put upon what the Prince had said. Now when the prison was cleared of the throng, the prisoners among themselves began to comment upon Emmanuel's words. My Lord Mayor said, that the answer did not look with a rugged face; but Willbewill said, it betokened evil; and the Recorder that it was a messenger of death. Now, they that were left, and that stood behind, and so could not so well hear what the prisoners said, some of them catched hold of one piece of a sentence, and some on a bit of another; some took hold of what the messenger said, and some of the prisoners' judgment thereon; so none had the right understanding of things; but you cannot imagine what work these people made, what a confusion there was in Mansoul now.

For presently they that had heard what was said, flew about the town; one crying one thing, and another the quite contrary, and both were sure

enougn they told true; for they did hear, they said, with their ears what was said, and therefore could not be deceived. One would say, "We must all be killed;" another would say, "We must all be saved;" and a third would say, "That the Prince would not be concerned with Mansoul;" and a fourth, "That the prisoners must be suddenly put to death." And as I said, every one stood to it, that he told his tale the rightest, and that all others but he were out. Wherefore Mansoul had now molestation upon molestation; nor could any man know on what to rest the sole of his foot; for one would go by now, and as he went, if he heard his neighbour tell his tale, to be sure he would tell the quite contrary, and both would stand in it that he told the truth. Nay, some of them had got this story by the end "That the Prince did intend to put Mansoul to the sword." And now it began to be dark; wherefore poor Mansoul was in sad perplexity all that night until the morning.

But so far as I could gather by the best information that I could get, all this hubbub came through the words that the Recorder said, when he told them, that in his judgment, the Prince's answer was a messenger of death. It was this that fired the town, and that began the fright in Mansoul; for Mansoul, in former times, did use to count that Mr. Recorder was a seer; and that his sentence was equal to the best of oracles; and thus was Mansoul a terror to itself.

And now did they begin to feel what was the effects of stubborn rebellion, and unlawful resistance against their Prince. I say they now began to feel the effects thereof by guilt and fear, that now had swallowed them up; and who more involved in the one, but they that were most in the other; to wit, the chief of the town of Mansoul.

To be brief, when the fame of the fright was out of the town, and the prisoners had a little recovered themselves, they take to themselves some heart, and think to petition the Prince for life again. So they did draw up a third petition; the contents whereof was this:

"Prince Emmanuel the Great, Lord of all worlds, and Master of mercy, we, thy poor, wretched, miserable, dying town of Mansoul, do confess unto thy great and glorious Majesty, that we have sinned against thy Father and thee, and are no more worthy to be called thy Mansoul, but rather to be cast into the pit. If thou wilt slay us, we have deserved

"Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together."—Acts, xix., 32.

it. If thou wilt condemn us to the deep, we cannot but say thou art righteous. We cannot complain whatever thou dost, or however thou carriest it towards us. But, oh, let mercy reign! and let it be extended to us! O let mercy take hold upon us, and free us from our transgressions, and we will sing of thy mercy and of thy judgment. Amen.<sup>4</sup>

This petition, when drawn up, was designed to be sent to the Prince, as the first; but who should carry it, that was the question. Some said, "Let him do it that went with the first:" but others thought not good to do that, and that because he sped no better. Now there was an old man in the town, and his name was Mr. Good-deed; a man that bare only the name, but had nothing of the nature of the thing: now some were for sending him, but the Recorder was by no means for that: "For, said he, we now stand in need of, and are pleading for mercy; wherefore to send our petition by a man of this name, will seem to cross the petition itself: should we make Mr. Good-deed our messenger, when our petition cries for mercy?"

"Besides, (quoth the old gentleman,) should the Prince now, as he receives the Petition, ask him and say, What is thy name? as nobody knows but he will; and he should say, Old Good-deed; what think you would Emmanuel say but this? Aye! Is old Good-deed yet alive in Mansoul? Then let old Good-deed save you from your distresses. And if he says so, I am sure we are lost; nor can a thousand of old Good-deeds save Mansoul."

After the Recorder had given in his reasons why old Good-deed should not go with this petition to Emmanuel, the rest of the prisoners, and chief of Mansoul, opposed it also; and so old Good-deed was laid aside, and they agreed to send Mr. Desires-awake again; so they sent for him, and desired him that he would a second time go with their petition to the Prince, and he readily told them he would. But they bid him that in anywise he would take heed that in no word or carriage, he gave offence to the Prince: for by doing so, for aught we can tell, you may bring Mansoul into utter destruction, said they.

<sup>4 &</sup>quot;We fail in our duty and do not worthily worship the Lord with the tongue, while the heart is far away. Sincere and earnest petitions can alone please the Holy One." "Prayer not to be a mere form."—Family Devotions.

<sup>&</sup>quot;" Let us search and try our ways, and turn again to the Lord. Let us lift up our hearts with our hands unto God in the heavens."—Lamentations, iii., 40, 41.





Degireg-amake and Wekepes deliner their petition to Cananuel.

Now Mr. Desires-awake, when he saw that he must go of this errand, besought that they would grant that Mr. Wet-eyes might go with him. Now this Wet-eyes was a near neighbour of Mr. Desires, a poor man, a man of a broken spirit, yet one that could speak well to a petition. So they granted that he should go with him. Wherefore, they addressed themselves to their business; Mr. Desires put a rope upon his head, and Mr. Wet-eyes went with hands wringing, together. Thus they went to the Prince's pavilion.

Now when they went to petition this third time, they were not without thoughts that by often coming they might be a burden to the Prince. Wherefore, when they were come to the door of his pavilion, they first made their apology for themselves, and for their coming to trouble Emmanuel so often; and they said, that they came not hither to-day, for that they delighted in being troublesome, or for that they delighted to hear themselves talk; but for that necessity caused them to come to his Majesty; they could, they said, have no rest day nor night, because of their transgressions against Shaddai, and against Emmanuel his Son. They also thought, that some misbehaviour of Mr. Desires-awake the last time, might give distaste to his highness; and so caused that he returned from so merciful a Prince empty, and without countenance. So when they had made this apology, Mr. Desires-awake cast himself prostrate upon the ground as at first, at the feet of the mighty Prince, saying, "Oh, that Mansoul might live before thee!" and so he delivered his petition. The Prince then having read the petition, turned aside awhile as before, and coming again to the place where the petitioner lay on the ground, he demanded what his name was, and of what esteem in the account of Mansoul? For that he, above all the multitude of Mansoul, should be sent to him upon such an errand. Then said the man to the Prince, "O let not my Lord be angry; and why inquirest thou after the name of such a dead dog as I am? Pass by, I pray thee, and take no notice of who I am, because there is, as thou very well knowest, so great a disproportion between me and thee. Why the townsmen choose to send me on this errand to my Lord, is best known to themselves; but it could not be, for that they thought that I had favour with my Lord. For my part, I am out of charity with myself, who then should be in love with me? Yet live I would, and so would I that my townsmen should; and because both they and myself are guilty of great transgressions, therefore they have sent me, and I am come in their names, to beg of my Lord for mercy. Let it please thee therefore, to incline to mercy, but ask not what thy servants are."

Then said the Prince, "And what is he that is become thy companion in so weighty a matter?" So Mr. Desires told Emmanuel, that he was a poor neighbour of his, and one of his most intimate associates, and his name, said he, may it please your most excellent Majesty, is Wet-eyes, of the town of Mansoul. I know there are many of that name that are naught; but I hope it will be no offence to my Lord, that I have brought my poor neighbour with me.

Then Mr. Wet-eyes fell on his face to the ground, and made this apology for his coming with his neighbour to my Lord.

"O my Lord, quoth he, what I am I know not myself, nor whether my name be feigned or true, especially when I begin to think what some have said, namely, That this name was given me because Mr. Repentance was my father. Good men have bad children, and the sincere do oftentimes beget hypocrites. My mother also called me by this name from my cradle, but whether because of the moistness of my brain, or because of the softness of my heart, I cannot tell. I see dirt in mine own tears and filthiness in the bottom of my prayers." But I pray thee, (and all this while the gentleman wept,) that thou wouldest not remember against us our transgressions, nor take offence at the unqualifiedness of thy servants, but mercifully pass by the sin of Mansoul, and refrain from the glorifying of thy grace no longer."

So at his bidding they arose, and both stood trembling before him, and he spake to them to this purpose:

"The town of Mansoul hath grievously rebelled against my Father, in that they have rejected him from being their King, and did choose to themselves for their captain, a liar, a murderer, and a runagate slave. For this Diabolus, and your pretended prince, though one so highly accounted of by you, made rebellion against my Father and me, even in our palace, and the highest court there, thinking to become a prince and king. But being there timely discovered and apprehended, and

" Dark dismal thoughts and boding fears Dwell in my troubled breast; While sharp reproaches wound my ears, Nor give my spirit rest."—Watts. for his wickedness bound in chains, and separated to the pit with those that were his companions, he offered himself to you, and you have received him.

"Now this is, and for a long time hath been, an high affront to my Father; where my Father sent to you a powerful army to reduce you to your obedience. But you know how those men, their captains, and their counsels, were esteemed of you, and what they received at your hand. You rebelled against them, you shut your gates upon them, you bid them battle, you fought them, and fought for Diabolus against them. So they sent to my Father for more power, and I with my men are come to subdue you. But as you treated the servants, so you treated their Lord. You stood up in hostile manner against me; you shut up your gates against me; you turned a deaf ear to me, and resisted as long as you could; but now I have made a conquest of you. Did you cry me mercy so long as you had hopes that you might prevail against me? But now I have taken the town, you cry: but why did you not cry before, when the white flag of mercy, and the red flag of justice, and the black flag that threatened execution, were set up to cite you to it? Now I have conquered your Diabolus, you come to me for favour; but why did you not help me against the mighty? Yet I will consider your petition, and will answer it so as will be for my glory.

"Go bid Captain Boanerges and Captain Conviction bring the prisoners out to me into the camp to-morrow; and say you to Captain Judgment and Captain Execution, Stay you in the castle, and take good heed to yourselves, that you keep all quiet in Mansoul until you shall hear further from me." And with that he turned himself from them and went to his royal pavilion again.

So the petitioners having received this answer from the Prince, returned, as at the first, to go to their companions again. But they had not gone far, but thoughts began to work in their minds, that no mercy as yet was intended by the Prince to Mansoul. So they went to the place where the prisoners lay bound; but these workings of mind, about what would become of Mansoul, had such strong power over them, that by that time they were come unto them that sent them, they were scarce able to deliver their message.

But they came at length to the gates of the town, (now the townsmen with earnestness were waiting for their return,) where many met them to

VOL. I.

know what answer was made to the petition. Then they cried out to those that we sent, "What news from the Prince? and what hath Emmanuel said?" But they said, that they must, as before, go up to the prison, and there deliver their message. So away they went to the prison with a multitude at their heels. Now, when they were come to the gates of the prison, they told the first part of Emmanuel's speech to the prisoners; to wit, how he reflected upon their disloyalty to his Father and himself, and how they had chose and closed with Diabolus, had fought for him, hearkened to him, and been ruled by him; but had despised him and his men.g This made the prisoners look pale; but the messengers proceeded, and said, "He, the Prince, said moreover, that yet he would consider your petition, and give such answer thereto as would stand with his glory." And as these words were spoken, Mr. Wet-eyes gave a great sigh. At this they were all of them struck into their dumps, and could not tell what to say. Fear also possessed them in a marvellous manner; and death seemed to sit upon some of their eyebrows. Now, there was in the company a notable sharp-witted fellow, a mean man of estate, and his name was old Inquisitive: this man asked the petitioners if they had told out every whit of what Emmanuel said. And they answered, "Verily, no." Then said Inquisitive, "I thought so indeed. Pray was it more that he said unto you?" Then they paused awhile; but at last they brought out all, saying, "The Prince did bid us bid Captain Boanerges and Captain Conviction bring the prisoners down to him to-morrow: and that Captain Judgment and Captain Execution should take charge of the castle and town till they should hear further from him." They said also, that when the Prince had commanded them thus to do, he immediately turned his back upon them, and went into his royal pavilion.

But O how this return, and especially this last clause of it, that the prisoners must go out to the Prince into the camp, broke all their loins in pieces! Wherefore with one voice, they set up a cry that reached up to

f "It was formerly believed that weak persons were persuaded to become the devil's subjects, not merely by indulging their sensual appetites, but by regularly enlisting under his banner. To induce men so to act the devil was said 'to ape and imitate the actions of God Almighty;' and as the sacrifices offered up to the true God of Israel were federal rights, and those that did partake of them did thereby enter into a covenant with God to become his servants and obey his laws; so those that offered sacrifices to demons were supposed by partaking of those sacrifices to enter into a stricter league and familiarity with those evil spirits."—Hallywell's Melonpronvea, 1681.

the heavens. This done, each of the three prepared himself to die, (and the Recorder said unto them, "This was the thing that I feared,") for they concluded that to-morrow, by that the sun went down, they should be tumbled out of the world. The whole town also counted of no other. but that in their time and order they must all drink of the same cup. Wherefore the town of Mansoul spent that night in mourning, and sackcloth, and ashes. The prisoners also, when the time was come for them to go down before the Prince, dressed themselves in mourning attire, with ropes upon their heads. The whole town of Mansoul also showed themselves upon the wall, all clad in mourning weeds, if perhaps the Prince with the sight thereof might be moved with compassion. But, oh! how the busybodies that were in the town of Mansoul did now concern themselves! They ran here and there through the streets of the town by companies, crying out, as they run in tumultuous wise, one after one manner, another the quite contrary, to the almost utter distraction of Mansoul.

Well, the time is come that the prisoners must go down to the camp, and appear before the Prince. And thus was the manner of their going down: Captain Boanerges went with a guard before them, and Captain Conviction came behind, and the prisoners went down bound in chains in the midst; so I say (the prisoners went in the midst, and) the guard went with flying colours behind and before, but the prisoners went with drooping spirits. Or, more particularly, thus:—

The prisoners went down all in mourning; they put ropes upon themselves; they went on smiting of themselves on the breasts, but durst not lift up their eyes to heaven. Thus they went out at the gate of Mansoul, till they came into the midst of the Prince's army, the sight and glory of which did greatly heighten their affliction. Nor could they now longer forbear, but cry out aloud, O unhappy men! O wretched men of Mansoul! Their chains, still mixing their dolorous notes with the cries of the prisoners, made the noise more lamentable.<sup>b</sup>

So when they were come to the door of the Prince's pavilion, they cast themselves prostrate upon the place. Then one went in and told his Lord that the prisoners were come down. The Prince then ascended a

b" Behold, I will bring a fear upon thee, saith the Lord God of Hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth"—Dermink, hik., at him the wandereth."—Dermink, hik., at him the wandereth.

throne of state, and sent for the prisoners in; who when they came, did tremble before him; also they covered their faces with shame. Now as they drew nearer to the place where he sat, they threw themselves down before him. Then said the Prince to the Captain Boanerges, Bid the prisoners stand upon their feet. Then they stood trembling before him; and he said, Are you the men that heretofore were the servants of Shaddai? And they said, Yes, Lord, yes. Then said the Prince again, Are you the men that did suffer yourselves to be corrupted and defiled by that abominable one Diabolus? And they said, We did more than suffer it, Lord; for we chose it of our own mind. The Prince asked further, saying, Could you have been content that your slavery should have continued under his tyranny as long as you had lived? Then said the prisoners, Yes, Lord, yes; for his ways were pleasing to our flesh, and we were grown aliens to a better state. And did you, said he, when I came up against this town of Mansoul, heartily wish that I might not have the victory over you? Yes, Lord, yes, said they. Then said the Prince, And what punishment is it, think you, that you deserve at my hand, for these and other your high and mighty sins? And they said, Both death and the deep, Lord, for we have deserved no less. He asked again, If they had ought to say for themselves, why the sentence that they confessed that they had deserved should not be passed upon them? And they said, We can say nothing, Lord; thou art just, for we have sinned. Then said the Prince, And for what are these ropes on your heads? The prisoners answered, These ropes are to bind us withal to the place of execution, if mercy be not pleasing in thy sight. So he further asked, If all the men in the town of Mansoul were in this confession as they? and they answered, All the natives; but for the Diabolonians that came into our town when the tyrant got possession of us, we can say nothing for them.

Then the Prince commanded that an herald should be called, and that he should in the midst, and throughout the camp of Emmanuel, proclaim, and that with sound of trumpet, that the Prince, the Son of Shaddai, had in his Father's name, and for his Father's glory, gotten a perfect conquest and victory over Mansoul, and that the prisoners should follow him, and say, Amen. So this was done as he had commanded. And presently the music that was in the upper regions sounded melodiously. The captains that were in the camp shouted, and the soldiers did sing songs of triumph to the Prince, the colours waved in the wind, and great joy

was everywhere, only it was wanting as yet in the hearts of the men of Mansoul.

Then the Prince called for the prisoners to come and to stand again before him; and they came and stood trembling. And he said unto them, "The sins, trespasses, iniquities, that you, with the whole town of Mansoul, have from time to time committed against my Father and me, I have power and commandment from my Father to forgive to the town of Mansoul; and do forgive you accordingly." And having so said, he gave them written in parchment, and sealed with several seals, a large and general pardon, commanding both my Lord Mayor, my Lord Willbewill, and Mr. Recorder, to proclaim and cause it to be proclaimed to-morrow, by that the sun is up, throughout the whole town of Mansoul.

Moreover the Prince stripped the prisoners of their mourning weeds, and gave them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

Then he gave to each of the three, jewels of gold, and precious stones, and took away their ropes, and put chains of gold about their necks, and ear-rings in their ears. Now the prisoners, when they did hear the gracious words of Prince Emmanuel, and had beheld all that was done unto them, fainted almost quite away; for the grace, the benefit, the pardon, was sudden, glorious, and so big, that they were not able, without staggering, to stand up under it. Yea, my Lord Willbewill swooned outright, but the Prince stept to him, put his everlasting arms under him, embraced him, kissed him, and bid him be of good cheer, for all should be performed according to his word. He also did kiss and embrace, and smile upon the other two that were Willbewill's companions, saying, Take these as further tokens of my love, favour, and compassion to you; and I charge you, that you, Mr. Recorder, tell in the town of Mansoul what you have heard and seen.

Then were their fetters broken to pieces before their faces, and cast into the air, and their steps were enlarged under them. Then they fell down

"Come in sorrow and contrition
Wounded, impotent, and blind;
Here the guilty free remission.

Here the troubled peace may find."—Gems of Sacred Poetry.

i Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted."—Psalm, lxxxviii. 16-17.

at the feet of the Prince, and kissed his feet, and wetted them with tears: also they cried out with a mighty strong voice, saving, Blessed be the glory of the Lord from this place. So they were bid rise up, and go to the town, and tell to Mansoul what the Prince had done He commanded also, that one with a pipe and tabor should go and play before them all the way into the town of Mansoul. Then was fulfilled what they never looked for, and they were made to possess that which they never dreamed of. The Prince also called for the noble Captain Credence, and commanded that he and some of his officers should march before the noblemen of Mansoul with flying colours into the town. He gave also unto Captain Credence a charge, that about that time that the Recorder did read the general pardon in the town of Mansoul, that at that very time he should, with flying colours, march in at Eve-gate with his ten thousands at feet, and that he should go until he came by the high-street of the town up to the castle-gates, and that himself should take possession thereof against his Lord came thither. He commanded, moreover, that he should bid Captain Judgment, and Captain Execution, to leave the strong-hold to him, and to withdraw from Mansoul, and to return into the camp with speed unto the Prince.

And now was the town of Mansoul also delivered from the terror of the first four captains and their men.

Well, I told you before how the prisoners were entertained by the noble Prince Emmanuel, and how they behaved themselves before him, and how he sent them away to their home with pipe and tabor going before them. And now you must think, that those of the town that had all this while waited to hear of their death, could not but be exercised with sadness of mind, and with thoughts that pricked like thorns. Nor could their thoughts be kept to any one point: The wind blew with them all this while at great uncertainties, yea, their hearts were like a balance that had been disquieted with a shaking hand. But at last as they, with many a long look, looked over the wall of Mansoul, they thought that they saw some returning to the town; and thought again, who should they be too, who should they be! At last they discerned, that they were the prisoners; but can you imagine how their hearts were surprised with wonder! especially when they perceived also in what equipage, and with what honour they were sent home! They went down to the camp in black, but they came back to the town in white; they went down to the camp in ropes, they came back in chains of gold; they went down to the camp with their feet in fetters, but came back with their steps enlarged under them; they went also to the camp looking for death, but they came back from thence with assurance of life; they went down to the camp with heavy hearts, but came back again with pipe and tabor playing before them. So as soon as they were come to Eye-gate the poor and tottering town of Mansoul adventured to give a shout; and they gave such a shout, as made the captains of the Prince's army leap at the sound thereof.

Alas! for them poor hearts, who could blame them since their dead friends were come to life again? for it was to them as life from the dead, to see the ancients of the town of Mansoul to shine in such splendour. They looked for nothing but the axe and the block; but behold joy and gladness, comfort and consolation, and such melodious notes attending of them that was sufficient to make a sick man well.k So when they came up they saluted each other with welcome, welcome, and blessed be he that has spared you. They added also, We see it is well with you, but how must it go with the town of Mansoul, and will it go well with the town of Mansoul, said they. Then answered them the Recorder, and my Lord Mayor, O! tidings! glad tidings! good tidings of good! and of great joy to poor Mansoul! Then they gave another shout that made the earth to ring again. After this they inquired yet more particularly how things went in the camp, and what message they had from Emmanuel to the town. So they told them all passages that had happened to them at the camp, and every thing that the Prince did to them. This made Mansoul wonder at the wisdom and grace of the Prince Emmanuel; then they told them what they had received at his hands for the whole town of Mansoul; and the Recorder delivered it in these words, Pardon, Pardon, PARDON for Mansoul; and this shall Mansoul know to-morrow. Then he commanded, and they went and summoned Mansoul to meet together in the market-place to-morrow, there to hear their general pardon read.

But who can think what a turn, what a change, what an alteration, this hint of things did make in the countenance of the town of Mansoul! no man of Mansoul could sleep that night for joy; in every house there

<sup>&</sup>lt;sup>1</sup> And why, doubting, distrustful soul, rich in experience of the Lord's compassion, dost thou tremble in abject fear, overwhelmed with grief, and destitute of comfort, and even of hope? Such a state of mind is not less criminal than it is miserable. Why in seasons of the greatest difficulty do we not constantly bear in mind the blessed assurance, "God meant it unto good?"—Family Devotions.

was joy and music, singing and making merry; telling and hearing of Mansoul's happiness, was then all that Mansoul had to do; and this was the burden of all their song: Oh! more of this at the rising of the sun! more of this to-morrow! Who thought yesterday, would one say, that this day would have been such a day to us? And who thought that saw our prisoners go down in irons, that they would have returned in chains of gold! yea, they that judged themselves as they went to be judged of their judge, were by his mouth acquitted, not for that they were innocent, but of the Prince's mercy, and sent home with pipe and tabor.

But is this the common custom of princes, do they use to show such kind of favours to traitors? No! This is only peculiar to Shaddai, and unto Emmanuel his Son.

Now morning drew on apace, wherefore the Lord Mayor, the Lord Willbewill, and Mr. Recorder, came down to the market-place at the time that the Prince had appointed, where the townsfolk were waiting for them; and when they came, they came in that attire, and in that glory that the Prince had put them into the day before, and the street was lightened with their glory; so the Mayor, Recorder, and my Lord Willbewill, drew down to Mouth-gate which was at the lower end of the market-place, because that of old time was the place where they used to read public matters. Thither therefore they came in their robes, and their tabrets went before them. Now the eagerness of the people, to know the full of the matter was great.

Then the Recorder stood up upon his feet, and first beckoning with his hand for a silence, he read out with a loud voice the pardon. But when he came to these words, The Lord, the Lord God merciful and gracious, pardoning iniquity, transgressions, and sins; and to them all manner of sin and blasphemy shall be forgiven, &c. they could not forbear but leap for joy. For this you must know, that there was conjoined herewith every man's name in Mansoul; also the seals of the pardon made a brave show.

When the Recorder had made an end of reading the pardon, the townsmen ran upon the walls of the town, and leaped and skipped thereon for joy, and bowed themselves seven times with their faces towards Emmanuel's pavilion, and shouted out aloud for joy, and said, Let Emmanuel live for ever. Then order was given to the young men in Mansoul, that they should ring the bells for joy. (So the bells did ring, and the people sing, and the music go on in every house in Mansoul.)

When the Prince had sent home the three prisoners of Mansoul with joy, and pipe and tabor, he commanded his captains, with all the field-officers and soldiers throughout his army, to be ready in that morning, that the Recorder should read the pardon in Mansoul, to do his further pleasure. So the morning, as I have showed, being come, just as the Recorder had made an end of reading the pardon, Emmanuel commanded, that all the trumpets in the camp should sound, that the colours should be displayed, half of them upon Mount Gracious, and half of them upon Mount Justice. He commanded also, that all the captains should show themselves in all their harness, and that the soldiers should shout for joy. Nor was Captain Credence, though in the castle, silent in such a day; but he from the top of the hold showed himself with sound of trumpet to Mansoul, and to the Prince's camp.

Thus have I showed you the manner and way that Emmanuel took to recover the town of Mansoul from under the hand and power of the tyrant Diabolus.

Now when the Prince had completed these, the outward ceremonies of his joy, he again commanded, that his captains and soldiers should show unto Mansoul some feats of war. So they presently addressed themselves to this work. But oh! with what agility, nimbleness, dexterity, and bravery, did these military men discover their skill in feats of war to the now gazing town of Mansoul!

They marched, they counter-marched, they opened to the right and left, they divided and subdivided, they closed, they wheeled, made good their front and rear with their right and left wings, and twenty things more, with that aptness, and then were all as they were again, that they took, yea, ravished, the hearts that were in Mansoul to behold it. But add to this, the handling of their arms, the managing of their weapons of war, were marvellous taking to Mansoul and me.

When this action was over, the whole town of Mansoul came out as one man to the Prince in the camp to thank him, and praise him for his abundant favour, and to beg that it would please his Grace to come unto Mansoul, with his men, and there to take up their quarters for ever. And

<sup>1 &</sup>quot;Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy."—John. xvi., 20.

this they did in most humble manner, bowing themselves seven times to the ground before him; then said he, All peace be to you: so the town came nigh, and touched with the hand the top of his golden sceptre, and they said, Oh! that the Prince Emmanuel, with his captains and men of war would dwell in Mansoul for ever; and that his battering-rams and slings might be lodged in her for the use and service of the Prince, and for the help and strength of Mansoul; For, said they, we have room for thee, we have room for thy men, we have also room for thy weapons of war, and a place to make a magazine for thy carriages. Do it, Emmanuel, and thou shalt be king and captain in Mansoul for ever. Yea, govern thou also according to all the desire of thy soul, and make thou governors and princes under thee of thy captains and men of war, and we will become thy servants, and thy laws shall be our direction.

They added, moreover, and prayed his Majesty to consider thereof; for, said they, if now after all this grace bestowed upon us thy miserable town of Mansoul, thou shouldest withdraw, thou and thy captains from us, the town of Mansoul will die. Yea, said they, our blessed Emmanuel, if thou shouldest depart from us now, thou hast done so much good for us, and showed so much mercy unto us; what will follow, but that our joy will be as if it had not been, and our enemies will a second time come upon us with more rage than at the first? wherefore we beseech thee, O thou the desire of our eyes, and the strength and life of our poor town, accept of this motion that now we have made unto our Lord, and come and dwell in the midst of us, and let us be thy people." Besides, Lord, we do not know but that to this day many Diabolonians may be yet lurking in the town of Mansoul, and they will betray us, when thou shalt leave us, into the hand of Diabolus again! and who knows what designs, plots, or contrivances, have passed betwixt them about these things already; loth we are to fall again into his horrible hands. Wherefore let it please thee to accept of our palace for thy place of residence, and of the houses of the best men in our town for the reception of thy soldiers, and their furniture.

Then said the Prince, "If I come to your town, will you suffer me

<sup>&</sup>quot; Penetrated with the goodness and mercy extended to him, the pardoned sinner can now sing,—

<sup>&</sup>quot;Jeaus, I my cross have taken,
All to leave and follow thee:
Naked, poor, despised, forsaken,
Thou, from hence my all shall be."—Gems of Sacred Postry

further to prosecute that which is in mine heart against mine enemies and yours; yea, will you help me in such undertakings?"

They answered, "We know not what we shall do; we did not think once that we should have been such traitors to Shaddai, as we have proved to be; what then shall we say to our Lord? let him put no trust in his saints; let the Prince dwell in our castle, and make of our town a garrison: let him set his noble captains, and his warlike soldiers over us. Yea, let him conquer with his love, and overcome us with his grace, and then surely shall he be but with us, and help us, as he was, and did that morning that our pardon was read unto us, we shall comply with this our Lord, and with his ways, and fall in with his word against the mighty.

"One word more, and thy servants have done, and in this will trouble our Lord no more. We know not the depth of the wisdom of thee our Prince. Who could have thought, that had been ruled by his reason, that so much sweet as we do now enjoy, should have come out of those bitter trials wherewith we were tried at the first? but, Lord, let light go before, and let love come after; yea, take us by the hand, and lead us by thy counsels, and let this always abide upon us, that all things shall be for the best for thy servants, and come to our Mansoul, and do as it pleaseth thee. Or, Lord, come to our Mansoul; do what thou wilt, so thou keepest us from sinning, and makest us serviceable to thy Majesty."

Then said the Prince to the town of Mansoul again, "Go, return to your houses in peace, I will willingly in this comply with your desires. I will remove my royal pavilion, I will draw up my forces before Eye-gate to-morrow, and so will march forwards into the town of Mansoul. I will possess myself of your castle of Mansoul, and will set my soldiers over you; yea, I will yet do things in Mansoul that cannot be parallelled in any nation, country, and kingdom, under heaven."

Then did the men of Mansoul give a shout, and returned unto their houses in peace; they also told to their kindred and friends the good that Emmanuel had promised to Mansoul. And to-morrow, said they, he will march into our town, and take up his dwelling, he and his men, in Mansoul.<sup>8</sup>

Well hast thou taught the way that might direct Our knowledge, and the scale of nature set From centre to circumference; whereon In contemplation of created things, By steps we may ascend to God.—Millon. Then went out the inhabitants of the town of Mansoul with haste to the green trees, and to the meadows, to gather boughs and flowers, therewith to strew the streets against their Prince, the Son of Shaddai, should come; they also made garlands, and other fine works, to betoken how joyful they were, and should be, to receive their Emmanuel into Mansoul; yea, they strewed the street quite from Eye-gate to the Castle-gate, the place where the Prince should be. They also prepared for his coming what music the town of Mansoul could afford, that they might play before him to the palace, his habitation.

So at the time appointed he makes his approach to Mansoul, and the gates were set open for him; there also the ancients and elders of Mansoul met him to salute him with a thousand welcomes. Then he arose and entered Mansoul, he and all his servants. The elders of Mansoul did also go dancing before him till he came to the castle-gates. And this was the manner of his going up thither. He was clad in his golden armour, he rode in his royal chariot, the trumpets sounded about him, the colours were displayed, his ten thousands went up at his feet, and the elders of Mansoul danced before him. And now were the walls of the famous town of Mansoul filled with the tramplings of the inhabitants thereof, who went up thither to view the approach of the blessed Prince, and his royal army. Also the casements, windows, balconies, and tops of the houses, were all now filled with persons of all sorts to behold how their town was to be filled with good.

Now, when he was come so far into the town as to the Recorder's house, he commanded, that one should go to Captain Credence, to know whether the castle of Mansoul was prepared to entertain his Royal Presence, (for the preparation of that was left to that captain;) and word was brought that it was. Then was Captain Credence commanded also to come forth with his power to meet the Prince; the which was, as he had commanded, done, and he conducted him into the castle. This done, the Prince that night did lodge in the castle with his mighty captains and men of war, to the joy of the town of Mansoul.

Now the next care of the townsfolk, was how the captains and soldiers

Such is the happiness which grows on true repentance—
— Where the gospel comes
It shelds disiner light;
It calls dead sinners from their tombs,
And gives the blind their sight."—IF atta

of the Prince's army should be quartered among them; and the care was not, how they should shut their hands of them, but how they should fill their houses with them; for every man in Mansoul now had that esteem of Emmanuel and his men, that nothing grieved them more, than because they were not enlarged enough, every one of them to receive the whole army of the Prince; yea they counted it their glory to be waiting upon them; and would, in those days, run at their bidding like lacquies. At last they came to this result:

- 1. That Captain Innocency should quarter at Mr. Reason's.
- That Captain Patience should quarter at Mr. Mind's. This Mr Mind was formerly the Lord Willbewill's clerk in time of the late rebellion.
- 3. It was ordered that Captain Charity should quarter at Mr. Affection's house.
- 4. That Captain Good-hope should quarter at my Lord Mayor's. Now for the house of the Recorder, himself desired, because his house was next to the castle, and because from him it was ordered by the Prince, that it need be, the alarm should be given to Mansoul; it was, I say, desired by him, that Captain Boanerges and Captain Conviction should take up their quarters with him, even they and all their men.
- 5. As for Captain Judgment and Captain Execution, my Lord Willbewill took them and their men to him, because he was to rule under the Prince for the good of the town of Mansoul now, as he had before under the tyrant Diabolus, for the hurt and damage thereof.
- 6. And throughout the rest of the town were quartered Emmanuel's forces: but Captain Credence with his men abode still in the castle. So the Prince, his captains, and his soldiers, were lodged in the town or Mansoul.

Now the ancients and elders of the town of Mansoul thought that they never should have enough of the Prince Emmanuel; his person, his actions, his words, and behaviour were so pleasing, so taking, so desirable to them. Wherefore they prayed him, that though the eastle of Mansoul was his place of residence, (and they desired that he might dwell there for ever,) yet that he would often visit the streets, houses, and people of Mansoul: for, said they, dread Sovereign, thy presence, thy looks, thy smiles, thy words, are the life, and strength, and sinews of the town of Mansoul.

Besides this, they craved, that they might have, without difficulty or interruption, continual access unto him, (so for that very purpose he com

manded that the gates should stand open,) that they might there see the manner of his doings, the fortifications of the place, and the royal mansion-house of the Prince.

When he spake, they all stopped their mouths, and gave audience; and when he walked, it was their delight to imitate him in his goings.

Now, upon a time Emmanuel made a feast for the town of Mansoul, and upon the feasting-day the townsfolk were come to the castle to partake of his banquet. And he feasted them with all manner of outlandis's food, food that grew not in the fields of Mansoul, nor in all the whole kingdom of Universe. It was food that came from his Father's court. And so there was dish after dish set before them, and they were commanded freely to eat. But still when a fresh dish was set before them, they would whisperingly say to each other, "What is it?" for they wist not what to call it. They drank also of the water that was made wine, and were very merry with him. There was music also all the while at the table, and man did eat angel's food, and had honey given him out of the rock. So Mansoul did eat the food that was peculiar to the court; yea, they had now thereof to the full.

I must not forget to tell you, that as at this table there were musicians, so they were not those of the country, nor yet of the town of Mansoul; but they were the masters of the songs that were sung at the court of Shaddai.

Now, after the feast was over, Emmanuer was for entertaining the town of Mansoul with some curious riddles of secrets drawn up by his Father's secretary, by the skill and wisdom of Shaddai. The like to these there is not in any kingdom. These riddles were made upon the King Shaddai himself, and upon Emmanuel his Son, and upon his wars and doings with Mansoul.

Emmanuel also expounded unto them some of those riddles himself: but, oh! how they were lightened! they saw what they never saw; they could not have thought that such varieties could have been couched in so few and such ordinary words. I told you before whom these riddles did coincern; and as they were opened the people did evidently see it was so. Yea, they did gather, that the things themselves were a kind of portraiture, and that of Emmanuel himself; for when they read in the scheme where the riddles were writ, and looked in the face of the Prince, things looked so like the one to the other, that Mansoul could not forbear but say,

"This is the Lamb; this is the Sacrifice, this is the Rock, this is the Red Cow; this is the Door; and this is the Way;" with a great many other things more."

And thus he dismissed the town of Mansoul. But can you imagine how the people of the corporation were taken with this entertainment? Oh, they were transported with joy, they were drowned with wonderment, while they saw, and understood, and considered, what their Emmanuel entertained them withal, and what mysteries he opened to them; and when they were at home in their houses, and in their most retired places, they could not but sing of him, and of his actions. Yea, so taken were the townsmen now with their Prince, that they would sing of him in their sleep.

Now, it was in the heart of Prince Emmanuel to new model the town of Mansoul, and to put it into such a condition as might be more pleasing to him, and that might best stand with the profit and security of the now flourishing town of Mansoul. He provided also against insurrections at home, and invasions from abroad: such love had he for the famous town of Mansoul.

Wherefore he first commanded, that the great slings that were brought from his Father's court, when he came to the war of Mansoul, should be mounted, some upon the battlements of the castle, some upon the towers, for there were towers in the town of Mansoul, towers new built by Emmanuel since he came thither. There was also an instrument invented by Emmanuel, that was to throw stones from the castle of Mansoul, out at Mouth-gate: an instrument that could not be resisted, nor that would miss of execution: wherefore, for the wonderful exploits that it did when used, it went without a name, and it was committed to the care of, and to be managed by the brave captain, the Captain Credence, in case of war.

This done, Emmanuel called the Lord Willbewill to him, and gave him in commandment to take care of the gates, the wall, and towers in Mansoul: also the Prince gave him the militia into his hand, and a special charge to withstand all insurrections and tumults that might be made in Mansoul, against the peace of our Lord the King, and the peace and tran-

P These were the treasures of the gospel which afforded Mansoul such delight. "The whole volume of the New Testament is replete with piety; with what were almost unknown to heathen moralists, devotional virtues, the most profound veneration of the Deity, an nabitual sense of his bounty and protection, a firm confidence in the final result of his councils and dispensations, a disposition to resort upon all occasions to his mercy."—Paley.

quillity of the town of Mansoul. He also gave him in commission, that if he found any of the Diabolonians lurking in any corner in the famous town of Mansoul, he should forthwith apprehend them, and stay them, or commit them to safe custody, that they may be proceeded against according to law.

Then he called unto him the Lord Understanding, who was the old Lord Mayor, he that was put out of place when Diabolus took the town, and put him into his former office again; and it became his place for his lifetime. He bid him also that he should build him a palace near Eye-gate, and that he should build it in fashion like a tower for defence. He bid him also that he should read in the revelation of mysteries all the days of his life, that he might know how to perform his office aright.<sup>4</sup>

He also made Mr. Knowledge the Recorder: not of contempt to old Mr. Conscience, who had been Recorder before, but for that it was in his princely mind to confer upon Mr. Conscience another employ, of which he told the old gentleman he should know more hereafter.

Then he commanded that the image of Diabolus should be taken down from the place where it was set up; and that they should destroy it utterly, beating of it into powder, and casting it into the wind, without the townwall; and that the image of Shaddai his Father should be set up again, with his own upon the castle-gates; and that it should be more fairly drawn than ever, forasmuch as both his Father and himself were come to Mansoul in more grace and mercy than heretofore. He would also that his name should be fairly engraven upon the front of the town, and that it should be done in the best of gold, for the honour of the town of Mansoul.

After this was done, Emmanuel gave out a commandment, that those three great Diabolonians should be apprehended; namely, the two late Lord Mayors, to wit, Mr. Incredulity, Mr. Lustings, and Mr. Forget-good the Recorder. Besides these, there were some of them that Diabolus made burgesses and aldermen in the town of Mansoul, that were committed to ward by the hand of the now valiant and now Right Noble, the brave Lord Willbewill.

And these were their names: Alderman Atheism, Alderman Hard-

That understanding should perform his office aright is obviously of the greatest importance. He must know the true vine, or all his doings will be naught. "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."—John, xv., 5.

heart, and Alderman False-peace: the burgesses were, Mr. No-truth, Mr. Pitiless, Mr. Haughty, with the like. These were committed to close custody; and the gaoler's name was Mr. True-man: this True-man was one of those that Emmanuel brought with him from his Father's court, when at the first he made war upon Diabolus in the town of Mansoul.

After this, the Prince gave a charge, that the three strong holds, that at the command of Diabolus, the Diabolonians had built in Mansoul should be demolished, and utterly pulled down; of which holds, and their names, with their captains, and governors, you read a little before. But this was long in doing, because of the largeness of the places, and because the stones, the timber, the iron, and all rubbish, was to be carried without the town.

When this was done, the Prince gave order that the Lord Mayor and Aldermen of Mansoul should call a court of judicature, for the trial and execution of the Diabolonians in the corporation, now under the charge of Mr. True-man the gaoler.

Now when the time was come, and the court set, commandment was sent to Mr. True-man the gaoler, to bring the prisoners down to the bar. Then were the prisoners brought down pinioned, and chained together, as the custom of the town of Mansoul was. So when they were presented before the Lord-Mayor, the Recorder, and the rest of the honourable bench, first the jury was empannelled, and then the witnesses sworn. The names of the jury were these; Mr. Belief, Mr. True-heart, Mr. Upright, Mr. Hate-bad, Mr. Love-God, Mr. See-truth, Mr. Heavenly-mind, Mr. Moderate, Mr. Thankful, Mr. Good-work, Mr. Zeal-for-God, and Mr. Humble.

The names of the witnesses were Mr. Know-all, Mr. Tell-true, Mr. Hate-lies, with my Lord Willbewill and his man, if need were

So the prisoners were set to the bar. Then said Mr. Do-right, (for he was the town-clerk,) Set Atheism to the bar, gaoler. So he was set to the bar. Then said the clerk, Atheism hold up thy hand. Thou art here indicted by the name of Atheism, an intruder upon the town of Mansoul, for that thou hast perniciously and doultishly taught and maintained, that there is no God, and so no heed to be taken to religion. This thou hast done, against the being, honour, and glory of the King, and against the peace and safety of the town of Mansoul. What sayest thou, art thou guilty of this indictment or not?

VOL. I.

Atheism. Not guilty.

Crier. Call Mr. Know-all, Mr. Tell-true, and Mr. Hate-lies into the court.

So they were called, and they appeared.

Clerk. Then said the clerk, You the witnesses for the King, look upon the prisoner at the bar, do you know him?

Know. Then said Mr. Know-all. Yes, my Lord, we know him, his name is Atheism: he has been a very pestilent fellow for many years in the miserable town of Mansoul.

Clerk. You are sure you know him.

Know. Know him? Yes, my Lord: I have heretofore too often been in his company, to be at this time ignorant of him. He is a Diabolonian, the son of a Diabolonian: I knew his grandfather and his father.

Clerk. Well said: he standeth here indicted by the name of Atheism, &c., and is charged, that he hath maintained and taught, that there is no God, and so no heed need be taken to any religion. What say you the King's witnesses to this? Is he guilty or not?

Know. My Lord, I and he were once in Villain's-lane together, and he at that time did briskly talk of diverse opinions, and then and there I heard him say, that for his part he did believe that there was no God. But, said he, I can profess one, and be as religious too, if the company I am in, and the circumstances of other things, said he, shall put me upon it.

Clerk. You are sure you heard him say thus?

Know. Upon mine oath I heard him say thus.

Then said the clerk, Mr. Tell-true, what say you to the King's judges, touching the prisoner at the bar?

Tell. My Lord, I formerly was a great companion of his, (for the which I now repent me,) and I have often heard him say, and that with very great stomachfulness, that he believed there was neither God, angel, nor spirit.

Clerk. Where did you hear him say so?

Tell. In Blackmouth-lane, and in Blasphemer's-row, and in many other places besides.

Clerk. Have you much knowledge of him?

Tell. I know him to be a Diabolonian, the son of a Diabolonian, and an 'These hollow professors are among the greatest foes of religion.

horrible man to deny a Deity; his father's name was Never-be-good, and he had more children than this Atheism. I have no more to say.

Clerk. Mr. Hate-lies, look upon the prisoner at the bar; do you know him?

Hate. My Lord, this Atheism is one of the vilest wretches that ever I came near, or had to do with in my life. I have heard him say that there is no God; I have heard him say that there is no world to come, no sin, nor punishment hereafter; and moreover, I have heard him say that it was as good to go to a whore-house, as to hear a sermon.

Clerk. Where did you hear him say these things?

Hate. In Drunkard's-row, just at Rascal-lane's end, at a house in which Mr. Impiety lived.

Clerk. Set him by, gaoler, and set Mr. Lustings to the bar.

Mr. Lustings, thou art here indicted by the name of Lustings, an intruder upon the town of Mansoul, for that thou hast devilishly and traitorously taught by practice and filthy words, that it is lawful and profitable to man to give way to his carnal desires; and that thou, for thy part, hast not, nor never will, deny thyself of any sinful delight, as long as thy name is Lustings. How sayest thou, art thou guilty of this indictment or not?

Lust. Then said Mr. Lustings, My Lord, I am a man of high birth, and have been used to pleasures and pastimes of greatness. I have not been wont to be snubbed for my doings, but have been left to follow my will as if it were law. And it seems strange to me, that I should this day be called into question for that, not only I, but also all men, do either secretly or openly countenance, love, and approve of.\*

Clerk. Sir, we concern not ourselves with your greatness, though the higher, the better you should have been: but we are concerned, and so are you now, about an indictment preferred against you. How say you, are you guilty of it or not?

Lust. Not guilty.

Clerk. Crier, call upon the witnesses to stand forth, and give their evidence.

\* The innocent surprise of Mr. Lustings is very natural. Many have had to lament the calamity of high birth, which has led them to think they were above the law—the law of the Lord. Hence they held those errors to be venial, which on their death-bed they viewed in a very different light. "Many plead," says Mr. Thomas Cole, as Toplady writes, "for those opinions and notions, upon which they would be loth to venture their souls in a dying hour"

Crier. Gentlemen, you the witnesses for the King, come in, and give in your evidence for our Lord the King, against the prisoner at the bar.

Clerk. Come Mr. Know-all, look upon the prisoner at the bar, do you know him?

Know. Yes, my Lord, I know him.

Clerk. What is his name?

Know. His name is Lustings: he was the son of one Beastly, and his mother bare him in Flesh-street; she was one Evil, Concupiscence's daughter. I knew all the generation of them.

Clerk. Well said, you have here heard his indictment, what say you to it, is he guilty of the things charged against him or not?

Know. My Lord, he has, as he saith, been a great man indeed; and greater in wickedness than by pedigree, more than a thousandfold.

Clerk. But what do you know of his particular actions, and especially with reference to his indictment?

Know. I know him to be a swearer, a liar, a sabbath-breaker; I know him to be a fornicator, and an unclean person; I know him to be guilty of abundance of cvils. He has been to my knowledge a very filthy man.

Clerk. But where did he use to commit his wickednesses, in some private corners, or more open and shamelessly?

Know. All the town over, my Lord.

Clerk. Come, Mr. Tell-true, what have you to say for our Lord the King against the prisoner at the bar?

 $Tell.\,$  My Lord, all that the first witness has said I know to be true, and a great deal more besides.

Clerk. Mr. Lustings, do you hear what these gentlemen say?

Lust. I was ever of opinion, that the happiest life that a man could live on earth, was to keep himself back from nothing that he desired in the world; nor have I been false at any time to this opinion of mine, but have lived in the love of my notions all my days. Nor was I ever so churlish, having found such sweetness in them myself, as to keep the commendations of them from others.

Court. Then said the Court, There hath proceeded enough from his own mouth to lay him open to condemnation, wherefore set him by, gaoler, and set Mr. Incredulity to the bar.

Incredulity set to the bar.

Clerk. Mr. Incredulity, thou art here indicted by the name of Incre-

dulity, an intruder upon the town of Mansoul, for that thou hast feloniously and wickedly, and that when thou wert an officer in the town of Mansoul, made head against the captains of the great King Shaddai, when they came and demanded possession of Mansoul; yea thou didst bid defiance to the name, forces, and cause of the King, and didst also, as did Diabolus thy captain, stir up and encourage the town of Mansoul to make head against, and resist the said force of the King. What sayest thou to this indictment? Art thou guilty of it or not?

Then said Incredulity, I know not Shaddai; I love my old Prince; I thought it my duty to be true to my trust, and to do what I could to possess the minds of the men of Mansoul, to do their utmost to resist strangers and foreigners, and with might to fight against them. Nor have I, nor shall I, change my opinion, for fear of trouble, though you at present are possessed of place and power.

Court. Then said the court, The man, as you see, is incorrigible, he is for maintaining his villanies by stoutness of words, and his rebellion with impudent confidence: and therefore set him by gaoler, and set Mr. Forgetgood to the bar.

Forget-good set to the bar.

Clerk. Mr. Forget-good, thou art here indicted by the name of Forget-good, an intruder upon the town of Mansoul, for that thou, when the whole affairs of the town of Mansoul were in thy hand, didst utterly forget to serve them in what was good, and didst fall in with the tyrant Diabolus against Shaddai the king, against his captains, and all his host, to the dishonour of Shaddai, the breach of his law, and the endangering of the destruction of the famous town of Mansoul. What sayest thou to this indictment? Art thou guilty, or not guilty?

Then said Forget-good, Gentlemen, and at this time my judges, as to the indictment by which I stand of several crimes accused before you, pray attribute my forgetfulness to mine age, and not to my wilfulness; to the craziness of my brain, and not to the carelessness of my mind; and then, I hope, I may, by your charity, be excused from great punishment, though I be guilty.

Then said the court, Forget-good, Forget-good, thy forgetfulness of good was not simply of frailty, but of purpose, and for that thou didst loth

<sup>t</sup> Incredulity is hard to conquer in those who suffer themselves to be absorbed with the pieasures of the world.

to keep virtuous things in thy mind. What was bad thou couldest retain, but what was good thou couldest not abide to think of; thy age, therefore, and thy pretended eraziness, thou makest use of to blind the court withal, and as a cloak to cover thy knavery. But let us hear what the witnesses have to say for the king against the prisoner at the bar. Is he guilty of this indictment, or not?

Hate. My lord, I have heard this Forget-good say, that he could never abide to think of goodness, no not for a quarter of an hour.

Clerk. Where did you hear him say so

Hate. In All-base-lane, at a house next door to the sign of the Conscience-seared-with-an-hot-iron.

Clerk. Mr. Know-all, what can you say for our Lord the King against the prisoner at the bar?

Know. My Lord, I know this man well, he is a Diabolonian, the son of a Diabolonian, his father's name was Love-naught; and for him I have often heard him say, that he counted the very thoughts of goodness the most burthensome thing in the world.

Clerk. Where have you heard him say these words

Know. In Flesh-lane, right opposite the church.

Then said the Clerk, Come, Mr. Tell-true, give in your evidence concerning the prisoner at the bar, about that for which he stands here, as you see, indicted before this honourable court.

Tell. My Lord, I have heard him often say, he had rather think of the vilest thing, than of what is contained in the holy Scriptures.

Clerk. Where did you hear him say such grievous words?

Tell. Where? in a great many places; particularly in Nauseous-street, in the house of one Shameless," and in Filth-lane, at the sign of the Reprobate, next door to the Descent-into-the-pit.

Court. Gentlemen, you have heard the indictment, his plea, and the testimony of the witnesses: Gaoler, set Mr. Hard-heart to the bar.

He is set to the bar.

Clerk. Mr. Hard-heart, thou art here indicted by the name of Hard-heart, (an intruder upon the town of Mansoul,) for that thou didst most desperately and wickedly possess the town of Mansoul with impenitency and obdurateness, and didst keep them from remorse and sorrow for their evils, all the time of their apostacy from, and rebellion against the blessed

. The common resting-place of those who revile the Scriptures.

King Shaddai. What sayest thou to this indictment, art thou guilty, or not guilty?

Hard. My Lord, I never knew what remorse or sorrow meant in my life: I am impenetrable; I care for no man; nor can I be pierced with men's griefs, their groans will not enter into my heart; whomever I mischieve, whomever I wrong, to me it is music when to others mourning.

Court. You see the man is a right Diabolonian, and has convicted himself. Set him by gaoler, and set Mr. False-peace to the bar.

False-peace set to the bar.

Mr. False-peace, Thou art here indicted by the name of False-peace, (an intruder upon the town of Mansoul:) for that thou didst most wickedly and satanically bring, hold, and keep the town of Mansoul, both in her apostacy, and in her hellish rebellion, in a false, groundless, and dangerous peace, and damnable security, to the dishonour of the King, the transgression of his law, and to the great damage of the town of Mansoul. What sayest thou, art thou guilty of this indictment or not?

Then said Mr. False-peace, Gentlemen, and you now appointed to be my judges, I acknowledge that my name is Mr. Peace; but that my name is False-peace I utterly deny. If your honours will please to send for any that do intimately know me, or for the midwife that laid my mother of me, or of the gossips that were at my christening, they will any or all of them prove that my name is not False-peace, but Peace. Wherefore, I cannot plead to this indictment, for as much as my name is not inserted therein; and as it is my true name, so also are my conditions. I was always a man that loved to live at quiet, and what I loved myself, that I thought others might love also. Wherefore, when I saw any of my neighbours to labour under a disquieted mind, I endeavoured to help them what I could; and instances of this good temper of mine, many I could give: As,

- 1. When at the beginning our town of Mansoul did decline the ways of Shaddai, they, some of them afterwards began to have disquieting reflections upon themselves for what they had done; but I, as one troubled to see them disquieted, presently sought out means to get them quiet again.
  - 2. When the ways of the old world, and of Sodom, were in fashion, if

<sup>&</sup>quot;"As for my own natural life, for the time that I was without God in the world, it was indeed, according to the course of this world, and the spirit that now worketh in the children of disobedience. It was my delight to be taken captive by the devil at his will, being filled with all unrighteousness."—Bunyam.

anything happened to molest those that were for the customs of the present times, I laboured to make them quiet again, and to cause them to act without molestation,

3. To come nearer home, when the wars fell out between Shaddai and Diabolus, if at any time I saw any of the town of Mansoul afraid of destruction, I often used by some way, device, invention, or other, to labour to bring them to peace again.

Wherefore since I have always been a man of so virtuous a temper, as some say, a peace-maker is; and if a peace-maker be so deserving a man, as some have been bold to attest he is; then let me, gentlemen, be accounted by you, who have a great name for justice and equity in Mansoul, for a man that deserveth not this inhumane way of treatment, but liberty, and also a licence to seek damage of those that have been my accusers."

Then said the clerk, Crier, make proclamation.

Crier. O yes, forasmuch as the prisoner at the bar hath denied his name to be that which is mentioned in the indictment, the court requireth, that if there be any in this place that can give information, to the court of the original and right name of the prisoner, they would come forth and give in their evidence: for the prisoner stands upon his own innocency.

Then came two into the court, and desired, that they might have leave to speak what they knew concerning the prisoner at the bar; the name of the one was Search-truth, and the name of the other Vouch-truth: so the court demanded of these men, if they knew the prisoner; and what they could say concerning him; for he stands, said they, upon his own vindication.

Then said Mr. Search-truth, My Lord, I.

Court. Hold, give him his oath; then they sware him. So he proceeded. Seurch. My Lord, I know, and have known this man from a child, and can attest that his name is False-peace. I knew his father, his name was Mr. Flatterer, and his mother before she was married was called by the name of Mrs. Sooth-up, and these two when they came together, lived not long without this son; and when he was born, they called his name False-

<sup>\*</sup> While under the influence of False-peace, the author says, "All this time I was not sensible of the evil of sin; I was kept from considering that sin would damn me, what religion soever I followed, unless I was found in Christ; nay, I never thought of him, nor whether there was such a one or no."—Grace Abounding.

peace. I was his play-fellow, only I was somewhat older than he; and when his mother did use to call him home from play, she used to say, "False-peace, False-peace, come home quick, or I'll fetch you." Yea, I knew him when he sucked; and though I was then but little, yet I can remember that when his mother did use to sit at the door with him, or did play with him in her arms, she would call him twenty times together, "My little False-peace, my pretty False-peace, and O! my sweet rogue, False-peace; and again, O! my little bird, False-peace; and how do I love my child!" The gossips also know it is thus, though he has had the face to deny it in open court.

Then Mr. Vouch-truth was called upon to speak what he knew of him. So they sware him.

Then said Mr. Vouch-truth, My Lord, all that the former witness hath said is true; his name is False-peace, the son of Mr. Flatterer, and of Mrs. Sooth-up his mother. And I have in former times seen him angry with those who have called him any thing else but False-peace; for he would say, that all such did mock and nickname him; but this was in the time when Mr. False-peace was a great man, and when the Diabolonians were the brave men in Mansoul.

Court. Gentlemen, you have heard what these two men have sworn against the prisoner at the bar: and now Mr. False-peace to you, you have denied your name to be False-peace, yet you see that these honest men have sworn that this is your name. As to your plea, in that you are quite besides the matter of your indictment, you are not by it charged for evil-doing, because you are a man of peace, or a peace-maker among your neighbours; but for that you did wickedly, satanically, bring, keep, and hold the town of Mansoul, both under its apostacy from, and in its rebellion against its King, in a false, lying, and damnable peace, contrary to the law of Shaddai, and likewise to the hazard of the destruction of the then miserable town of Mansoul. All that you have pleaded for yourself is, that you have denied your name, &c., but here you see we have witnesses to prove that you are the man.

For the peace that you so much boast of making among your neighbours, know that peace is not a companion of truth and holiness, but which is without this foundation, is grounded upon a lie, and is both deceitful and damnable; as also the great Shaddai hath said, thy plea therefore has not delivered thee from what by the

VOL. I.

indictment thou art charged with, but rather it doth fasten all upon thee.

But thou shalt have very fair play; let us call the witnesses that are to testify, as to matter of fact, and see what they have to say for our Lord the King against the prisoner at the bar?

Clerk. Mr. Know-all, what say you for our Lord the King against the prisoner at the bar?

Know. My Lord, this man hath of a long time made it, to my knowledge, his business to keep the town of Mansoul in a sinful quietness, in the midst of all her lewdness, filthiness, and turmoils; and hath said, and that in my hearing, Come, come, let us fly from all trouble, on what ground soever it comes, and let us be for a quiet and peaceable life, though it wanteth a good foundation.\*

Clerk. Come, Mr. Hate-lies, what have you to say?

Hate. My Lord, I have heard him say, that peace, though in a way of unrighteousness, is better than trouble with truth.

Clerk. Where did you hear him say this?

Hate. I heard him say it in Folly-yard, at the house of one Mr. Simple, next door to the sign of the Self-deceiver. Yea, he hath said this to my knowledge twenty times in that place.

Clerk. We may spare further witness; this evidence is plain and full. Set him by, Gaoler, and set Mr. No-truth to the bar.

Mr. No-truth, thou art here indicted by the name of No-truth, (an intruder upon the town of Mansoul,) for that thou hast always, to the dishonour of Shaddai, and the endangering of the utter ruin of the famous town of Mansoul, set thyself to deface, and utterly to spoil all the remainders of the law and image of Shaddai that have been found in Mansoul after her deep apostacy from her King to Diabolus the envious tyrant. What sayest thou? Art thou guilty of this indictment, or not?

No-truth. Not guilty, my Lord.

\* When conscience is lulled into insensibility by False-peace,

"We see Time's furrows on another's brow,
And Death entrewhed proparing his assault:
How few themselves in that just mirror see!
Or seeing, draw their inference as strong
That death is certain:

Though grey our heads, our thoughts and aims are green; Like damaged clocks, whose hand and bell dissent; Folly sings six, while nature points at twelve."—Young - Then the witnesses were called, and Mr. Know-all did first give in his evidence against him.

Know. My Lord, this man was at the pulling down of the image of Shaddai; yea, this is he that did it with his own hands. I myself stood by and saw him do it, and he did it at the commandment of Diabolus. Yea, this Mr. No-truth did more than this, he did also set up the horned image of the beast Diabolus in the same place. This also is he that at the bidding of Diabolus did rent and tear, and cause to be consumed, all that he could of the remainders of the law of the King, even whatever he could lay his hands on in Mansoul.

Clerk. Who saw him do this besides yourself?

Hate. I did, my Lord, and so did many more besides; for this was not done by stealth, or in a corner, but in the open view of all, yea, he chose himself to do it publicly; for he delighted in the doing of it.

Clerk. Mr. No-truth, how could you have the face to plead not guilty, when you were so manifestly the doer of all this wickedness?

. No-truth. Sir, I thought I must say something, and as my name is, so I speak; I have been advantaged thereby before now, and did not know but by speaking No-truth, I might have reaped the same benefit now.

Clerk. Set him by, Gaoler, and set Mr. Pitiless to the bar: Mr. Pitiless, thou art here indicted by the name of Pitiless, (an intruder upon the town of Mansoul.) for that thou didst most traitorously and wickedly shut up all bowels of compassion, and wouldst not suffer Mansoul to condole her own misery when she had apostatized from her rightful King, but didst evade, and at all times turn her mind away from those thoughts that had in them a tendency to lead them to repentance. What sayest thou to this indictment, guilty, or not guilty?

Not guilty of pitilessness: All I did was to cheer up, according to my name, for my name is not Pitiless, but Cheer-up; and I could not abide to see Mansoul incline to melancholy.

Clerk. How! do you deny your name, and say it is not Pitiless, but Cheer-up; call for the witnesses: what say you the witnesses to this plea? Know. My Lord, his name is Pitiless; so he hath writ himself in all papers of concern wherein he has had to do. But these Diabolonians love to counterfeit their names: Mr. Covetousness covers himself with the name of Goodhusbandry, or the like: Mr. Pride can, when need is, call

himself Mr. Neat, Mr. Handsome, or the like, and so of all the rest of them.

Clerk. Mr. Tell-true, what say you?

Tell. His name is Pitiless, my Lord; I have known him from a child, and he hath done all that wickedness whereof he stands charged in the indictment; but there is a company of them that are not acquainted with the danger of damning, therefore they call all those melancholy that have serious thoughts how that state should be shunned by them.

Clerk. Set Mr. Haughty to the bar, gaoler. Mr. Haughty, thou art here indicted by the name of Haughty, an intruder upon the town of Mansoul, for that thou didst most traitorously and devilishly teach the town of Mansoul to carry it loftily and stoutly against the summons that was given them by the captains of the King Shaddai. Thou didst also teach the town of Mansoul to speak contemptuously, and vilifyingly of their great King Shaddai; and didst moreover, encourage, both by words and examples, Mansoul to take up arms both against the King and his Son Emmanuel. How sayest thou, art thou guilty of this indictment, or not?

Haugh. Gentlemen, I have always been a man of courage and valour, and have not used, when under the greatest clouds, to sneak or hang down the head like a bullrush; nor did it at all at any time please me to see men veil their bonnets to those that have opposed them; yea, though their adversaries seemed to have ten times the advantage of them.

I did not use to consider who was my foe, nor what the cause was in which I was engaged. It was enough to me if I carried it bravely, fought like a man, and came off a victor.

Court. Mr. Haughty you are not here indicted for that you have been a valiant man, nor for your courage and stoutness in times of distress, but for that you have made use of this your pretended valour to draw the town of Mansoul into acts of rebellion both against the great King and Emmanuel his Son. This is the crime and the thing wherewith thou art charged in and by the indictment.

But he made no answer to that.

Now when the court had thus far proceeded against the prisoners at the

<sup>&</sup>quot;The aversion of the heart from God constitutes the chief guilt of man. Man is a responsible being, and must render an account to God from whom he receives all his powers."—Christian Returement.

bar, when they put them over to the verdict of the jury, to whom they did apply themselves after this manner:

Gentlemen of the jury, you have been here, and have seen these men, you have heard their indictments, their pleas, and what the witnesses have testified against them: now what remains, is, that you do forthwith withdraw yourselves to some place, where, without confusion, you may consider of what verdict, in a way of truth and righteousness, you ought to bring in for the King against them, and so they bring it in accordingly.

Then the jury, to wit, Mr. Belief, Mr. True-heart, Mr. Upright, Mr. Hate-bad, Mr. Love-God, Mr. See-Truth, Mr. Heavenly-mind, Mr. Moderate, Mr. Thankful, Mr. Humble, Mr. Good-work, and Mr. Zeal-for-God, withdrew themselves in order to their work: now when they were shut up by themselves, they fell to discourse among themselves in order to the drawing up of their verdict.

And thus Mr. Belief, for he was the foreman, began: "Gentlemen," quoth he, "for the men, the prisoners at the bar, for my part I believe that they all deserve death." "Very right," said Mr. True-heart, "I am wholly of your opinion." "O what a mercy is it," said Mr. Hate-bad, "that such villains as these are apprehended!" "Ay, ay," said Mr. Love-God, "this is one of the joyfulest days that ever I saw in my life." Then said Mr. See-truth, "I know that if we judge them to death, our verdict shall stand before Shaddai himself." "Nor do I at all question it," said Mr. Heavenly-mind; he said, moreover, "When all such beasts as these are cast out of Mansoul, what a goodly town will it be then!" Then said Mr. Moderate, "It is not my manner to pass my judgment with rashness; but for these, their crimes are so notorious, and the witness so palpable, that that man must be wilfully blind who saith the prisoners ought not to die." "Blessed be God," said Mr. Thankful, "that the traitors are in safe custody." "And I join with you in this upon my bare knees," said Mr. Humble. "I am glad also," said Mr. Good-work. Then said the warm man, and true-hearted Mr. Zeal-for-God, "Cut them off, they have been the plague, and have sought the destruction of Mansoul."2

<sup>&#</sup>x27;Thus are the wicked condemned-

<sup>&</sup>quot;Fools for their transgressions see
Sharp disease their youth consume,
And their beauty like a tree,
Withering o'er an early tomb."—Montgomery.

Thus therefore being all agreed in their verdict, they came instantly into the court.

Clerk. Gentlemen of the jury, answer to all your names. Mr. Belief, one; Mr. True-heart, two; Mr. Upright, three; Mr. Hate-bad, four; Mr. Love-God, five; Mr. See-truth, six; Mr. Heavenly-mind, seven; Mr. Moderate, eight; Mr. Thankful, nine; Mr. Humble, ten; Mr. Goodwork, eleven; and Mr. Zeal-for-God, twelve; good men and true; stand together in your verdict. Are you all agreed?

Jury. Yes, my Lord.

Clerk. Who shall speak for you?

Jury. Our foreman.

Clerk. You the gentlemen of the jury being empannelled for our Lord the King, to serve here in a matter of life and death, have heard the trials of each of these men, the prisoners at the bar, what say you, are they guilty of that, and those crimes for which they stand here indicted, or are they not guilty?

Foreman. Guilty, my Lord.

Clerk. Look to your prisoners, gaoler.

This was done in the morning, and in the afternoon they received the sentence of death according to the law.

The gaoler, therefore, having received such a charge, put them all in the inward prison, to preserve them there till the day of execution, which was to be the next day in the morning.

But now to see how it happened, one of the prisoners, Incredulity by name, in the interim betwixt the sentence and the time of execution, brake prison, and made his escape, and gets him away quite out of the town of Mansoul, and lay lurking in such places and holds as he might, until he should again have opportunity to do the town of Mansoul a mischief, for their thus handling of him as they did.

Now when Mr. True-man, the gaoler, perceived that he had lost his prisoner, he was in a heavy taking, because, that prisoner was, to speak on, the very worst of the whole gang: wherefore, first he goes and acquaints my Lord Mayor, Mr. Recorder, and my Lord Willbewill, with the matter, and to get of them an order to make search for him throughout the town of Mansoul. So an order he got, and search was made, but no such man could now be found in in all the town of Mansoul.

All that could be gathered was, that he had lurked awhile about the

outside of the town, and that here and there one or other had a glimpse of him, as he did make his escape out of Mansoul: one or two also did affirm, that they saw him without the town, going apace over the plain. Now when he was quite gone, it was affirmed by one Mr. Did-see, that he ranged all over dry places, till he met with Diabolus his friend; and where should they meet one another, but just upon Hell-gate-hill?

But, Oh! what a lamentable story did the old gentleman tell to Diabolus concerning what sad alterations Emmanuel had made in Mansoul.

As first, how Mansoul had, after some delays, received a general pardon at the hands of Emmanuel; and that they had invited him into the town; and that they had given him the castle for his possession. He said, moreover, that they had called his soldiers into the town, coveted who should quarter the most of them; they also entertained him with the timbrel, song, and dance. "But that," said Incredulity, "that is the sorest vexation to me, is, that he hath pulled down, O father, thy image, and set up his own; pulled down thy officers and set up his own. Yea, and Willbewill, that rebel, who, one would have thought, should never have turned from us, he is now in as great favour with Emmanuel as ever he was with thee. But besides all this, this Willbewill has received a special commission from his Master, to search for, to apprehend, and to put to death, all and all manner of Diabolonians that he shall find in Mansoul. Yea, and this Willbewill has taken and committed to prison already eight of my Lord's most trusty friends in Mansoul. Nay, further, my Lord, with grief I speak it, they have been all arraigned, condemned, and I doubt not, before this time, executed in Mansoul. I told my Lord of eight, and myself was the ninth, who should assuredly have drunk of the same cup, but that through craft I, as thou scest, have made mine escape from them."

When Diabolus had heard this lamentable story he yelled and snuffed up the wind like a dragon, and made the sky to look dark with roaring. He also sware that he would try to be revenged on Mansoul for this. So they (both he and his friend old Incredulity,) concluded to enter into consultation how they might get the town of Mansoul again.

Now, before this time, the day was come in which the prisoners in Mansoul were to be executed. So they were brought to the cross, and

 $<sup>^{\</sup>rm a}$  "He that committeth sin is of the devil; for the devil sinneth from the beginning."—1 John, iii., 8.

that by Mansoul in most solemn manner; for the Prince said, that this should be done by the hand of the town of Mansoul, that I may see, said he, the forwardness of my now redeemed Mansoul to keep my word, and to do my commandments, and that I may bless Mansoul in doing this deed. Proof of sincerity pleases me well: let Mansoul therefore, first lay their hands upon these Diaholonians to destroy them.

So the town of Mansoul slew them according to the word of their Prince. But when the prisoners were brought to the cross to die, you can hardly believe what troublesome work Mansoul had of it to put the Diabolonians to death, (for the men knowing that they must die, and every of them having implacable enmity in their heart to Mansoul,) what did they, but took courage at the cross, and there resisted the men of the town of Mansoul. Wherefore the men of Mansoul were forced to cry out for help to the captains and men of war. Now the great Shaddai had a secretary in the town, and he was a great lover of the men of Mansoul, and he was at the place of execution also, so he hearing the men of Mansoul cry out against the strugglings of the prisoners, rose up from his place, and came and put his hands upon the hands of the men of Mansoul. So they crucified the Diabolonians, that had been a plague, a grief, and an offence, to the town of Mansoul.

Now, when this good work was done, the Prince came down to see, to visit, and to speak comfortably to the men of Mansoul, and to strengthen their hands in such work. And he said to them, that by this act of theirs he had proved them, and found them to be lovers of his person, observers of his laws, and such as also had respect to his honour. He said moreover, (to show them that they by this should not be losers, nor their town weakened by the loss of them.) that he would make them another captain, and that of one of themselves; and that this captain should be a ruler of a thousand, for the good and benefit of the now flourishing town of Mansoul.

So he called one whose name was Waiting, and bid him go quickly up to the castle-gate, and inquire there for one Mr. Experience, that waiteth upon that noble captain, the Captain Credence, and bid him come hither to me. So the messenger that waited upon the good Prince Emmanuel,

b Thus perish evil-doers-

"Lord, what a thoughtless wretch was I,
To mourn, and murmur, and repine,
To see the wicked placed on high,
In pride, and robes of honour shine.
But O their end, their dreadful end!"—Watts.

went and said as he was commanded. Now, the young gentleman was waiting to see the captain train and muster his men in the castle-yard. Then said Mr. Waiting to him, "Sir, the Prince would that you should come down to his Highness forthwith." So he brought him down to Emmanuel; and he came and made obeisance before him. Now the men of the town knew Mr. Experience well, for he was born and bred in Mansoul; they also knew him to be a man of conduct, of valour, and a person prudent in matters; he was also a comely person, well spoken, and very successful in his undertakings.

Wherefore the hearts of the townsmen were transported with joy, when they saw that the Prince himself was so taken with Mr. Experience that he would needs make him a captain over a band of men.

So with one consent they bowed the knee before Emmanuel, and with a shout said, "Let Emmanuel live for ever." Then said the Prince to the young gentleman whose name was Mr. Experience, "I have thought good to confer upon thee a place of trust and honour in this my town of Mansoul." Then the young man bowed his head and worshipped. "It is, said Emmanuel, that thou shouldest be a captain, a captain over a thousand men in my beloved town of Mansoul." Then said the captain, "Let the King live." So the Prince gave out orders forthwith to the King's secretary, that he should draw up for Mr. Experience a commission to make him a captain over a thousand men, and let it be brought to me, said he, that I may set to my seal." So it was done as it was commanded; the commission was drawn up, brought to Emmanuel, and he set his seal thereto: then by the hand of Mr. Waiting he sent it away to the captain.

Now, so soon as the captain had received his commission, he soundeth his trumpet for volunteers, and young men come to him apace; yea, the greatest and chiefest men in the town sent their sons to be listed under his command. Thus Captain Experience came under command to Emmanuel for the good of the town of Mansoul. He had for his lieutenant one Mr. Skilful, and for his cornet one Mr. Memory. His under-officers I need not name. His colours were the white colours, for the town of Mansoul, and his escutcheon was the dead lion and dead bear. So the Prince returned to his royal palace again.

<sup>&</sup>lt;sup>6</sup> Emmanuel in making choice of young Mr. Experience to be captain of a thousand men, taught the people of Mansoul that Christian experience is of more importance to those who covet salvation than lengthened years.

Now, when he was returned thither, the elders of the town of Mansoul, to wit, the Lord Mayor, the Recorder, and the Lord Willbewill, went to congratulate him, and in special way to thank him for his love, care, and tender compassion which he showed to his ever obliged town of Mansoul. So after a while, and some sweet communion between them, the townsmen having solemnly ended their ceremony, returned to their place again.

Emmanuel also at this time appointed them a day wherein he would renew their charter, yea, wherein he would renew and enlarge it, mending several faults therein, that Mansoul's yoke might be yet more easy. And this he did without any desire of theirs, even of his own frankness and noble mind. So when he had sent for, and seen their old one, he laid it by, and said, "Now that which decayeth and waxeth old, is ready to vanish away." He said moreover, "The town of Mansoul shall have another, a better, a new one, more steady and firm by far. An epitome hereof take as follows:

"Emmanuel, Prince of Peace, and a great lover of the town of Mansoul, I do in the name of my Father, and of mine own elemency, give, grant, and bequeath, to my beloved town of Mansoul,

- "1. Free, full, and everlasting forgiveness of all wrongs, injuries, and offences, done by them against my Father, Me, their neighbour, or themselves.
- "2. I do give them the holy law, and my Testament, with all that therein is contained, for their everlasting comfort and consolation.
- "3. I do also give them a portion of the selfsame grace and goodness that dwells in my Father's heart and mine.
- "4. I do give, grant, and bestow upon them freely, the world, and what is therein for their good; and they shall have that power over them, as shall stand with the honour of my Father, my glory, and their comfort; yea, I grant them the benefits of life and death, and of things present, and things to come. This privilege, no other city, town, or corporation shall have, but my Mansoul only.

"Foes and rebels once to God,
They disdain'd his high control;
Now they feel his fiery rod,
Strikling terrors through their soul.

"Then unto the Lord they cry,
He inclines a gracious ear;
Sends deliverance from on high,
Rescues them from all their fear."—Montgomery.

- "5. I do give and grant them leave, and free access, to me in my palace, at all seasons, (to my palace above or below,) there to make known their wants to me! And I give them moreover a promise, that I will hear and redress all their grievances.
- "6. I do give, grant to, and invest the town of Mansoul, with full power and authority, to seek out, take, enslave, and destroy all, and all manner of Diabolonians, that at any time, from whencesoever, shall be found straggling in or about the town of Mansoul.
- "7. I do further grant to my beloved town of Mansoul, that they shall have authority not to suffer any foreigner or stranger, or their seed, to be free in, and of the blessed town of Mansoul; nor to share in the excellent privileges thereof. But that all the grants, privileges, and immunities, that I bestow upon the famous town of Mansoul, shall be for those the whole natives and true inhabitants thereof; to them I say, and to their right seed after them.

"But all Diabolonians of what sort, birth, country, or kingdom soever, shall be debarred a share therein."

So when the town of Mansoul had received at the hand of Emmanuel their gracious charter, (which in itself is infinitely more large than by this lean epitome is set before you,) they carried it to audience, that is, to the market-place, and there Mr. Recorder read it in the presence of all the people. This being done, it was had back to the castle-gates, and there fairly engraven upon the doors thereof, and laid in letters of gold, to the end that the town of Mansoul, with all the people thereof, might have it always in their view, or might go where they might see what a blessed freedom their Prince had bestowed upon them, that their joy might be increased in themselves, and their love renewed to their great and good Emmanuel.

But what joy! what comfort! what consolation! think you, did now possess the hearts of the men of Mansoul? the bells ringed, the minstrels played, the people danced, the captains shouted, the colours waved in the wind, and the silver trumpets sounded, and the Diabolonians now were glad to hide their heads, for they looked like them that had been long dead.

""To glory is the believer's bounden duty. He is called to it as his gospel privilege; and according to his faith he does triumph in it as his present happiness, and as a good ground for his hope of eternal joy. Bless the Lord, O my soul, for his providing such a garment for glory and beauty. He has warranted thee to put it on.""—Romaine.

When this was over, the Prince sent again for the elders of the town of Mansoul, and communed with them about a ministry that he intended to establish among them; such a ministry that might open unto them, and that might instruct them in the things that did concern their present and future state.

For, said he, you of yourselves, without you have teachers and guides, will not be able to know, and if not to know, to be sure, not to do the will of my Father.

At this news, when the elders of Mansoul brought it to the people, the whole town came running together, (for it pleased them well, as whatever the Prince now did, pleased the people,) and all with one consent implored his Majesty, that he would forthwith establish such a ministry among them as might teach them both law and judgment, statute and commandment: that they might be documented in all good and wholesome things. So he told them, that he would grant them their request, and would establish two among them; one that was of his Father's court, and one that was a native of Mansoul.

He that is from the court, said he, is a person of no less quality and dignity than is my Father and I, and he is the Lord Chief Secretary of my Father's house; for he is, and always has been, the chief dictator of all my Father's laws; a person altogether well skilled in all mysteries, and knowledge of mysteries, as is my Father, or as myself is. Indeed he is one with us in nature; and also as to loving of, and being faithful to, and in, the eternal concerns of the town of Mansoul.

And this is he, said the Prince, that must be your chief teacher: for it is he, and he only that can teach you clearly in all high and supernatural things. He and he only it is that knows the ways and methods of my Father at court; nor can any like him show how the heart of my Father is at all times, in all things, upon all occasions, towards Mansoul: for as no man knows the things of a man, but that spirit of a man which is in him; so the things of my Father knows no man, but this high and mighty secretary. Nor can any, as he, tell Mansoul, how and what they shall do to keep themselves in the love of my Father. He also it is that

"Blind unbelief is sure to err,
And scan his work in vain,
God is his own interpreter,
And he will make it plain."—Cowper.

can bring lost things to your remembrance; and that can tell you things to come. This teacher, therefore, must of necessity have pre-eminence (both in your affections and judgment) before your other teacher: his personal dignity, the excellency of his teaching, also the great dexterity that he hath to help you to make and draw up petitions to my Father for your help, and to his pleasing, must lay obligations upon you to love him, fear him, and to take heed that you grieve him not.

This person can put life and vigour into all he says; yea, and can also put it into your hearts. This person can make seers of you, and can make you tell what shall be hereafter. By this person you must frame all your petitions to my Father and me; and without his advice and counsel first obtained, let nothing enter into the town or castle of Mansoul: for that may disgust and grieve this noble person.

Take heed, I say, that you do not grieve this minister: for if you do, he may fight against you; and should he once be moved by you, to set himself against you, against you in battle array; that will distress you more than if twelve legions should from my Father's court be sent to make war upon you.

But, as I said, if you shall hearken unto him, and shall love him; if you shall devote yourselves to his teaching, and shall seek to have converse, and to maintain communion with him; you shall find him ten times better than is the whole world to any: yea, he will shed abroad the love of my Father in your hearts, and Mansoul will be the wisest and most blessed of all people.

Then did the Prince call unto him the old gentleman, who before had been the Recorder of Mansoul, Mr. Conscience by name, and told him, That forasmuch as he was well skilled in the law and government of the town of Mansoul, and was also well spoken, and could pertinently deliver to them his Master's will in all terrene and domestic matters, therefore he would also make him a minister for, in, and to the goodly town of Mansoul, in all the laws, statutes, and judgments of the famous town of Mansoul. "And thou must," said the Prince, "confine thyself to the teaching of moral virtues, to civil and natural duties; but thou must not attempt to presume to be a revealer of those high and supernatural mysteries that are kept close in the bosom of Shaddai my Father; for those things know no man, nor can any reveal them but my Father's Secretary only.

"Thou art a native of the town of Mansoul, but the Lord Secretary is a

native with my Father; wherefore, as thou hast knowledge of the laws and customs of the corporation, so he of the things and will of my Father. Wherefore, Oh! Mr. Conscience, although I have made thee a minister and a preacher in the town of Mansoul; yet, as to the things which the Lord Secretary knoweth, and shall teach to this people, there thou must be his scholar and a learner, even as the rest of Mansoul are.

"Thou must therefore, in all high and supernatural things, go to him for information and knowledge; for though there be a spirit in man, this person's inspiration must give him understanding. Wherefore, Oh! thou Mr. Recorder, keep low and be humble, and remember that the Diabolonians that kept not their first charge, but left their own standing, are now made prisoners in the pit; be therefore content with thy station."

"I have made thee my Father's vicegerent on earth, in such things of which I have made mention before: and thou, take thou power to teach them to Mansoul; yea, and to impose them with whips and chastisements, if they shall not willingly hearken to do thy commandments.

"And, Mr. Recorder, because thou art old, and through many abuses made feeble; therefore I give thee leave and licence to go when thou wilt to my fountain, my conduit, and there to drink freely of the blood of my grape, for my conduit does always run wine. Thus doing, thou shalt drive from thy heart and stomach all foul, gross, and hurtful humours. It will also lighten thine eyes, and will strengthen thy memory for the reception and keeping of all that the King's most noble Secretary teacheth."

When the Prince had thus put Mr. Recorder (that once so was) into the place and office of a minister to Mansoul; and the man had thankfully accepted thereof, then did Emmanuel address himself in a particular speech to the townsmen themselves.

"Behold (said the Prince to Mansoul) my love and care towards you, I have added to all that is past, this mercy to appoint you preachers; the most noble Secretary to teach you in all high and sublime mysteries; and this gentleman (pointing to Mr. Conscience) is to teach you in all things human and domestic; for therein lieth his work. He is not, by what I have said, debarred of telling to Mansoul anything that he hath heard and received at the mouth of the Lord High Secretary; only he shall not

<sup>5 &</sup>quot;Men consist of bodies as well as souls; and God must be served with both; now bodies cannot serve God without external rites, the spouse of Christ cannot be without her borders and laces."—Adms

attempt to presume to pretend to be a revealer of those high mysteries himself; for the breaking of them up, and the discovery of them to Mansoul, lieth only in the power, authority, and skill of the Lord High Secretary himself. Talk of them he may, and so may the rest of the town of Mansoul; yea, and may, as occasion gives them opportunity, press them upon each other for the benefit of the whole. These things, therefore, I would have you observe and do, for it is for life, and lengthening of your days.

"And one thing more to my beloved Mr. Recorder, and to all the town of Mansoul: You must not dwell in, nor stay upon any thing of that which he hath in commission to teach you, as to your trust and expectation of the next world; of the next world I say, for I purpose to give another to Mansoul, when this with them is worn out; but for that you must wholly and solely have recourse to, and make stay upon his doctrine, that is your teacher after the first order. Yea, Mr. Recorder himself must not look for life from that which he himself revealeth; his dependence for that must be founded in the doctrine of the other preacher. Let Mr. Recorder also take heed that he receive not any doctrine, or point of doctrine, that are not communicated to him by his superior teacher; nor yet within the precincts of his own formal knowledge."

Now after the Prince had thus settled things in the famous town of Mansoul, he proceeded to give to the elders of the corporation a necessary caution, to wit, how they should carry it to the high and noble captains that he had from his Father's court sent or brought with him to the famous town of Mansoul.

"These captains," said he, "do love the town of Mansoul, and they are picked men, picked out of abundance, as men that best suit, and that will most faithfully serve in the wars of Shaddai against the Diabolonians, for the preservation of the town of Mansoul. I charge you therefore, (said he) O ye inhabitants of the now flourishing town of Mansoul, that you carry it not ruggedly, or untowardly to my captains, or their men; since, as I said, they are picked and choice men, men chosen out of many for the good of the town of Mansoul. I say, I charge you, that you carry

<sup>&</sup>lt;sup>h</sup> This command to respect the captains of Emmanuel, who have care of Mansoul, ought to be remembered by all who sit under faithful ministers of the Gospel. Their charge is not a common one, their labours are not light, and piety ought to move those who profess Christianity, to help the weary pilgrim with his load.

it not ruggedly, or untowardly to them; for though they have the hearts and faces of lions, when at any time they shall be called forth to engage and fight with the King's foes, and the enemies of the town of Mansoul; yet a little discountenance cast upon them from the town of Mansoul, will deject and cast down their faces, will weaken and take away their courage. Do not, therefore, O my beloved, carry it unkindly to my valiant captains, and courageous men of war, but love them, nourish them, succour them, and lay them in your bosoms, and they will not only fight for you, but cause to fly from you all those the Diabolonians that seek, and will, if possible, be your utter destruction.

"If therefore any of them should, at any time, be sick or weak, and so not able to perform that office of love, which with all their hearts they are willing to do, (and will do also when well and in health,) slight them not nor despise them, but rather strengthen them and encourage them, though weak and ready to die; for they are your fence and your guard, your wall, your gates, your locks, and your bars. And although when they are weak, they can do but little, but rather need to be helped by you, (than that you should then expect great things from them;) yet when well, you know what exploits, what feats and warlike achievements they are able to do, and will perform for you.

"Besides, if they be weak, the town of Mansoul cannot be strong; if they be strong, then Mansoul cannot be weak; your safety therefore doth lie in their health, and in your countenancing of them. Remember also, that if they be sick, they catch that disease of the town of Mansoul itself.

"These things I have said unto you, because I love your welfare and your honour: Observe, therefore, O my Mansoul, to be punctual in all things that I have given in charge unto you, and that not only as a town corporate, and so to your officers and guard, and guides chief, but to you as you are a people whose wellbeing, as single persons, depends on the observation of the orders and commandments of their Lord.

"Next, O my Mansoul, I do warn you of that of which notwithstanding that reformation that at present is wrought among you, you have need to be warned about: wherefore hearken diligently unto me. I am now sure,

<sup>&</sup>lt;sup>1</sup> Their ultimate reward will be great. "Blessed are those servants whom the Lord, when he cometh, shall find watching: verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them,"—Luke xii 37.

and you will know hereafter, that there are yet of the Diabolonians remaining in the town of Mansoul, Diabolonians that are sturdy and implacable, and that do, already, while I am with you, and that will vet more when I am from you, study, plot, contrive, invent, and jointly attempt to bring you to desolation, so to a state far worse than that of the Egyptian bondage; they are the avowed friends of Diabolus, therefore look about you; they used heretofore to lodge with their prince in the castle, when Incredulity was the Lord Mayor of this town; but since my coming hither, they lie more in the outsides and walls, and have made themselves dens, and caves, and holes, and strong holds therein. Wherefore, O Mansoul, thy work as to this will be so much the more difficult and hard. That is, to take, mortify, and put them to death, according to the will of my Father. Nor can you utterly rid yourselves of them, unless you should pull down the walls of your town, the which I am by no means willing you should. Do you ask me what shall we do then? Why, be you diligent, and quit you like men, observe their holds, find out their haunts, assault them, and make no peace with them. Wherever they haunt, lurk, or abide, and what terms of peace soever they offer you, abhor, and all shall be well betwixt you and me. And that you may the better know them from those that are the natives of the town of Mansoul, I will give you this brief schedule of the names of the chief of them; and they are these that follow: The Lord Fornication, the Lord Adultery, the Lord Murder, the Lord Anger, the Lord Lasciviousness, the Lord Deceit, the Lord Evil-eye, Mr. Drunkenness, Mr. Reveling, Mr. Idolatry, Mr. Witchcraft, Mr. Variance, Mr. Emulation, Mr. Wrath, Mr. Strife, Mr. Sedition, and Mr. Heresy. These are some of the chief, O Mansoul! of those that will seek to overthrow thee for ever. These, I say, are the sucklers in Mansoul, but look thou well into the law of thy King, and there thou shalt find their physiognomy, and such other characteristical notes of them by which they certainly may be known.

"These, O my Mansoul, (and I would gladly that you should certainly know it,) if they be suffered to run and range about the town as they would, will quickly, like vipers, eat out your bowels, yea, poison your captains, cut the sinews of your soldiers, break the bars and bolts of your gates, and turn your now most flourishing Mansoul into a barren and desolate wilderness, a ruinous heap. Wherefore, that you may take courage to yourselves, to apprehend these villains wherever you find them, I give to

you my Lord Mayor, my Lord Willbewill, and Mr. Recorder, with all the inhabitants of the town of Mansoul, full power and commission to seek out, to take, and to cause to be put to death by the cross, all and all manner of Diabolonians, when and wherever you shall find them to lurk within, or to range without the walls of the town of Mansoul.

"I told you before, that I had placed a standing ministry among you; not that you have but these with you, for my four first captains who came against the master and lord of the Diabolonians that was in Mansoul, they can, and if need be, and if they be required, will not only privately inform, but publicly preach to the corporation, both good and wholesome doctrine, and such as shall lead you in the way. Yea, they will set up a weekly, yea, if need be, a daily lecture in thee, O Mansoul! and will instruct thee in such profitable lessons, that if heeded, will do thee good at the end. And take good heed that you spare not the men that you have a commission to take and crucify.

"Now as I have set out before your eyes the vagrants and runagates by name, so I will tell you, that among yourselves some of them shall creep in to beguile you, even such as would seem, and that in appearance, very rife and hot for religion. And they, if you watch not, will do you a mischief, such an one as at present you cannot think of.

"These, as I said, will show themselves to you in another hue than those under description before. Wherefore Mansoul, watch and be sober, and suffer not thyself to be betrayed."

When the Prince had thus far new-modelled the town of Mansoul, and had instructed them in such matters as were profitable for them to know, then he appointed another day, in which he intended, when the townsfolk came together, to bestow a further badge of honour upon the town of Mansoul; a badge that should distinguish them from all the people, kindreds, and tongues, that dwell in the kingdom of Universe. Now it was not long before the day appointed was come, and the Prince and his people met in the King's palace, where first Emmanuel made a short speech unto them, and then did for them as he had said, and unto them as he had promised.

"My Mansoul," said he, "that which I now am about to do, is to make

<sup>&</sup>quot;"Do not I hate them, O Lord, that hate thee? and am I not grieved with those that rise up against thee? I hate them with perfect hatred."—Psalm exxix. 21, 22.

you known to the world to be mine, and to distinguish you also in your own eyes from all false traitors that may creep in among you."

Then he commanded that those that waited upon him should go and bring forth out of his treasury those white and glistering robes that I, said he, have provided and laid up in store for my Mansoul. So the white garments were fetched out of his treasury, and laid forth to the eyes of the people. Moreover, it was granted to them, that they should take them and put them on according, said he, to your size and stature. So the people were put into white, into fine linen, white and clean.

Then said the Prince unto them, "This, O Mansoul, is my livery, and the badge by which mine are known from the servants of others. Yea, it is that which I grant to all that are mine, and without which no man is permitted to see my face. Wear them, therefore, for my sake who gave them unto you; and also if you would be known by the world to be mine"

But now, can you think, how Mansoul shone? It was fair as the sun, clear as the moon, and terrible as an army with banners.

The Prince added further, and said, "No prince, potentate, or mighty one of Universe, giveth this liberty but myself. Behold, therefore, as I said before, you shall be known by it to be mine.

- "And now, (said he,) I have given you my livery, let me give you also in commandment concerning them: and be sure that you take good heed to my words.
- "I. Wear them daily, day by day, lest you should at sometimes appear to others as if you were none of mine.
- "2. Keep them always white; for it is, if they be soiled, dishonour to me.
- "3. Wherefore gird them up from the ground, and let them not lag with dust and dirt.
- "4. Take heed that you lose them not, lest you walk naked, and they see your shame."
- "5. But if you should sully them, if you should defile them, (the which I am greatly unwilling you should, and the prince Diabolus would be glad if you would,) then speed you to do that which is written in
- "For rulers are not a terror to good works, but to the evil. Wilt thou then not be adraid of the power? do that which is good, and thou shalt have praise of the same."—

  Romans, xiii., 3.

my law, that yet you may stand, and not fall before me, and before my throne. Also this is the way to cause that I may not leave you nor forsake you while here, but may dwell in this town of Mansoul for ever.

And now was Mansoul, and the inhabitants of it as the signet upon Emmanuel's right hand. Where was there now a town, a city, a corporation, that could compare with Mansoul? A town redeemed from the hand and from the power of Diabolus. A town that the king Shaddai loved, and that he sent Emmanuel to regain from the Prince of the infernal cave; yea, a town that Emmanuel loved to dwell in, and that he chose for his royal habitation; a town that he fortified for himself, and made strong by the force of his army. What shall I say? Mansoul has now a most excellent Prince, golden captains and men of war, weapons proved, and garments as white as snow. Nor are these benefits to be counted little, but great. Can the town of Mansoul esteem them so, and improve them to that end and purpose for the which they are bestowed upon them?

When the Prince had thus completed the modelling of the town, to show that he had great delight in the work of his hands, and took pleasure in the good that he had wrought for the famous and flourishing Mansoul, he commanded, and they set his standard upon the battlements of the castle. And then,

1. He gave them frequent visits, not a day now but the elders of Mansoul must come to him, or he to them, into his palace. Now they must walk and talk together of all the great things that he had done, and yet further promised to do for the town of Mansoul. Thus would he often do with the Lord Mayor, my Lord Willbewill, and the honest subordinate preacher, Mr. Conscience, and Mr. Recorder. But, oh! how graciously, how lovingly, how courteously, and tenderly, did this blessed Prince now carry it towards the town of Mansoul! In all the streets, gardens, orchards, and other places where he came, to be sure the poor should have his blessing and benediction; yea, he would kiss them, and if they were ill he would lay hands on them, and make them well. The captains also he would daily, yea sometimes hourly, encourage with his presence and goodly words. For you must know, that a smile from him upon them, would put more vigour, more life and stoutness into them, than would anything else under heaven.

The Prince would now also feast them, and with them, continually.

Hardly a week would pass but a banquet must be had betwixt him and them. You may remember that some pages before, we made mention of one feast that they had together, but now to feast them was a thing more common; every day with Mansoul was a feast-day now. Nor did he, when they returned to their places send them empty away; either they must have a ring, a gold chain, a bracelet, a white stone, or something; so dear was Mansoul to him now! so lovely was Mansoul in his eyes!

- 2. When the elders and townsmen did not come to him, he would send in much plenty of provision unto them, meat that came from court, wine and bread that were prepared for his father's table: yea, such delicacies would he send unto them, and therewith would so cover their table, that whoever saw it, confessed that the like could not be seen in any kingdom.\footnote{1}
- 3. If Mansoul did not frequently visit him as he desired they should, he would walk out to them, knock at their doors, and desire entrance, that amity might be maintained betwixt them and him; if they did hear and open to him, as commonly they would if they were at home, then would he renew his former love, and confirm it too with some new tokens and signs of continued favour.

And was it not now amazing to behold, that in that very place where sometimes Diabolus had his abode, and entertained his Diabolonians to the almost utter destruction of Mansoul, the Prince of princes should sit eating and drinking with them, while all his mighty captains, men of war, trumpeters, with the singing men and singing women, of his Father, stood round about to wait upon them! Now did Mansoul's cup run over, now did her conduits run sweet wine, now did she eat the finest of the wheat, and drink milk and honey out of the rock! Now she said, How great is his goodness, for since I found favour in his eyes, how honourable have I been.

The blessed Prince did also order a new officer in the town, and a goodly person he was, his name was Mr. God's-peace; this man was set over my Lord Willbewill, my Lord Mayor, Mr. Recorder, the Subordinate Preacher, Mr. Mind, and over all the natives of the town of Mansoul.

"Through the wide world thy bounties spread;
Yet millions of our guilty race,
Though by thy daily bounty fed,
Affront thy law and spurn thy grace."—Doddridge

Himself was not a native of it, but came with the Prince Emmanuel from the court. He was a great acquaintance of Captain Credence, and Captain Good-hope; some say they were akin, and I am of that opinion too. This man, as I said, was made governor of the town in general, especially over the castle, and Captain Credence was to help him there. And I made great observation of it, that so long as all things went in Mansoul as this sweet-natured gentleman would, the town was in most happy condition. Now there was no jars, no chiding, no interferings, no unfaithful doings in all the town of Mansoul, every man in Mansoul kept close to his own employment. The gentry, the officers, the soldiers, and all in place, observed their order. And as for the women and children of the town, they followed their business joyfully; they would work and sing, work and sing from morning till night; so that quite through the town of Mansoul now, nothing was to be found but harmony, quietness, joy, and health.<sup>m</sup> And this lasted all that summer.

But there was a man in the town of Mansoul, and his name was Mr. Carnal-security. This man did, after all this mercy bestowed on this corporation, bring the town of Mansoul into great and grievous slavery and bondage. A brief account of him and of his doings take as followeth.

When Diabolus at first took possession of the town of Mansoul, he brought thither with himself a great number of Diabolonians, men of his own conditions. Now among these there was one whose name was Mr. Self-conceit, and a notable brisk man he was, as any that in those days di possess the town of Mansoul. Diabolus then perceiving this man to be active and bold, sent him upon many desperate designs, the which he managed better, and more to the pleasing of his Lord than most that came with him from the dens could do. Wherefore finding of him so fit for his purpose, he preferred him, and made him next to the great Lord Willbewill, of whom we have written so much before. Now the Lord Willbewill being in those days very well pleased with him, and with his achievements, gave him his daughter the Lady Fear-nothing to wife. Now of my Lady Fear-nothing did this Mr. Self-conceit beget this gentleman Mr. Carnal-security. Wherefore there being then in Mansoul those

" "O soundly, soundly, should I sleep, And think no more of sufferings past, If God would only bless and keep, And make me his—his own at last."—Montgomery. strange kinds of mixtures, it was hard for them in some cases to find out who were natives, who not; for Mr. Carnal-security sprang from my Lord Willbewill by mother's side, though he had for his father a Diabolonian by nature.

Well, this Carnal-security took much after his father and mother; he was self-conceited, he feared nothing, he was also a very busy man; nothing of news, nothing of doctrine, nothing of alteration, or talk of alteration, could at any time be on foot in Mansoul, but be sure Mr. Carnal-security would be at the head or tail of it; but to be sure he would decline those that he deemed the weakest, and stood always with them (in his way of standing) that he supposed was the strongest side.

Now, when Shaddai the mighty, and Emmanuel his Son, made war upon Mansoul to take it, this Mr. Carnal-security was then in town, and was a great doer among the people, encouraging them in their rebellion, putting of them upon hardening of themselves in their resisting of the King's forces: but when he saw that the town of Mansoul was taken and converted to the use of the glorious Prince Emmanuel, and when he also saw what was become of Diabolus, and how he was unroosted, and made to quit the castle in the greatest contempt and scorn, and that the town of Mansoul was well lined with captains, engines of war, and men, and also provision, what doth he but slily wheel about also; and as he had served Diabolus against the good Prince, so he feigned that he would serve the Prince against his foces.

And having got some little smattering of Emmanuel's things by the end, (being bold) he ventures himself into the company of the townsmen, and attempts also to chat among them. Now he knew that the power and strength of the town of Mansoul was great, and that it could not but be pleasing to the people if he cried up their might and their glory. Wherefore he beginneth his tale with the power and strength of Mansoul, and affirmed that it was impregnable. Now magnifying their captains, and their slings, and their rams, then crying up their fortifications and strong holds; and, lastly, the assurances that they had from their Prince, that Mansoul should be happy for ever. But when he saw that some of the men of the town were tickled and taken with his discourse, he makes it his business, and walking from street to street, house to house, and man to man, he at last brought Mansoul to dance

after his pipe, and to grow almost as carnally secure as himself;" so from talking they went to feasting, and from feasting to sporting; and so to some other matters, (now Emmanuel was yet in the town of Mansoul, and he wisely observed their doings.) My Lord Mayor, my Lord Willbewill, and Mr. Recorder, were also all taken with the words of this tattling Diabolonian gentleman, forgetting that their Prince had given them warning before to take heed that they were not beguiled with any Diabolonian sleight; he had further told them, that the security of the now flourishing town of Mansoul did not so much lie in her present fortifications and force, as in her so using of what she had, as might oblige her Emmanuel to abide with her in the castle. For the right doctrine of Emmanuel was, that the town of Mansoul should take heed that they forget not his Father's love and his; also that they should so demean themselves as to continue to keep themselves therein. Now this was not the way to do it, namely, to fall in love with one of the Diabolonians, and with such an one too as Mr. Carnal-security was, to be led up and down by the nose by him. They should have heard their Prince, feared their Prince, loved their Prince, and have stoned this naughty pack to death, and took care to have walked in the ways of their Prince's prescribing, for then should their peace have been as a river, when their righteousness had been like the waves of the sea.

Now when Emmanuel perceived, that through the policy of Mr. Carnal-security, the hearts of the men of Mansoul were chilled and abated in their practical love to him:

First, He bemoans them, and condoles their state with the secretary, saying, "O that my people had hearkened unto me, and that Mansoul had walked in my ways! I would have fed them with the finest of the wheat, and with honey out of the rock would I have sustained them." This done, he said in his heart, "I will return to the court, and go to my place, till Mansoul shall consider and acknowledge their offence." And he did so, and the cause and manner of his going away from them was thus:

The cause was for that,

First, Mansoul declined him as is manifest in these particulars,

- " O thou Adam, what hast thou done? for though it was thou that sinned, thou art not fallen alone, but we all that come of thee."—11 Edras, vii., 48.
- "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of hie heritage? He retaineth not his anger for ever, because he delighteth in merey,"—Micah, vii., 18.

- 1. They left off their former way of visiting of him, they came not to his royal palace as afore.
- 2. They did not regard, nor yet take notice that he came, or came not to visit them.
- 3. The love-feasts that had wont to be between their Prince and them, though he made them still, and called them to them, yet they neglected to come at them, or to be delighted with them.
- 4. They waited not for his counsels, but began to be headstrong and confident in themselves, concluding, that now they were strong and invincible, and that Mansoul was secure, and beyond all reach of the foe, and that her state must needs be unalterable for ever.

Now, as was said, Emmanuel perceiving, that by the craft of Mr. Carnal-security, the town of Mansoul was taken off from their dependence upon him, and upon his Father by him, and set upon what by them was bestowed upon it, he first, as I said, bemoaned their state, then he used means to make them understand, that the way they went on in was dangerous. For he sent my Lord High Secretary to them, to forbid them such ways; but twice when he came to them he found them at dinner in Mr. Carnal-security's parlour, and perceiving also that they were not willing to reason about matters concerning their good, he took grief and went his way. The which when he had told to the Prince Emmanuel, he took offence, and was grieved also, and so made provision to return to his Father's court.

Now the methods of his withdrawing, as I was saying before, were thus:

- 1. Even while he was yet with them in Mansoul, he kept himself close, and more retired than formerly.
- 2. His speech was not now, if he came in their company, so pleasant and familiar as formerly.
- 3. Nor did he, as in times past, send to Mansoul from his table those dainty bits which he was wont to do.
- 4. Nor, when they came to visit him, as now and then they would, would he be so easily spoken with as they found him to be in times past. They might knock once, yea twice, but he would seem not at all to regard them; whereas formerly at the sound of their feet, he would up and run, and meet them half way, and take them too, and lay them in his bosom.

But thus Emmanuel carried it now, and by this his carriage he thought to make them bethink themselves and return to him. But alas, they did

VOL. I.

not consider, they did not know his ways, they regarded not, they were not touched with these, nor with the true remembrance of former favours. Wherefore, what does he but in private manner withdraw himself, first from his palace, then to the gate of the town, and so away from Mansoul he goes, till they should acknowledge their offence, and more earnestly seek his face. Mr. God's-peace also laid down his commission, and would for the present act no longer in the town of Mansoul.

Thus they walked contrary to him, and he again, by way of retaliation, walked contrary to them. But alas, by this time they were so hardened in their way, and had so drunk in the doctrine of Mr. Carnal-security, that the departing of their Prince touched them not, nor was he remembered by them when gone; and so of consequence his absence not condoled by them.

Now there was a day wherein this old gentleman, Mr. Carnal-security, did again make a feast for the town of Mansoul, and there was at that time in the town one Mr. Godly-fear, one now but little set by, though formerly one of great request. This man, old Carnal-security, had a mind, if possible, to gull, and debauch, and abuse, as he did the rest; and therefore he now bids him to the feast with his neighbours; so the day being come, they prepare, and he goes and appears with the rest of the guests; and being all set at the table, they did eat and drink, and were merry even all but this one man. For Mr. Godly-fear sat like a stranger, and did neither eat, nor was merry. The which, when Mr. Carnal-security perceived, he presently addressed himself in a speech thus to him:

Carn. Mr. Godly-fear, are you not well? you seem to be ill of body or mind, or both. I have a cordial of Mr. Forget-good's making, the which, Sir, if you will take a dram of, I hope it may make you bonny and blith and so make you more fit for we feasting companions.

Godly. Unto whom the old gentleman discreetly replied: Sir, I thank you for all things courteous and civil, but for your cordial I have no list thereto. But a word to the natives of Mansoul: you the elders and chiefs of Mansoul to me it is strange to see you so jocund and merry, when the town of Mansoul is in such woful case

Carn. Then said Mr. Carnal-security, you want sleep good Sir, I doubt. If you please lie down and take a nap, and we meanwhile will be merry.

<sup>&</sup>quot; Vain are all men by nature who are ignorant of God."-Wisdom of Solomon, xiii.. 6.

Godly. Then said the good man as follows: Sir, if you were not destitute of an honest heart, you could not do as you have done and do.

Carn. Then said Mr. Carnal-security, Why?

Godly. Nay, pray interrupt me not. It is true, the town of Mansoul was strong, and (with a proviso) impregnable; but, you the townsmen, have weakened it, and it now lies obnoxious to its foes. Nor is it a time to flatter, or be silent, it is you Mr. Carnal-security that have willly stripped Mansoul, and driven her glory from her; you have pulled down her towers, you have broken down her gates, you have spoiled her locks and bars.

And now to explain myself, from that time that my lords of Mansoul and you, Sir, grew so great, from that time the strength of Mansoul has been offended, and now he is risen and is gone. If any shall question the truth of my words, I will answer him by this and such questions, Where is the Prince Emmanuel? When did a man or woman in Mansoul see him? When did you hear from him, or taste any of his dainty bits? You are now a feasting with this Diabolonian monster, but he is not your Prince. I say, therefore, though enemies from without, had you taken heed, could not have made a prey of you, yet since you have sinned against your Prince, your enemies within have been too hard for you.

Carn. Then said Mr. Carnal security, Fy, fy, Mr. Godly-fear, fy; will you never shake off your timorousness? Are you afraid of being sparrow-blasted? Who hath hurt you? Behold I am on your side, only you are for doubting, and I am for being confident. Besides, is this a time to be sad in? a feast is made for mirth; why then do you now, to your shame and our trouble, break out into such passionate melancholy language, when you should eat and drink, and be merry?

Godly. Then said Mr. Godly-fear again, I may well be sad, for Emmanuel is gone from Mansoul. I say again, he is gone, and you, Sir, are the man that has driven him away. Yea, he is gone without so much as acquainting the nobles of Mansoul with his going; and if that is not a sign of his anger, I am not acquainted with the methods of godliness.

9 "I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sia which is in my members."—Romans, vii., 22, 23.

And now, my Lords and gentlemen, for my speech is still to you, you gradual declining from him did provoke him gradually to depart from you the which he did for some time, if perhaps you would have been made sensible thereby, and have been renewed by humbling of yourselves; but when he saw that none would regard nor lay these fearful beginnings of his anger, and judgment to heart, he went away from this place; and this I saw with mine eye. Wherefore, now while you boast, your strength is gone, you are like the man that had lost his locks, that before did wave about his shoulders. You may, with this lord of your feast, shake yourselves, and conclude to do as at other times; but since without him you can do nothing, and he is departed from you, turn your feast into a sigh, and your mirth into lamentation.

Then the Subordinate Preacher, old Mr. Conscience by name, he that of old was Recorder of Mansoul, but being startled at what was said, began to second it thus:

Con. Indeed, my brethren, quoth he, I fear that Mr. Godly-fear tells us true. I for my part have not seen my Prince for a long season. I cannot remember the day for my part. Nor can I answer Mr. Godly-fear's question. I doubt, I am afraid, that all is naught with Mansoul.

Godly. Nay, I know that you shall not find him in Mansoul, for he is departed and gone; yea, and gone for the faults of the elders, and for that they rewarded his grace with unsufferable unkindnesses.

Then did the Subordinate Preacher look as if he would fall down dead at the table; also all there present, except the man of the house, began to look pale and wan: but having a little recovered themselves, and jointly agreeing to believe Mr. Godly-fear and his sayings, they began to consult what was best to be done, (now Mr. Carnal-security was gone into his withdrawing-room, for he liked not such dumpish doings,) both to the man of the house for drawing them into evil, and also to recover Emmanuel's love.

And with that, that saying of their Prince came very hot into their minds, which he had bidden them to do to such as were false prophets, that should arise to delude the town of Mansoul. So they took Mr. Carnal-security, (concluding that he must be he) and burned his house upon him with fire; for he also was a Diabolonian by nature.

So when this was past and over, they bespeed themselves to look for Emmanuel their Prince; and they sought him, but they found him not.

Then were they more confirmed in the truth of Mr. Godly-fear's sayings, and began also severely to reflect upon themselves for their so vile and ungodly doings; for they concluded now it was through them that their Prince had left them.

Then they agreed, and went to my Lord Secretary, (him whom before they refused to hear, him whom they had grieved with their doings,) to know of him, for he was a seer, and could tell where Emmanuel was, and how they might direct a petition to him. But the Lord Secretary would not admit them to a conference about this matter, nor would admit them to his royal place of abode, nor come out to them, to show them his face or intelligence.

And now it was a day gloomy and dark, a day of clouds and of thick darkness with Mansoul. Now they saw that they had been foolish, and began to perceive what the company and prattle of Mr. Carnal-security had done, and what desperate damage his swaggering words had brought poor Mansoul into. But what further it was like to cost them, that they were ignorant of. Now Mr. Godly-fear began again to be in repute with the men of the town; yea, they were ready to look upon him as a prophet.

Well, when the sabbath-day was come, they went to hear their Subordinate Preacher; but oh! how he did thunder and lighten this day! His text was that in the prophet Jonah, "They that observe lying vanities forsake their own mercies." But there was then such power and authority in that sermon, and such a dejection seen in the countenances of the people that day, that the like hath seldom been heard or seen.' The people, when the sermon was done, were scarce able to go to their homes, or to betake themselves to their employs the week after, they were so sermon-smitten, and also sermon-sick by being smitten, that they knew not what to do.

He did not only show to Mansoul their sin, but did tremble before them under a sense of his own, still crying out of himself as he preached to them, "Unhappy man that I am! that I should do so wicked a thing! that I, a preacher, whom the Prince did set up to teach to Mansoul his law, should myself live senseless and sottishly here, and be one of the first found in transgression! This transgression also fell within my precincts. I should have cried out against the wickedness, but I let Mansoul lie

<sup>&</sup>quot; "Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen; and ye receive not our witness."—John, iii., 11.

wallowing in it, until it had driven Emmanuel from its borders." With these things he also charged all the lords and gentry of Mansoul, to the almost distracting of them.

About this time also there was a great sickness in the town of Mansoul; and many of the inhabitants were greatly afflicted; yea, the captains also, and men of war, were brought thereby to a languishing condition, and that for a long time together; so that in ease of an invasion, nothing could to purpose now have been done, either by the townsmen or field-officers. Oh! how many pale faces, weak hands, feeble knees, and staggering men, were now seen to walk the streets of Mansoul. Here were groans, there pants, and yonder lay those that were ready to faint.

The garments too which Emmanuel had given them were but in a sorry case; some were rent, some were torn, and all in a nasty condition; some also did hang so loosely upon them, that the next but they came at was ready to pluck them off.

After some time spent in this sad and desolate condition, the Subordinate Preacher called for a day of fasting, and to humble themselves for being so wicked against the great Shaddai and his Son. And he desired that Captain Boanerges would preach. So he consented to do it; and the day was come, and his text was this, "Cut it down, why cumbereth it the ground?" and a very smart sermon he made upon the place. First, he showed what was the occasion of the words, to wit, because the fig-tree was barren; then he showed what was contained in the sentence, to wit, repentance, or utter desolation. He then showed also, by whose authority this sentence was pronounced; and that was by Shaddai himself. And lastly, he showed the reasons of the point; and then concluded his sermon. But he was very pertinent in the application, inasmuch that he made poor Mansoul tremble. For this sermon, as well as the former, wrought much upon the hearts of the men of Mansoul; yea, it greatly helped to keep awake those that were roused by the preaching that went before. So that now throughout the whole town there was little or nothing to be heard or seen, but sorrow and mourning, and woe.

Now after the sermon they got together, and consulted what was best to be done. But, said the Subordinate Preacher, I will do nothing of mine own head, without advising with my neighbour Mr. Godly-fear.

For if he had afore, and understood more of the mind of our Prince

than we, I do not know but he also may have it now, even now we are turning again to virtue. So they called, and sent for Mr. Godly-fear, and he forthwith appeared: then they desired that he would further show his opinion about what they had best to do. Then said the old gentleman as followeth: "It is my opinion, that this town of Mansoul should, in this day of her distress, draw up and send an humble petition to their offended Prince Emmanuel, that he, in his favour and grace, will turn again unto you, and not keep anger for ever.

When the townsmen had heard this speech, they did, with one consent, agree to his advice; so they did presently draw up their request; and the next was, but who shall carry it? at last, they did all agree to send it by my Lord-Mayor. So he accepted of the service, and addressing himself to his journey; and went, and came to the court of Shaddai, whither Emmanuel the Prince of Mansoul was gone. But the gate was shut, and strict watch kept thereat, so that the petitioner was forced to stand without for a great while together. Then he desired that some one would go into the Prince, and tell him who stood at the gate, and what his business was. So one went, and told to Shaddai, and to Emmanuel his Son, that the Lord Mayor of the town of Mansoul stood without the gate of the King's court, desiring to be admitted into the presence of the Prince, the King's son. He also told what was the Lord Mayor's errand, both to the King and his son Emmanuel. But the Prince would not come down, nor admit that the gate should be opened to him; but sent him an answer to this effect: "They have turned the back unto me, and not their face; but now, in the time of their trouble, they say unto me, Arise, and save us. But can they not now go to Mr. Carnal-security, to whom they went when they turned from me, and make him their leader, their lord, and their protection, now in their trouble? Why now in their trouble, do they visit me, since, in their prosperity, they went astray?"

This answer made my Lord Mayor look black in the face: it troubled it perplexed, it rent him sore. And now he began again to see what it was to be familiar with Diabolonians, such as Mr. Carnal-security was. When he saw that at court, as yet, there was little help to be expected, either for himself or friends in Mansoul, he smote upon his breast, and returned weeping, and all the way bewailing the lamentable state of Mansoul.

Well, when he was come within sight of the town, the elders and chief

of the people of Mansoul went out at the gate to meet him, and to salute him; and to know how he sped at court. But he told them his tale in so doleful a manner, that they all cried out, and mourned, and wept. Wherefore they threw ashes and dust upon their heads, and put sackcloth upon their loins, and went crying out through the town of Mansoul; the which when the rest of the townsfolk saw, they all mourned and wept. This therefore was a day of rebuke and trouble, and of anguish to the town of Mansoul, and also of great distress.

After some time, when they had somewhat refrained themselves, they came together to consult again what by them was yet to be done; and they asked advice, as they did before, of that Rev. Mr. Godly-fear, who told them, that there was no way better than to do as they had done, nor would he, that they should be discouraged at all with what they had met with at court; yea, though several of their petitions should be answered with nought but silence or rebuke; for, said he, it is the way of the wise Shaddai to make men wait, and to exercise patience; and it should be the way of them in want, to be willing to stay his leisure.

Then they took courage, and sent again, and again, and again: for there was not now one day, nor an hour, that went over Mansoul's head, wherein a man might not have met upon the road one or other riding post, sounding the horn from Mansoul to the court of the King Shaddai; and all with letters petitionary in behalf of, and for the Prince's return to Mansoul.

The road, I say, was now full of messengers, going and returning, and meeting one another, some from the court, and some from Mansoul: and this was the work of the miserable town of Mansoul, all that long, that sharp, that cold and tedious winter.

Now, if you have not forgot, you may yet remember that I told you before, that after Emmanuel had taken Mansoul, yea, and after that he had new-modelled the town, there remained in several lurking-places of

"'My God, my hope! if thou art mine
Why should my soul with sorrow pine;
On thee alone I cast my care,
O save me still from dark despair.

Though every comfort should depart,
And life for sake this drooping heart;
One smile from thee, one blissful ray,
Can cheer the shades of death away."—Mrs. Steele.

the corporation many of the old Diabolonians, that either came with the tyrant when he invaded and took the town, or that had there by reason of unlawful mixtures, their birth and breeding, and bringing up. And their holes, dens, and lurking-places were in, under, or about the wall of the town. Some of their names are, the Lord Fornication, the Lord Adultery, the Lord Murder, the Lord Anger, the Lord Lasciviousness, the Lord Deceit, the Lord Evil-eye, the Lord Blasphemy, and that horrible villain the old and dangerous Lord Covetousness. These, as I told you, with many more, had yet their abode in the town of Mansoul, and that after that Emmanuel had driven their prince Diabolus out of the eastle.

Against these the good Prince did grant a commission to the Lord Willbewill and others; yea, to the whole town of Mansoul, to seek, take, secure, and destroy any, or all that they could lay hands of; for that they were Diabolonians by nature, enemies to the Prince, and those that sought to ruin the blessed town of Mansoul. But the town of Mansoul did not pursue this warrant, but neglected to look after, to apprehend, to secure, and destroy these Diabolonians. Wherefore, what do these villains but by degrees take courage to put forth their heads, and to show themselves to the inhabitants of the town; yea, and as I was told, some of the men of the town of Mansoul grew too familiar with some of them, to the sorrow of the corporation, as you yet will hear more of in time and place

Well, when the Diabolonian lords that were left, perceived that Mansoul had, through sinning, offended Emmanuel their Prince, and that he had withdrawn himself, and was gone, what do they but plot the ruin of the town of Mansoul. So upon a time they met together, at the hold of one Mr. Mischief (who also was a Diabolonian), and there consulted how they might deliver up Mansoul into the hands of Diabolus again. Now some advised one way, and some another, every man according to his own liking. At last, my Lord Lasciviousness propounded, whether it might not be best, in the first place, for some of those that were Diabolonians in Mansoul, to adventure to offer themselves for servants to some of the natives of the town; For, said he, if they so do, and Mansoul shall accept of them. they may for us, and for Diabolus our lord, make the taking of the town of Mansoul more easy than otherwise it will be. But then stood up the Lord Murder, and said, This may not be done at this time, for Mansoul is now in a kind of rage; because by our friend Mr. Carnal-security, she hath been once ensnared already, and made to offend against her Prince;

and how shall she reconcile herself unto her Lord again, but by the heads of these men? Besides, we know that they have in commission to take and slay us wherever they shall find us; let us, therefore, be wise as foxes, when we are dead we can do them no hurt, but while we live we may. Thus when they had tossed the matter to and fro, they jointly agreed that a letter should forthwith be sent away to Diabolus in their name, by which the state of the town of Mansoul should be showed him, and how much it is under the frowns of their Prince; we may also, said some, let him know our intentions, and ask of him his advice in the case.

So a letter was presently framed; the contents of which was this:

"To our Great Lord, the Prince Diabolus, dwelling below in the Infernal Cave.

"O GREAT Father, and mighty Prince, Diabolus, We the true Diabolonians, yet remaining in the rebellious town of Mansoul, having received our beings from thee, and our nourishment at thy hands, cannot with content and quiet endure to behold, as we do this day, how thou art dispraised, disgraced, and reproached, among the inhabitants of this town; nor is thy long absence at all delightful to us, because greatly to our detriment.

"The reason of this our writing unto our Lord is, for that we are not altogether without hope that this town may become thy habitation again; for it is greatly declined from its prince Emmanuel, and he is up risen, and is departed from them; yea, and though they send, and send, and send, and send after him to return to them, yet can they not prevail, nor get good words from him.

"There has been also of late, and is yet remaining, a very great sickness and faintings among them, and that not only upon the poorer sort of the town, but upon the lords, captains, and chief gentry of the place; (we only, who are of the Diabolonians by nature, remain well, lively, and strong,) so that through their great transgression on the one hand, and their dangerous sickness on the other, we judge they lie open to thy hand and power. If, therefore, it shall stand with thy horrible cunning, and

"They consult with all their might,
And all as one in mind,
Themselves against thee they unite
And in firm union bind."—Mussue

with the cunning of the rest of the princes with thee, to come and make an attempt to take Mansoul again, send us word, and we shall, to our utmost power, be ready to deliver it into thy hand; or, if what we have said, shall not by thy fatherhood be thought best, and most meet to be done, send us thy mind in a few words, and we are all ready to follow thy counsel, to the hazarding of our lives, and what else we have.

"Given under our hands, the day and date above written, after a close consultation at the house of Mr. Mischief, who is yet alive, and hath his place in our desirable town of Mansoul."

When Mr. Profane (for he was the carrier,) was come with his letter to Hell-gate-hill, he knocked at the brazen gates for entrance. Then did Cerberus, the porter, (for he is the keeper of that gate), open to Mr. Profane, to whom he delivered his letter, which he had brought from the Diabolonians in Mansoul. So he carried it in and presented it to Diabolus his lord; and said, Tidings, my lord, from Mansoul; from our trusty friends in Mansoul.

Then came together from all places of the den, Beelzebub, Lucifer, Appollyon, with the rest of the rabblement there, to hear what news from Mansoul." So the letter was broken up and read, and Cerberus he stood by. When the letter was openly read, and the contents thereof spread into all the corners of the den, command was given, that without let or stop, Deadman's bell should be rung for joy. So the bell was rung, and the princes rejoiced that Mansoul was like to come to ruin. Now the clapper of the bell went, The town of Mansoul is coming to dwell with us, make room for the town of Mansoul. This bell, therefore, they did ring, because they did hope that they should have Mansoul again.

Now when they had performed this their horrible ceremony, they got together again to consult what answer to send to their friends in Mansoul; and some advised one thing and some another; but at length, because the business required haste, they left the whole business to the prince Diabolus, judging him the most proper lord of the place. So he drew up a letter as he thought fit, in answer to what Mr. Profane had brought, and

The infernal assemblage here described bear no slight resemblance to the beings described by the supposed witches in Bunyan's time to hold nocturnal meetings in Blockula. Witchcraft was that of which few in those days doubted; Sir Matthew Hale had no scruple in condemning to death persons charged with it.

sent it to the Diabolomans that did dwell in Mansoul, by the same hand that had brought theirs to him: and this was the contents thereof:

"To our offspring, the high and mighty Diabolonians, that yet dwell in the town of Mansoul, Diabolus, the great prince of Mansoul, wisheth a prosperous issue and conclusion of those many brave enterprises, conspiracies, and designs, that you, of your love and respect to our honour have in your hearts to attempt to do against Mansoul.

"BELOVED children and disciples, my Lord Fornication, Adultery, and the rest, We have here, in our desolate den, received, to our highest joy and content, your welcome letter, by the hand of our trusty Mr. Profane; and to show how acceptable your tidings were, we rung out our bell for gladness; for we rejoiced as much as we could, when we perceived that yet we had friends in Mansoul, and such as sought our honour and revenge in the ruin of the town of Mansoul. We also rejoiced to hear that they are in a degenerate condition, and that they have offended their Prince, and that he is gone. Their sickness also pleaseth us, as doth also your health, might, and strength. Glad also would we be, right horribly beloved, could we get this town into our clutches again. Nor will we be sparing of spending our wit, our cunning, our craft, and hellish inventions, to bring to a wished conclusion this your brave beginning, in order thereto.

"And take this for your comfort (our birth, and our offspring), that, shall we again surprise it and take it, we will attempt to put all your foes to the sword, and will make you the great lords and captains of the place. Nor need you fear (if ever we get it again), that we after that shall be cast out any more; for we will come with more strength, and so lay far more fast hold than at the first we did. Besides, it is the law of that Prince that now they own, that if we get them a second time, they shall be ours for ever.

"Do you, therefore, our trusty Diabolonians, yet more pry into, and endeavour to spy out the weakness of the town of Mansoul. We also would that you yourselves do attempt to weaken them more and more. Send us word, also, by what means you think we had best to attempt the regaining thereof; to wit, whether by persuasion to a vain and loose life; or whether by tempting them to doubt and despair; or whether by blowing up of the town, by the gunpowder of pride and self-conceit. Do you

also, O ye brave Diabolonians, and true sons of the pit, be always in a readiness to make a most hideous assault within, when we shall be ready to storm it without. Now speed you in your project, and we in our desires, to the utmost power of our gates; which is the wish of your great Diabolus, Mansoul's enemy, and him that trembles when he thinks of judgment to come. All the blessings of the pit be upon you; and so we close up our letter.

"Given at the pit's mouth, by the joint consent of all the princes of darkness, to be sent (to the force and power that we have yet remaining in Mansoul), by the hand of Mr. Profane,

" By me Diabolus."

This letter, as was said, was sent to Mansoul, to the Diabolonians that yet remained there, and that yet inhabit the wall, from the dark dungeon of Diabolus, by the hand of Mr. Profane, by whom they also in Mansoul sent theirs to the pit. Now, when this Mr. Profane had made his return, and was come to Mansoul again, he went and came as he was wont, to the house of Mr. Mischief, for there was the conclave, and the place where the contrivers were met. Now when they saw that their messenger was returned safe and sound, they were greatly glad thereat. Then he presented them with his letter, which he had brought from Diabolus for them; the which when they had read and considered, did much augment their gladness. They asked him after the welfare of their friends; as how their Lord Diabolus, Lucifer, and Beelzebub did with the rest of those of the den. To which this Profane made answer, Well, well, my lords, they are well, even as well as can be in their place. They also, said he, did ring for joy at the reading of your letter, as you will perceive by this when you read it.

Now, as was said, when they had read their letter, and perceived that it encouraged them in their work, they fell to their way of contriving again; to wit, how they might complete their Diabolonian design upon Mansoul. And the first thing that they agreed upon was, to keep all things from Mansoul as close as they could. Let it not be known; let not Mansoul be acquainted with what we design against it. The next thing was, how, or by what means, they should try to bring to pass the ruin and overthrow of Mansoul; and one said after this manner, and another said after that. Then stood up Mr. Deceit, and said, My right Diabolonian friends; our

lords, and the high ones of the deep dungeon, do propound unto us these three ways.  $^{\star}$ 

- 1. Whether we had best to seek its ruin by making of Mansoul loose and vain.
  - 2. Or, whether by driving them to doubt and despair.
- 3. Or, whether by endeavouring to blow them up by the gunpowder of pride and self-conceit.  $\dot{\phantom{a}}$

Now, I think if we shall tempt them to pride, that may do something: and if we tempt them to wantonness, that may help. But, in my mind, ir we could drive them into desperation, that would knock the nail on the head: for then we should have them, in the first place, question the truth of the love of the heart of their Prince towards them; and that will disgust him much. This, if it works well, will make them leave off quickly their way of sending petitions to him; then farewell earnest solicitations for help and supply: for then this conclusion lies naturally before them, As good do nothing as do to no purpose. So to Mr. Deceit they unanimously did consent

Then the next question was, but how shall we do to bring this our project to pass? And it was answered by the same gentleman, That this might be the best way to do it; even let, quoth he, so many of our friends as are willing to venture themselves for the promoting of their prince's cause, disguise themselves with apparel, change their names, and go into the market like far countrymen, and proffer to let themselves for servants to the famous town of Mansoul,' and let them pretend to do for their masters as beneficially as may be: for by so doing they may, if Mansoul shall hire them, in little time so corrupt and defile the corporation, that her now Prince shall be not only further offended with them, but in conclusion shall spew them out of his mouth. And when this is done, our Prince Diabolus shall prey upon them with ease; yea, of themselves they shall fall into the mouth of the eater.

This project was no sooner propounded, but was as highly accepted, and forward were all Diabolonians now to engage in so delicate an enterprise;

<sup>\*</sup> These friends of Mr. Deceit were those the apostle describes, "false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, highminded, lovers of pleasures."—2 Tranthy, iii, 3, 4.

<sup>&</sup>lt;sup>7</sup> False servants are especially to be guarded against, by those who regard the well-being of Mansoul, "For of this sort are they which creep into houses, and lead captive stilly women laden with sins."—2 Timothy, iii., 6.

but it was not thought fit that all should do thus, wherefore they pitched upon two or three, namely, the Lord Covetousness, the Lord Lasciviousness, and the Lord Anger. The Lord Covetousness called himself by the name of *Prudent-thrifty*; the Lord Lasciviousness called himself by the name of *Harmless-mirth*; and the Lord Anger called himself by the name of *Good-zeal*.

So, upon a market-day, they came into the market-place, three lusty fellows they were to look on, and they were clothed in sheeps-russet, which was also now in a manner as white as were the white robes of the men of Mansoul. Now the men could speak the language of Mansoul well. So when they were come into the market-place, and had offered to let themselves to the townsmen, they were presently taken up: for they asked but little wages, and promised to do their masters great service.

Mr. Mind hired Prudent-thrifty, and Mr. Godly-fear hired Good-zeal. True, this fellow Harmless-mirth did hang a little in hand, and could not so soon get him a master as the others did, because the town of Mansoul was now in Lent; but after awhile, because Lent was almost out, the Lord Willbewill hired Harmless-mirth, to be both his waiting-man and his lackey, and thus they got them masters.

These villains now being got thus far into the house of the men of Mansoul, quickly began to do great mischief therein: for being filthy, arch, and sly, they quickly corrupted the families where they were; yea, they tainted their masters much, especially this Prudent-thrifty, and him they call Harmless-mirth.\* True, he that went under the vizor of Good-zeal, was not so well liked of his master: for he quickly found, that he was but a counterfeit rascal; the which when the fellow perceived, with speed he made his escape from the house, or I doubt not but his master had hanged him.

Well, when these vagabonds had thus far carried on their design, and had corrupted the town as much as they could, in the next place, they considered with themselves at what time their prince Diabolus without, and themselves within the town, should make an attempt to seize upon Mansoul; and they all agreed upon this, that a market-day should be best for that work: for why? Then will the townsmen be busy in their ways; and always take this for a rule, When people are most busy in the

<sup>&#</sup>x27; Harmless mirth, if not very carefully watched, will lead the unoffending very far out of the way of truth.

world, they least fear a surprise. We also then, said they, shall be able, with less suspicion, to gather ourselves together, for the work of our friends and lords; yea, and in such a day, if we shall attempt our work, and miss it, we may, when they shall give us the rout, the better hide ourselves in the crowd, and escape.

These things being thus far agreed upon by them, they wrote another letter to Diabolus, and sent it by the hand of Mr. Profane, the contents of which was this:

- "The Lords of Looseness send to the great and high Diabolus, from our dens, caves, holes, and strongholds, in and about the wall of the town of Mansoul, greeting:
- "OUR great lord, and the nourisher of our lives, Diabolus: how glad we were when we heard of your fatherhood's readiness to comply with us, and help forward our design in our attempts to ruin Mansoul, none can tell but those who, as we do, set themselves against all appearance of good, when and wheresoever we find it.
- "Touching the encouragement that your greatness is pleased to give us to continue to devise, contrive, and study the utter desolation of Mansoul, that we are not solicitous about, for we know right well, that it cannot but be pleasing and profitable to us, to see our enemies, and them that seek our lives, to die at our feet, or fly before us: We, therefore, are still contriving, and that to the best of our cunning, to make this work most facile and easy to your lordships, and to us.
- "First, we considered of that most hellishly cunning-compacted three-fold project, that by you was propounded to us in your last; and have concluded, that though, to blow them up with the gunpowder of pride would do well, and to do it by tempting them to be loose and vain, would help on; yet, to contrive to bring them into the gulf of desperation, we think, will do best of all. Now we, who are at your beck, have thought of two ways to do this: first, we for our parts, will make them as vile as we can; and then you with us, at a time appointed, shall be ready to fall upon them with the utmost force. And, of all the nations
- The gunpowder of pride does fearful mischief among those who claim distinction in the religious world. Paul felt that in his case some guard against it had been necessary: "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure."—2 Corinthians, xii., 7.

that are at your whistle, we think that an army of Doubters may be the most likely to attack and overcome the town of Mansoul. Thus, we shall overcome these enemies; else the pit shall open her mouth upon them, and desperation shall thrust them down into it. We have also, to effect this so much by us desired design, sent already three of our trusty Diabolonians among them; they are disguised in garb, they have changed their names, and are now accepted of them; to wit, Covetousness, Lasciviousness, and Anger. The name of Covetousness is changed to Prudentthrifty; and him Mr. Mind has hired, and is almost become as bad as our friend. Lasciviousness has changed his name to Harmless-mirth, and he is got to be the Lord Willbewill's lackey; but he has made his master very wanton. Anger changed his name into Good-zeal, and was entertained by the Mr. Godly-fear; but the peevish old gentleman took pepper in his nose, and turned our companion out of his house. Nay, he has informed us since, that he ran away from him, or else his old master had hanged him up for his labour.

"Now these have much helped forward our work and design upon Mansoul: for notwithstanding the spite and quarrelsome temper of the old gentleman last mentioned, the other two ply their business well, and are like to ripen the work apace.

"Our next project is, that it be concluded, that you come upon the town upon a market-day, and that when they are upon the heat of their business: for then, to be sure, they will be most secure, and least think that an assault will be made upon them. They will also, at such a time, be less able to defend themselves, and to offend you in the prosecution of our design. And we, your trusty (and we are sure your beloved,) ones, shall, when you shall make your furious assault without, be ready to second the business within. So shall we, in all likelihood, be able to put Mansoul to utter confusion, and to swallow them up before they can come to themselves. If your serpentine heads, most subtile dragons, and our highly esteemed lords, can find out a better way than this, let us quickly know your minds.

"To the monsters of the Infernal Cave, from the house of Mr. Mischief in Mansoul, by the hand of Mr. Profane."

Now, all the while that the raging runagates, and hellish Diabolonians, were thus contriving the ruin of the town of Mansoul, they, to wit,

the poor town itself, was in a sad and woful case; bartly because they had so grievously offended Shaddai and his Son; and partly, because that the enemies thereby got strength within them afresh; and also because, though they had by many petitions made suit to the Prince Emmanuel, and to his Father Shaddai, by him, for their pardon and favour, yet hitherto, obtained they not one smile: but contrariwise, through the craft and subtilty of the domestic Diabolonians, their cloud was made to grow blacker and blacker, and their Emmanuel to stand at further distance.

The sickness also did still greatly rage in Mansoul, both among the captains, and the inhabitants of the town, and their enemies only were now lively and strong, and like to become the head, whilst Mansoul was made the tail.

By this time the letter last mentioned, that was written by the Diabolonians that yet lurked in the town of Mansoul, was conveyed to Diabolus in the black den, by the hand of Mr. Profane. He carried the letter by Hell-gate-hill, as before, and conveyed it by Cerberus to his lord.

But when Cerberus and Mr. Profane did meet, they were presently as great as beggars; and thus they fell into discourse about Mansoul, and about the project against her.

Cerb. Ah! old friend, quoth Cerberus, art thou come to Hell-gate-hill again! By St. Mary, I am glad to see thee.

Prof. Yes, my lord, I am come again about the concerns of the town of Mansoul.

Cerb. Prithee tell me what condition is that town of Mansoul in at present.

*Prof.* In a brave condition, my lord, for us, and for my lords, the lords of this place, I trow; for they are greatly decayed as to godliness, and that is as well as our hearts can wish; their Lord is greatly out with them, and that doth also please us well. We have already also a foot in their dish, for our Diabolonian friends are laid in their bosoms, and what do we lack but to be masters of the place.

Besides, our trusty friends in Mansoul are daily plotting to betray it to the lords of this town; also the sickness rages bitterly among them, and that which makes up all, we hope at last to prevail.

Cerb. Then said the dog of Hell-gate, no time like this to assault them; b" If thou, Lord, shouldest mark iniquities, O Lord, who shall stand."—Psalm, cxxx., 3.

I wish that the enterprise be followed close, and that the success desired may be soon effected. Yea, I wish it for the poor Diabolonians' sakes, that live in the continual fear of their lives, in the traitorous town of Mansoul.

Prof. The contrivance is almost finished; the lords in Mansoul that are Diabolonians, are at it day and night, and the other are like silly doves, that want heart to be concerned with their state, and to consider that ruin is at hand. Besides, you may, yea, must think, when you put all things together, that there are many reasons that prevail with Diabolus to make what haste he can.

Cerb. Thou hast said as it is; I am glad things are at this pass. Go in, my brave Profane, to my lords, they will give thee for thy welcome, as good a coranto as the whole of this kingdom will afford. I have sent thy letter in already.

Then Mr. Profane went into the den, and his lord Diabolus met him, and saluted him with, "Welcome, my trustv servant, I have been made glad with thy letter." The rest of the lords of the pit, gave him also their salutations. Then Profane, after obeisance made to them all, said, "Let Mansoul be given to my lord Diabolus, and let him be her king for ever.' And with that the holly belly and yawning gorge of hell gave so loud and hideous a groan, (for that is the music of that place,) that it made the mountains about it totter, as if they would fall in pieces.

Now, after they had read and considered the letter, they consulted what answer to return; and the first that did speak to it was Lucifer.

Lucif. Then said he, the first project of the Diabolonians in Mansoul is like to be lucky, and to take; to wit, that they will, by all the ways and means they can, make Mansoul yet more vile and filthy; no way to destroy a soul like this; this is, probatum est, our old friend Balaam went this way, and prospered many years ago; let this therefore stand with us for a maxim, and be to Diabolonians for a general rule in all ages, for nothing can make this to fail but grace, in which, I would hope, that this town has no share. But whether to fall upon them on a market-day, because of their cumber in business, that I would should be under debate. And there is more reason why this head should be debated, than why some other should; because upon this will turn the whole of what we

<sup>&</sup>lt;sup>c</sup> They forget the injunction of their Lord, to "watch and pray, for they know not in what hour the tempter cometh."

shall attempt. If we time not our business well, our whole project may fail. Our friends the Diabolonians say, that a market-day is best, for then will Mansoul be most busy, and have fewest thoughts of surprise. But what if also they should double their guards on those days, (and methinks nature and reason would teach them to do it,) and what if they should keep such a watch on those days as the necessity of their present case doth require?<sup>4</sup> Yea, what if their men should be always in arms on those days? Then you may, my lords, be disappointed in your attempts, and may bring our friends in the town to utter danger of unavoidable ruin.

Beel. Then said the great Beelzebub, There is something in what my lord hath said, but his conjecture may or may not fall out. Nor hath my lord laid it down to that which must not be receded from, for I know that he said it only to provoke to a warm debate thereabout. Therefore we must understand, if we can, whether the town of Mansoul has such sense and knowledge of her decayed state, and of the design that we have on foot against her, as doth provoke her to set watch and ward at her gates, and to double them on market-days. But if, after inquiry made, it shall be found, that they are asleep, then any day will do, but a market-day is best; and this is my judgment in this case.

Diab. Then, quoth Diabolus, how should we know this? And it was answered, Inquire about it at the mouth of Mr. Profane. So Profane was called in and asked the question, and he made his answer as follows:

Prof. My lords, so far as I can gather, this is at present the condition of the town of Mansoul: they are decayed in their faith and love, Emmanuel their prince has given them the back; they send often by petition to fetch him again, but he maketh not haste to answer their request, nor is there much reformation among them.

Diab. I am glad that they are backward to a reformation, but yet I am afraid of their petitioning, However, their looseness of life is a sign that there is not much heart in what they do, and without the heart things are little worth.° But go on my masters, I will divert you, my lords, no longer.

4 "Nature and reason" in such circumstances too often fail to give the proper notice, and are like conscience, in the turmoil of business, lulled to sleep.

<sup>&</sup>quot;Looseness of life" is here shewn to be very favourable to the designs of the evil one, and this is in a great measure promoted by the insinuating labours of the sly character sent into Mansoul, under the name of Harnless Mirth. By sending his emissaries

Beel. If the case be so with Mansoul, as Mr. Profane has described it to be, it will be no great matter what day we assault it; nor their prayers, nor their power will do them much service.

Apol. When Beelzebub had ended his oration, then Apollyon did begin. My opinion, said he, concerning this matter, is, that we go on fair and softly, not doing things in a hurry. Let our friends in Mansoul go on still to pollute and defile it, by seeking to draw it vet more into sin, for there is nothing like sin to devour Mansoul. If this be done, and it takes effect, Mansoul of itself will leave off to watch, to petition, or anything else that should tend to her security and safety; for she will forget her Emmanuel, she will not desire his company; and can she be gotten thus to live, her Prince will not come to her in haste. Our trusty friend, Mr. Carnal-security, with one of his tricks, did drive him out of the town, and why may not my Lord Covetousness, and my Lord Lasciviousness, by what they may do, keep him out of the town? And this I will tell you, (not because you know it not,) that two or three Diabolonians, if entertained and countenanced by the town of Mansoul, will do more to the keeping of Emmanuel from them, and towards making the town of Mansoul your own, than can an army of a legion that should be sent out from us to withstand him.

Let therefore, this first project that our friends in Mansoul have set on foot, be strongly and diligently carried on with all cunning and craft imaginable; and let them send continually under one guise or another, more and other of their men to play with the people of Mansoul; and then perhaps we shall not need to be at the charge of making a war upon them; or if that must of necessity be done, yet the more sinful they are, the more unable, to be sure, they will be to resist us, and then the more easily we shall overcome them. And besides, suppose, (and that is the worst that can be supposed) that Emmanuel should come to them again, why may not the same means, or the like, drive him from them once more? Yea, why may he not by their lapse into that sin again, be driven from them for ever, for the sake of which he was at the first driven from them for a season? And if this should happen, then

to play with the people of Mansoul, Diabolus, well-knowing what he was about, calculated on weaking their thoughts from sacred things. These so enthral men, that they have abundant cause to pray with the Psalmist, "Lord break these gates of brass, and cut these bars of iron asunder."

away go with him his rams and his slings, his captains, his soldiers, and he leaveth Mansoul naked and bare. Yea, will not this town, when she sees herself utterly forsaken of her Prince, of her own accord open her gates again unto you, and make of you, as in the days of old? But this must be done by time, a few days will not effect so great a work as this.

So soon as Apollyon had made an end of speaking, Diabolus began to blow out his own malice, and to plead his own cause; and he said, "My lords, and powers of the cave, my true and trusty friends, I have with much impatience, as becomes me, given ear to your long and tedious orations. But my furious gorge, and empty paunch, so lusteth after a repossession of my famous town of Mansoul, that whatever comes out, I can wait no longer to see the events of lingering projects. I must, and that without further delay, seek by all means I can to fill my insatiable guif with the soul and body of the town of Mansoul. Therefore lend me your heads, your hearts, and your help, now I am going to recover my town of Mansoul.

When the lords and princes of the pit saw the flaming desire that was in Diabolus to devour the miserable town of Mansoul, they left off to raise any more objections, but consented to lend him what strength they could: though had Apollyon's advice been taken, they had far more fearfully distressed the town of Mansoul. But, I say, they were willing to lend him what strength they could, not knowing what need they might have of him, when they should engage for themselves as he. Wherefore they fell to advising about the next thing propounded, to wit, what soldiers they were, and also how many, with whom Diabolus should go against the town of Mansoul to take it; and after some debate, it was concluded, according as in the letter the Diabolonians had suggested, that none was more fit for that expedition than an army of terrible Doubters. They therefore concluded to send against Mansoul an army of sturdy Doubters. The number thought fit to be employed in that service, was between twenty and thirty thousand. So then the result of that great counsel of those high and mighty lords was, that Diabolus should even now, out of hand, beat up his drum for men in the land of Doubting, (which land lieth upon the

<sup>&#</sup>x27;The army of Doubters did not fail to attack the author. His distress was such that he exclaimed, "My soul is dying, my soul is damning. Were my soul but in a good condition, and were I but sure of it, ah, how rich should I esteem myself, though blessed with but bread and water."—Grace Abounding.

confines of the place called Hell-gate-hill,) for men that might be employed by him against the miserable town of Mansoul. It was also concluded, that these lords themselves should help them in the war, and that they would to that end head and manage his men. So they drew up a letter, and sent back to the Diabolonians that lurked in Mansoul, and that waited for the back-coming of Mr. Profane, to signify to them into what method and forwardness they at present had put their design. The contents whereof now followeth:

"From the dark and horrible dungeon of Hell, Diabolus with all the society of the princes of darkness, sends to our trusty ones, in and about the walls of the town of Mansoul, now impatiently waiting for our most devilish answer, to their venomous and most poisonous design against the town of Mansoul.

"OUR native ones, in whom from day to day we boast, and in whose actions all the year long we do greatly delight ourselves, we received your welcome, because highly-esteemed letter, at the hand of our trusty and greatly beloved, the old gentleman Mr. Profane. And do give you to understand that when we had broken it up, and had read the contents thereof, (to your amazing memory be it spoken,) our yawning hollowbellied place, where we are, made so hideous and yelling a noise for joy, that the mountains that stand round about Hell-gate-hill, had like to have been shaken to pieces at the sound thereof.

"We could also do no less than admire your faithfulness to us, with the greatness of that subtelty that now hath showed itself to be in your heads to serve against the town of Mansoul. For you have invented for us so excellent a method for proceeding against that rebellious people, a more effectual cannot be thought of by all the wits of hell. The proposals therefore which now, at last, you have sent us, since we saw them, we have done little else but highly approved and admired them.

"Nay, we shall, to encourage you in the profundity of your craft, let you know, that at a full assembly and conclave of our princes, and principalities of this place, your project was discoursed and tossed from one side of our cave to the other by their mightinesses; but a better, and as was by themselves judged, a more fit and proper way by all their wits could not be invented, to surprise, take, and make our own, the rebellious town of Mansoul.

"Wherefore, in fine, all that was said that varied from what you had in your letter propounded, fell of itself to the ground. and yours only was stuck to by Diabolus the prince; yea, his gaping gorge, and vaunting paunch, was on fire to put your invention into execution.

"We therefore give you to understand that our stout, Iurious, and unmerciful Diabolus, is raising for your relief, and the ruin of the rebellious town of Mansoul, more than twenty thousand Doubters to come against that people. They are all stout and sturdy men, and men that of old have been accustomed to war, and that can therefore well endure the drum. I say he is doing of this work of his with all the possible speed he can; for his heart and spirit is engaged in it. We desire, therefore, that as you have hitherto stuck to us, and given us both advice and encouragement thus far, that you still will prosecute our design; nor shall you lose, but be gainers thereby; yea, we intend to make you the lords of Mansoul.

"One thing may not by any means be omitted, that is, those with us do desire that every one of you that are in Mansoul, would still use all your power, cunning, and skill, with delusive persuasions, yet to draw the town of Mansoul into more sin and wickedness, even that sin may be finished and bring forth death."

"For thus it is concluded with us, that the more vile, sinful, and debauched, the town of Mansoul is, the more backward will be their Emmanuel to come to their help, either by presence, or other relief; yea, the more sinful, the more weak, and so the more unable will they be to make resistance when we shall make our assault upon them to swallow them up: yea, that may cause that their mighty Shaddai himself may cast them out of his protection; yea, and send for his captains and soldiers home with his slings and rams, and leave them naked and bare, and then the town of Mansoul will of itself open to us, and fall as the fig into the mouth of the eater: yea, to be sure that we then with a great deal of ease shall come upon her and overcome her.

"As to the time of our coming upon Mansoul, we as yet have not fully resolved upon that, though at present some of us think as you, that a market-day, or a market-day at night, will certainly be the best. How

These artful scnemes of the great enemy can only be resisted by faith, which— "Extinguishes the thirst of sin, And lights the sacred fire Of love to God, and heavenly things, And feeds the pure desire."—Goms of Sacred Postry.

ever, do you be ready, and when you shall hear our roaring drum without, do you be as busy to make the most horrible confusion within. So shall Mansoul certainly be distressed before and behind, and shall not know which way to betake herself for help. My Lord Lucifer, my Lord Beelzebub, my Lord Apollyon, my Lord Legion, with the rest, salute you, as does also my Lord Diabolus; and we wish both you, with all that you do or shall possess, the very selfsame fruit and success for their doing, as we at present enjoy for ours."

"From our dreadful confines in the most fearful pit we salute you, and so do those many legions here with us, wishing you may be as hellishly prosperous as we desire to be ourselves. By the letter-carrier Mr. Profane."

Then Mr. Profane addressed himself for his return to Mansoul, with his errand from the horrible pit to the Diabolonians that dwelt in that town. So he came up the stairs from the deep to the mouth of the cave where Cerberus was. Now when Cerberus saw him, he asked how matters did go below, about and against the town of Mansoul.

Prof. Things go as well as we can expect. The letter that I carried thither was highly approved, and well liked by all my lords, and I am returning to tell our Diabolonians so. I have an answer to it here in my bosom, that I am sure will make our masters that sent me glad; for the contents thereof is to encourage them to pursue their design to the utmost, and to be ready also to fall on within, when they shall see my Lord Diabolus beleaguring of the town of Mansoul.

Cerb. But does he intend to go against them himself?

*Prof.* Does he! Ay! and he will take along with him more than twenty thousand, all sturdy Doubters, and men of war, picked men, from the land of Doubting, to serve him in the expedition.

Cerb. Then was Cerberus glad, and said, And is there such brave preparations a making to go against the miserable town of Mansoul! and would I might be put at the head of a thousand of them, that I might also show my valour against the famous town of Mansoul.

*Prof.* Your wish may come to pass; you look like one that has mettle enough, and my lord will have with him those that are valiant and stout. But my business requires haste.

Cerb. Ay, so it does. Speed thee to the town of Mansoul, with all the vol. 1. 3 L

deepest mischief that this place can afford thee. And when thou shalt come to the house of Mr. Mischief, the place where the Diabolonians meet to plot, tell them that Cerberus doth wish them his service, and that if he may, he will with the army come up against the famous town of Mansoul.

Prof. That I will. And I know that my lords that are there will be glad to hear it, and to see you also.

So after a few more of such kind of compliments, Mr. Profane took his leave of his friend Cerberus, and Cerberus again with a thousand of their pit-wishes bid him haste with all speed to his masters. The which when he had heard, he made obeisance, and began to gather up his heels to run.

Thus therefore he returned, and went and came to Mansoul, and going as afore to the house of Mr. Mischief, there he found the Diabolonians assembled, and waiting for his return. Now when he was come, and had presented himself, he also delivered to them his letter, and adjoined this compliment to them therewith: "My lords, from the confines of the pit, the high and mighty principalities and powers of the den, salute you here, the true Diabolonians of the town of Mansoul: Wishing you always the most proper of their benedictions, for the great service, high attempts, and brave achievements, that you have put yourselves upon, for the restoring to our prince Diabolus the famous town of Mansoul."

This was therefore the present state of the miserable town of Mansoul: she had offended her Prince, and he was gone; she had encouraged the powers of hell, by her foolishness, to come against her to seek her utter destruction.

True, the town of Mansoul was somewhat made sensible of her sin, but the Diabolonians were gotten into her bowels; she cried, but Emmanuel was gone, and her cries did not fetch him as yet again. Besides, she knew not now whether ever or never he would return and come to his Mansoul again; nor did they know the power and industry of the enemy, nor how forward they were to put in execution that plot of hell that they had devised against her.

They did indeed still send petition after petition to the Prince, but he answered all with silence. They did neglect reformation, and that was as Diabolus would have it; for he knew, if they regarded iniquity in their

h "In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, weeping abundantly."—Isaiah, xv., 3.

heart, their King would not hear their prayer: they therefore did still grow weaker and weaker, and were as a rolling thing before the whirlwind. They cried to their King for help, and laid Diabolonians in their bosoms. What therefore should a King do to them? Yea, there seemed now to be a mixture in Mansoul, the Diabolonians and the Mansoulians would walk the streets together. Yea, they began to seek their peace, for they thought that since the sickness had been so mortal in Mansoul, it was in vain to go to handy-gripes with them. Besides, the weakness of Mansoul was the strength of their enemies; and the sins of Mansoul the advantage of the Diabolonians. The foes of Mansoul did also now begin to promise themselves the town for a possession; there was no great difference now betwixt Mansoulians and Diabolonians, both seemed to be masters of Mansoul. Yea, the Diabolonians increased and grew, but the town of Mansoul diminished greatly. There was more than eleven thousand of men, women, and children, that died by the sickness in Mansoul.

But now, as Shaddai would have it, there was one whose name, Mr. Pry-well, a great lover of the people of Mansoul: and he, as his manner was, did go listening up and down in Mansoul, to see, and to hear, if at any time he might, whether there was any design against it or no. For he was always a jealous man, and feared some mischief some time would befal it, either from the Diabolonians within, or from some power without. Now upon a time it so happened, as Mr. Pry-well went listening here and there, that he lighted upon a place called Vile-hill, in Mansoul, where Diabolonians used to meet; so hearing a muttering, (you must know that was in the night,) he softly drew near to hear; nor had he stood long under the house end, (for there stood a house there,) but he heard one confidently affirm, that it was not, or would not be long, before Diabolus should possess himself again of Mansoul; and that then the Diabolonians did intend to put all Mansoulians to the sword, and would kill and destroy the King's captains, and drive all his soldiers out of the town.

He said, moreover, that he knew there were about twenty thousand fighting men prepared by Diabolus for the accomplishing of this design; and that it would not be months before they all should see it. When Mr. Pry-well had heard this story, he did quickly believe it was true; wherefore he went forthwith to my Lord Mayor's house, and acquainted

him therewith; who sending for the Subordinate Preacher brake the business to him, and he as soon gave the alarm to the town, for he was now the chief preacher in Mansoul, because as yet my Lord Secretary was ill at ease. And this was the way that the Subordinate Preacher did take to alarm the town therewith; the same hour he caused the lecture bell to be rung; so the people came together; he gave them then a short exhortation to watchfulness, and made Mr. Pry-well's news the argument thereof. For, said he, an horrible plot is contrived against Mansoul, even to massacre us all in a day; nor is this story to be slighted, for Mr. Pry-well is the author thereof. Mr. Pry-well was always a lover of Mansoul, a sober and judicious man, a man that is no tattler, nor raiser of false reports, but one that loves to look into the very bottom of matters, and talks nothing of news but by very solid arguments.

It will call him, and you shall hear him your own selves. So he called him, and he came and told his tale so punctually, and affirmed its truth with such ample grounds, that Mansoul fell presently under a conviction of the truth of what he said. The preacher did also back him, saying, "Sirs, it is not irrational for us to believe it, for we have provoked Shaddai to anger, and have sinned Emmanuel out of the town. We have had too much correspondence with Diabolonians, and have forsaken our former mercies; no marvel then if the enemy both within and without should design and plot our ruin; and what time like this to do it? the sickness is now in the town, and we have been made weak thereby. Many a good meaning man is dead, and the Diabolonians of late grow stronger and stronger.

Besides, quoth the Subordinate Preacher, I have received from this good truth-teller this one inkling further, that he understood by those that he overheard, that several letters have lately passed between the furies and the Diabolonians, in order to our destruction. When Mansoul heard all this, and not being able to gainsay it, they lift up their voice and wept. Mr. Pry-well did also, in the presence of the townsmen, confirm all that their Subordinate Preacher had said. Wherefore they now set afresh to bewait their folly, and to a doubling of petitions to Shaddai

<sup>&</sup>lt;sup>1</sup> The trembling sinners in their present alarm shrink within themselves, expecting not without reason to hear the angel mentioned in the Revelations cry with a loud voice, "Thrust in thy siekle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe."

and his Son. They also break the business to the captains, high commanders, and men of war, in the town of Mansoul, entreating them to use the means to be strong, and to take good courage, and that they would look after their harness, and make themselves ready to give Diabolus battle, by night and by day, shall he come, as they were informed he will, to beleaguer the town of Mansoul.

When the captains heard this, they being always true lovers of the town of Mansoul, what do they, but like so many Samsons they shake themselves, and come together to consult and contrive how to defeat those bold and hellish contrivances that were upon the wheel, by the means of Diabolus and his friends, against the now sickly, weakly, and much impoverished town of Mansoul; and they agreed upon the following particulars.

- 1. That the gates of Mansoul should be kept shut and made fast with bars and locks; and that all persons that went out or came in should be very strictly examined by the captains of the guards; to the end, said they, that those that are managers of the plot amongst us, may, either coming or going, be taken; and that we may also find out who are the great contrivers amongst us of our ruin.
- 2. The next thing was, that a strict search should be made for all kind of Diabolonians throughout the whole town of Mansoul; and every man's house from top to bottom should be looked into, and that too, house by house, that if possible, a further discovery might be made of all such among them as had a hand in these designs.
- 3. It was further concluded upon, that wheresoever, or with whomsoever, any of the Diabolonians were found, that even those of the town of Mansoul that had given the house and harbour, should, to their shame, and the warning of others, take penance in the open place.
- 4. It was moreover resolved by the famous town of Mansoul, that a public fast, and a day of humiliation should be kept throughout the whole corporation, to the justifying of their Prince, the abasing of themselves before him for their transgressions against him, and against Shaddai his Father. It was further resolved, that all such in Mansoul as did not that day endeavour to keep that fast, and to humble themselves for their

i "Knowing the time, that now it is high time to awake out of sleep. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light."—Romans. xiii., 11, 12.

faults, but that should mind their worldly employs, or be found wandering up and down the streets, should be taken for Diabolonians, and should suffer as Diabolonians, for such their wicked doings.

- 5. It was further concluded then, that with what speed, and with what warmth of mind, they could, they would renew their humiliation for sin, and their petitions to Shaddai for help; they also resolved to send tidings to the court of all that Mr. Pry-well had told them.
- 6. It was also determined, that thanks should be given by the town of Mansoul to Mr. Pry-well for his diligent seeking of the welfare of their town; and further, that forasmuch as he was so naturally inclined to seek their good, and also to undermine their foes, they gave him a commission of Scout-master general, for the good of the town of Mansoul.

When the corporation with their captains, had thus concluded, they did as they had said: they shut up their gates, they made for Diabolonians strict search; they made those with whom any was found, to take penance in the open place; they kept their fast, and renewed their petitions to their Prince: and Mr. Pry-well managed his charge, and the trust that Mansoul had put in his hands, with great conscience, and good fidelity: for he gave himself wholly up to his employ, and that not only within the town, but he went out to pry, to see, and to hear.

And not many days after he provided for his journey, and went towards Hell-gate hill, into the country where the Doubters were, where he heard of all that had been talked of in Mansoul, and he perceived also that Diabolus was almost ready for his march, &c.; so he came back with speed, and calling the captains and elders of Mansoul together, he told them where he had been, what he had heard, and what he had seen.

Particularly he told them, that Diabolus was almost ready for his march; and that he had made old Mr. Incredulity, that once brake prison in Mansoul, the general of his army: that his army consisted all of Doubters; and that their number was above twenty thousand. He told, moreover, that Diabolus did intend to bring with him the chief princes of the infernal pit, and that he would make them chief captains over his Doubters. He told them, moreover, that it was certainly true, that

<sup>\*</sup> The timid Christian is likely to suffer greatly from this force of Diabolus, if he forget to arm himself as counselled by David, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."—Psalm, xxxvii., 3.

several of the black-den would, with Diabolus, ride Reformades to reduce the town of Mansoul to the obedience of Diabolus their prince.

He said moreover, that he understood by the Doubters, among whom he had been, that the reason why old Incredulity was made general of the whole army, was, because none truer than he to the tyrant; and because he had an implacable spite against the welfare of the town of Mansoul. Besides, said he, he remembers the affronts that Mansoul has given, and he is resolved to be revenged of them.

But the black princes shall be made high commanders, only Incredulity shall be over them all, because (which I had almost forgot) he can more easily and more dexterously, beleaguer the town of Mansoul, than can any of the princes besides.

Now, when the captains of Mansoul, with the elders of the town, had heard the tidings that Mr. Pry-well did bring, they thought it expedient, without further delay, to put into execution the laws that against the Diabolonians, their prince had made for them, and given them in commandment to manage against them. Wherefore, forthwith a diligent and impartial search was made in all houses in Mansoul, for all and all manner of Diabolonians. Now, in the house of Mr. Mind, and in the house of the great Lord Willbewill, were two Diabolonians found. In Mr. Mind's house was one Lord Covetousness found; but he had changed his name to Prudent-thrifty. In my Lord Willbewill's house one Lasciviousness was found; but he had changed his name to Harmless-mirth. These two the captains and elders of the town of Mansoul took, and committed them to custody under the hand of Mr. Trueman the gaoler; and this man handled them so severely, and loaded them so well with irons, that in time they fell into a very deep consumption, and died in the prisonhouse;1 their masters also, according to the agreement of the captains and elders, were brought to take penance in the open place, to their shame, and for a warning to the rest of the town of Mansoul.

Now this was the manner of penance in those days. The persons offending being made sensible of the evil of their doings, were enjoined open confession of their faults, and a strict amendment of their lives.

After this, the captains and elders of Mansoul sought vet to find out

<sup>&</sup>lt;sup>1</sup> "A watcher and an holy one came down from heaven; he cried aloud, and said thus, hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit."— Daniel, iv., 13, 14.

more Diabolonians, wherever they lurked, whether in dens, caves, holes vaults, or where else they could, in or about the wall or town of Mansoul. But though they could plainly see their footing, and so follow them by their tract and smell to their holds, even to the mouths of their caves and dens; yet take them, hold them, and do justice upon them they could not; their ways were so crooked, their hold so strong, and they so quick to take sanctuary there.

But Mansoul did now, with so stiff an hand, rule over the Diabolonians that were left, that they were glad to shrink into corners. Time was when they durst walk openly, and in the day; but now they were forced to embrace privacy, and in the night. Time was when a Mansoulian was their companion; but now they counted them deadly enemies.<sup>m</sup> This good change did Mr. Pry-well's intelligence make in the famous town of Mansoul.

By this time Diabolus had finished his army, which he intended to bring with him for the ruin of Mansoul; and had set over them captains, and other field-officers, such as liked his furious stomach best: himself was lord paramount, Incredulity was general of his army. Their highest captains shall be named afterwards: but now for their officers, colours, and escutcheons.

- 1. Their first captain was Captain Rage, he was captain over the Election-doubters; his were red colours, his standard-bearer was Mr. Destructive, and the great red dragon he had for his escutcheon.
- 2. The second captain was Captain Fury, he was captain over the Vocation-doubters; his standard-bearer was Mr. Darkness; his colours were those that were pale, and he had for his escutcheon the fiery flying serpent.
- 3. The third captain was Captain Damnation, he was captain over the grace-doubters; his were the red colours, Mr. No-life bare them, and he had for his escutcheon the black-den.
- 4. The fourth captain was Captain Insatiable, he was captain over the Faith-doubters; his were the red colours, Mr. Devourer bare them, and he had for an escutcheon the yawning jaws.
- m With his companions the awakened Mansoulian is careful to avoid the old much-coveted haunts of evil-doers. His song is now—
  - \* To other climes, to other skies, My lifted soul aspires; Thither my wandering thoughts ascend, And all my best desires."—Gems of Sacred Poetry.

- 5. The fifth captain was Captain Brimstone, he was captain over the Perseverance-doubters; his also were the red colours, Mr. Burning bare them, and his escutcheon was the blue and stinking flame.
- 6. The sixth captain was Captain Torment, he was captain over the Resurrection-doubters; his colours were those that were pale, Mr. Gnaw was his ancient-bearer, and he had the black worm for his escutcheon.
- 7. The seventh captain was Captain No-ease, he was captain over the Salvation-Doubters; his were the red colours, Mr. Restless bare them, and his escutcheon was the ghastly picture of death.
- 8. The eighth captain was the Captain Sepulchre, he was captain over the Glory-doubters; his also were the pale colours, Mr. Corruption was his ancient-bearer, and he had for his escutcheon a skull and dead mens' bones.
- 9. The ninth captain was Captain Past-hope, he was captain of those that are called the Felicity-doubters; his ancient-bearer was Mr. Despair; his also were the red colours, and his escutcheon was the hot-iron and the hard heart.

These were his captains, and these were their forces, these were their ancients, these were their colours, and these were their escutcheons. Now over these did the great Diabolus make superior captains, and they were in number seven; as namely, the Lord Beelzebub, the Lord Lucifer, the Lord Legion, the Lord Apollyon, the Lord Python, the Lord Cerberus, and Lord Belial; these seven he set over the captains, and Incredulity was lord general, and Diabolus was king.

The Reformades also, such as were like themselves, were made some of them captains of hundreds, and some of them captains of more; and thus was the army of Incredulity completed.

So they set out at Hell-gate-hill, (for there they had their rendezvous,) from whence they came with a straight course upon their march toward the town of Mansoul. Now, as was hinted before, the town had, as Shaddai would have it, received from the mouth of Mr. Pry-well, the alarm of their coming before. Wherefore they set a strong watch at the gates, and had also doubled their guards; they also mounted their slings in good places, where they might conveniently cast out their great stones to the annoyance of the furious enemy."

VOL. I.

<sup>&</sup>quot;"Thou hast seen all their vengeance and all their imaginations against me. Thou hast heard this reproach, O Lord, and all their imaginations against me. Render unto them a recompense, O Lord, according to the work of their hands."—Lamentations, iii., 60, 61, 64.

Nor could those Diabolonians that were in the town do that hurt as was designed they should; for Mansoul was now awake. But alas! poor people, they were sorely affrighted at the first appearance of their foes, and at their sitting down before the town, especially when they heard the roaring of their drum. This, to speak truth, was amazingly hideous to hear, it frighted all men seven miles round, if they were but awake and heard it. The streaming of their colours were also terrible and dejecting to behold.

When Diabolus was come up against the town, first he made his approach to Ear-gate, and gave it a furious assault: supposing, as it seems. that his friends in Mansoul had been ready to do the work within; but care was taken of that before, by the vigilance of the captains. Wherefore, missing of the help that he expected from them, and finding of his army warmly attended with the stones that the slingers did sling (for that I will say for the captains, that considering the weakness that yet was upon them, by reason of the long sickness that had annoyed the town of Mansoul, they did gallantly behave themselves,) he was forced to make some retreat from Mansoul, and to intrench himself and his men in the field, without the reach of the slings of the town.

Now, having intrenched himself, he did cast up four mounts before the town; the first he called Mount Diabolus, putting his own name thereon, the more to affright the town of Mansoul; the other three he called thus, Mount Alecto, Mount Megara, and Mount Tisiphone; for these are the names of the dreadful furies of hell. Thus he began to play his game with Mansoul, and to serve it as doth the lion his prey, even to make it fall before his terror. But, as I said, the captains and soldiers resisted so stoutly, and did so much execution with their stones, that they made him, though against stomach, to retreat; wherefore Mansoul began to take courage.

Now upon Mount Diabolus, which was raised on the north side of the town, there did the tyrant set up his standard, and a fearful thing it was to behold; for he had wrought in it by devilish art, after the manner of

The captains who compel the great enemy to retreat are the preachers who give effect to the word of truth, "The Father sendeth the Son; the Son redeemeth us, and maketh the promise of grace; the Holy Ghost inditeth and sealeth this gospel; the apostles are the secrestaries of the spirit, to write it; the preachers of the gospel are the heralds to proclaim it, and persuade men to obey it; and the Holy Ghost doth make their preaching effectual, by opening the hearts of men to entertain it "—Baster.

an escutcheon, a flaming flame, fearful to behold, and the picture of Mansoul burning in it.

When Diabolus had thus done, he commanded that his drummer should every night approach the walls of the town of Mansoul, and so to beat a parley; the command was to do it at nights, for in day-time they annoyed him with their slings; for the tyrant said, that he had a mind to parley with the now trembling town of Mansoul; and he commanded that the drum should beat every night, that through weariness they might at last (if possibly at the first they were unwilling, yet) be forced to do it.

So this drummer did as commanded, he arose and did beat his drum. But when his drum did go, if one looked towards the town of Mansoul, behold darkness and sorrow, and the light was darkened in the heaven thereof. No noise was ever heard upon earth more terrible, except the voice of Shaddai when he speaketh. But how did Mansoul tremble! It now looked for nothing but forthwith to be swallowed up.

When this drummer had beaten for a parley, he made this speech to Mansoul: My master has bid me tell you, That if you will willingly submit, you shall have the good of the earth; but if you shall be stubborn, he is resolved to take you by force. But by that the fugitive had done beating of his drum, the people of Mansoul had betaken themselves to the captains that were in the castle; so that there was none to regard, nor to give this drummer an answer; so he proceeded no further that night, but returned again to his master to the camp.

When Diabolus saw, that by drumming he could not work out Mansoul to his will, the next night he sendeth his drummer without his drum, still to let the townsmen know that he had a mind to parley with them. But when all came to all, his parley was turned into a summons to the town to deliver up themselves: but they gave him neither heed nor hearing, for they remembered what at first it cost them to hear him a few words.

The next night he sends again, and then who should be his messenger to Mansoul, but the terrible Captain Sepulchre; so Captain Sepulchre came up to the walls of Mansoul, and made this oration to the town.

"O ye inhabitants of the rebellious town of Mansoul! I summon you, in the name of the Prince Diabolus, that without any more ado you set open the gates of your town, and admit the great lord to come in. But if you shall still rebel, when we have taken to us the town by force, we

will swallow you up as the grave. Wherefore, if you will hearken to my summons, say so, and if not, then let me know.

"The reason of this my summons, quoth he, is, for that my-Jord is your undoubted prince and lord, as you yourselves have formerly owned. Nor shall that assault that was given to my lord, when Emmanuel dealt so dishonourably by him, prevail with him to lose his right, and to forbear to attempt to recover his own. Consider then, O Mansoul! with thyself; wilt thou show thyself peaceable, or no? If thou shalt quietly yield up thyself, then our old friendship shall be renewed; but if thou shalt yet refuse and rebel, then expect nothing but fire and sword."

When the languishing town of Mansoul had heard this summoner, and his summons, they were yet more put to their dumps, but made the captain no answer at all: so away he went as he came.

But after some consultation among themselves, also with some of their captains, they applied themselves afresh to the Lord Secretary for counsel and advice from him, for this Lord Secretary was their chief preacher, (as also is mentioned some pages before,) only now he was ill at ease; and of him they begged favour in these two or three things.

- 1. That he would look comfortably upon them, and not keep himself so much retired from them as formerly. Also that he would be prevailed with to give them a hearing, while they should make known their miserable condition to him. But to this he told them as before, that as yet he was but ill at ease, and therefore could not do as he had formerly done.
- 2. The second thing that they desired was, that he would be pleased to give them his advice about their now so important affairs; for that Diabolus was come and set down before the town with no less than twenty thousand Doubters. They said, moreover, that both he and his captains were cruel men, and that they were afraid of them. But to this he said, You must look to the law of your Prince, and there see what is laid upon you to do.
- r Yet at best the friendship of the evil one must appear to the right-minded contemptible. 'I lis storied of Constantine and Valentinian, two Roman emperors, that they subscribed themselves Vassellas Christi, the vassels of Christ; and that Numa Pompilius esteemed it a higher honour to be a friend of God, than a lord of men. Consider, poor sinner, consider what honours you slight, what preferements you refuse, you undervalue, when you make light of your acquaintance with God. Had that brave stoic, Epictetus I mean, known God in Christ, he would much more have wendered at the inconsiderateness of those who make nothing of being related to God as a father; he would much more have pitied them who cleave to their lower, meaner kindred beast.' "Janeavav.



The Oraclian of Euglain Segulidire



3. Then they desired that his Highness would help them to frame a petition to Shaddai, and unto Emmanuel his Son; and that he would set his own hand thereto, as a token that he was one with them in it: For, said they, my Lord, many a one have we sent, but can get no answer of peace; but now surely one with thy hand unto it may obtain good for Mansoul.

But all the answer that he gave to this was, That they had offended their Emmanuel, and had also grieved himself; and that therefore they must as yet partake of their own devices.

This answer of the Lord Secretary fell like a mill-stone upon them; yea, it crushed them so, that they could not tell what to do; yet they durst not comply with the demands of Diabolus, nor with the demands of his captains. So then, here were the straits that the town of Mansoul was betwixt, when the enemy came upon her: Her foes were ready to swallow her up, and her friends did forbear to help her.

Then stood up my Lord Mayor, whose name was my Lord Understanding, and he began to pick and pick, until he had picked comfort out of that seemingly bitter saying of the Lord Secretary; for thus he descanted upon it: First, said he, this unavoidably follows upon the saying of my Lord, That we must yet suffer for our sins. Second. But, quoth he, the words yet sound as if at last we should be saved from our enemies; and that after a few more sorrows Emmanuel will come and be our help. Now the Lord Mayor was the more critical in his dealing with the Secretary's words, because my Lord was more than a prophet, and because none of his words were such, but that at all times they were most exactly significant, and the townsmen were allowed to pry into them, and to expound them to their best advantage.

So they took their leaves of my Lord, and returned, and went, and came to the captains, to whom they did tell what my Lord High Secretary had said, who, when they had heard it, were all of the same opinion as my Lord Mayor himself; the captains therefore began to take some courage unto them, and to prepare to make some brave attempt upon the camp of the enemy, and to destroy all that were Diabolonians, with the roving

<sup>9</sup> "Through the valley and shadow of death thouga I stray, Since thou art my guardian no evil I fear; Thy rod shall defend me, thy staff be my stay, No harm can befal with my Conforter near."—Montgomery. Doubters that the tyrant had brought with him to destroy the poor town of Mansoul.

So all betook themselves forthwith to their places, the captains to theirs, the Lord Mayor to his, the Subordinate Preacher to his, and my Lord Willbewill to his. The captains longed to be at some work for their Prince, for they delighted in warlike achievements. The next day therefore they came together and consulted, and after consultation had, they resolved to give an answer to the captain of Diabolus with slings, and so they did at the rising of the sun on the morrow; for Diabolus had adventured to come nearer again, but the sling-stones were to him and his like hornets. For as there is nothing to the town of Mansoul so terrible as the roaring of Diabolus's drum, so there is nothing to Diabolus so terrible as the well-playing of Emmanuel's slings." Wherefore Diabolus was forced to make another retreat, yet further off from the famous town of Mansoul. Then did the Lord Mayor of Mansoul cause the bells to be rung, and that thanks should be sent to the Lord High Secretary by the mouth of the Subordinate Preacher; for that by his words the captain and elders of Mansoul had been strengthened against Diabolus.

When Diabolus saw that his captains and soldiers, high Lords, and renowned, were frightened, and beaten down by the stones that came from the golden slings of the Prince of the town of Mansoul, he bethought himself, and said, I will try to catch them by fawning, I will try to flatter them into my net.

Wherefore, after a while, he came down again to the wall, not now with his drum, nor with Captain Sepulchre, but having all besugared his lips, he seemed to be a very sweet-mouthed peaceable prince, designing nothing for humour's sake, nor to be revenged on Mansoul for injuries by them done to him, but the welfare, and good, and advantage of the town and people therein, was now, as he said, his only design. Wherefore, after he had called for audience, and desired that the townsfolk would give it to him, he proceeded in his oration: and said,

"Oh! the desire of my heart, the famous town of Mansoul! How many nights have I watched, and how many weary steps have I taken, if, perhaps, I might do thee good! far be it, far be it from me, to desire to make a war upon you, if ye will but willingly and quietly deliver up yourselves unto me. You know that you were mine of old. Remember

<sup>&</sup>quot;Oh! who knows the power of God's wrath? None but damned ones."-Bunyan.

also, that so long as you enjoyed me for your lord, and that I enjoyed you for my subjects, you wanted for nothing of all the delights of the earth, that I, your lord and prince, could get for you; or that I could invent to make you bonny and blithe withal.8 Consider, you never had so many hard, dark, troublesome, and heart-afflicting hours, while you were mine, as you have had since you revolted from me; nor shall you ever have peace again, until you and I become one as before. Be but prevailed with to embrace me again, and I will grant, yea, enlarge your old charter with abundance of privileges; so that your licence and liberty shall be, to take, hold, enjoy, and make your own, all that is pleasant from the east to the west. Nor shall any of those incivilities wherewith you have offended me, be ever charged upon you by me, so long as the sun and moon endureth.t Nor shall any of those dear friends of mine, that now, for the fear of you, lie lurking in dens, and holes, and caves, in Mansoul, be hurtful to you any more; yea, they shall be your servants, and shall minister unto you of their substance, and of whatever shall come to hand. I need speak no more, you know them, and have sometime since been much delighted in their company; why then should we abide at such odds? Let us renew our old acquaintance and friendship again.

"Bear with your friend, I take the liberty at this time to speak freely unto you. The love that I have to you presses me to do it, as also does the zeal of my heart for my friends with you; put me not therefore to further trouble, nor yourselves to further fear and frights. Have you I will, in a way of peace or war: nor do you flatter yourselves with the power and force of your captains, or that your Emmanuel will shortly come in to your help, for such strength will do you no pleasure.

"I am come against you with a stout and valiant army, and all the chief princes of the den are even at the head of it. Besides, my captains are swifter than eagles, stronger than lions, and more greedy of prey than

"Earthly enjoyments are imaged as the rewards which believers will share in heaven, according to the creed of Mahomet. He described the pleasures of heaven to them, under the allegory of cool fountains, green bowers, and black-eyed girls, as the word Houri literally signifies in Arabic; and in the chapter of the Morning, towards the end of his Koran he mentions a garden, called Irem, which is no less celebrated by the Asiatic poets than that of the Hesperides by the Greek: it was planted, as the commentators say, by a king named Shedad, and was once seen by an Arabian who wandered very far into the deserts in search of a lost camel: it was, probably, a name invented by the impostor, as a type of a future state of happiness."—Sir John Shore.

\* Here the author evidently glances at the insincerity of a former king of England.

are the evening-wolves. What is Og of Bashan! What is Goliah.of Gath! And what is an hundred more of them to one of the least of my captains! How then shall Mansoul think to escape my hand and force?"

Diabolus having thus ended his flattering, fawning, deceitful, and lying speech, to the famous town of Mansoul the Lord Mayor replied to him as follows:

"O Diabolus, prince of darkness, and master of all deceit; thy lying flatteries we have had, and made sufficient probation of, and have tasted too deeply of that destructive cup already; should we therefore again hearken unto thee, and so break the commandment of our great Shaddai, to join in affinity with thee, would not our Prince reject us, and cast us off for ever; and being cast off by him, can the place that he has prepared for thee be a place of rest for us? Beside, O thou that art empty and void of all truth! we are rather ready to die by that hand, than to fall in with thy flattering and lying deceits."

When the tyrant saw that there was little to be got by parleying with the Lord Mayor, he fell into an hellish rage, and resolved that again with his army of Doubters he would another time assault the town of Mansoul.

So he called for his drummer, who beat up for his men, (and while he did beat, Mansoul did shake,) to be in readiness to give battle to the corporation; then Diabolus drew near with his army, and thus disposed of his men. Captain Cruel, and Captain Torment, these he drew up and placed against Feel-gate, and commanded them to sit down there for the war. And he also appointed, that if need were, Captain No-ease should come in to their relief.

At Nose-gate he placed the Captain Brimstone and Captain Sepulchre, and bid them look well to their ward, on that side of the town of Mansoul. But at Eye-gate he placed that grimfaced one the Captain Past-hope, and there also now he did set up his terrible standard.

Now Captain Insatiable he was to look to the carriage of Diabolus, and was also appointed to take into custody, that, or those persons and things that should at any time as prey be taken from the enemy.

Now mouth-gate the inhabitants of Mansoul kept for a sally-port, wherefore that they kept strong, for that was it, by and out at which the townsfolk did send their petitions to Emmanuel their Prince; that also was the gate from the top of which the captains did play their slings at the enemies; for that gate stood somewhat ascending, so that the placing of them there and the letting of them fly from that place did much execution against the tyrant's army; wherefore, for these causes, with others, Diabolus sought, if possible, to lard up Mouth-gate with dirt.

Now as Diabolus was busy and industrious in preparing to make his assault upon the town of Mansoul without, so the captains and soldiers in the corporation were as busy in preparing within; they mounted their slings, they set up their banners, they sounded their trumpets, and put themselves in such order as was judged most for the annoyance of the enemy, and for the advantage of Mansoul, and gave to their soldiers orders to be ready at the sound of the trumpet for war. The Lord Willbewill also, he took the charge of watching against the rebels within, and to do what he could to take them while without, or to stifle them within their caves, dens, and holds in the town-wall of Mansoul. And to speak the truth of him, ever since he took penance for his fault, he has shown as much honesty and bravery of spirit, as any he in Mansoul; for he took one Jolly, and his brother Grigish, the two sons of his servant Harmlessmirth (for to that day, though the father was committed to ward, the sons had a dwelling in the house of my lord); I say, he took them, and with his own hands put them to the cross. And this was the reason why he hanged them up, after their father was put into the hands of Mr. Trueman, the gaoler; they his sons began to play his pranks, and to be ticking and toying with the daughters of their lord; nay it was jealousied that they were too familiar with them, the which was brought to his lordship's ear. Now his lordship being unwilling unadvisedly to put any man to death, did not suddenly fall upon them, but set watch and spies to see if the thing was true; of the which he was soon informed, for his two servants, whose names were Find-all and Tell-all, catched them together in uncivil manner more than once or twice, and went and told their lord. So when my Lord Willbewill had sufficient ground to believe the thing was true, he takes the two young Diabolonians, for such they were, (for their father was a Diabolonian born,) and has them to Eye-gate, where he raised a very high cross just in the face of the army of Diabolus, and his army, and there he hanged the young villains, in defiance to Captain Past-hope, and of the horrible standard of the tyrant."

<sup>\*</sup> This images the unsparing severity with which the Puritans in the author's time were disposed to visit evil-doers. Mercy was too little regarded by the dominant party.

Now, this christian act of the brave Lord Willbewill, did greatly abash Captain Past-hope, discourage the army of Diabolus, put fear into the Diabolonian runagates in Mansoul, and put strength and courage into the captains that belonged to Emmanuel the Prince; for they without did gather, and that by this very act of my lord, that Mansoul was resolved to fight, and that the Diabolonians within the town could not do such things as Diabolus had hopes they would. Nor was this the only proof of the brave Lord Willbewill's honesty to the town, nor of his loyalty to his Prince, as will afterwards appear.

Now when the children of Prudent-thrifty, who dwelt with Mr. Mind, (for Thrift left children with Mr. Mind, when he was also committed to prison, and their names were Gripe and Rake-all; these he begat of Mr. Mind's bastard-daughter, whose name was Mrs. Holdfast-bad;) I say, when his children perceived how the Lord Willbewill had served them that dwelt with him, what do they but (lest they should drink of the same cup) endeavour to make their escape? But Mr. Mind being wary of it, took them and put them in hold in his house till morning, (for this was done over night,) and remembering that by the law of Mansoul, all Diabolonians were to die, and to be sure they were at least by father's side such, and some say by mother's side too, what does he but takes them and puts them in chains, and carries them to the selfsame place where my lord hanged his two before, and there he hanged them.

The townsmen also took great encouragement at this act of Mr. Mind, and did what they could to have taken some more of these Diabolonian troublers of Mansoul; but at that time the rest lay so squat and close, that they could not be apprehended; so they set against them a diligent watch, and went every man to his place.

I told you a little before that Diabolus and his army were somewhat abashed and dismayed at the sight of what my Lord Willbewill did, when he hanged up those two young Diabolonians; but his discouragement quickly turned itself into furious madness and rage against the town of Mansoul, and fight it he would. Also the townsmen, and captains within, they had their hopes and their expectations heightened, believing at last the day would be theirs, so they feared them the less. Their Subordinate Preacher too made a sermon about it, and he took that theme for his text, "Gad, a troop shall overcome him, but he shall overcome at the last." Whence he showed, that though Mansoul should be sorely put

to it at the first, yet the victory should most certainly be Mansoul's at the last."

So Diabolus commanded that his drummer should beat a charge against the town, and the captains also that were in the town sounded a charge against them, but they had no drum, they were trumpets of silver with which they sounded against them. Then they which were of the camp of Diabolus came down to the town to take it, and the captains in the castle, with the slingers at Mouth-gate played upon them amain. And now there was nothing heard in the camp of Diabolus but horrible rage and blasphemy; but in the town good words, prayer, and singing of psalms: the enemy replied with horrible objections, and the terribleness of their drum; but the town made answer with slapping of their slings, and the melodious noise of their trumpets. And thus the fight lasted for several days together, only now and then they had some small intermission, in the which the townsmen refreshed themselves, and the captains made ready for another assault.

The captains of Emmanuel were clad in silver armour, and the soldiers in that which was of proof; the soldiers of Diabolus were clad in iron, which was made to give place to Emmanuel's engine shot. In the town some were hurt, and some were greatly wounded. Now the worst on it was, a surgeon was scarce in Mansoul, for that Emmanuel at present was absent. Howbeit, with the leaves of a tree the wounded were kept from dying; yet their wounds did greatly putrify, and some did grievously stink. Of the townsmen these were wounded, to wit,

My Lord Reason, he was wounded in the head.

Another that was wounded was the brave Lord Mayor, he was wounded in the eye.

Another that was wounded was Mr. Mind, he received his wound about the stomach.

The honest Subordinate Preacher also, he received a shot not far off the heart, but none of these were mortal.

Many also of the inferior sort, were not only wounded, but slain outright.

Now in the camp of Diabolus were wounded and slain a considerable number. For instance:

"Provided they attend in time to this word, "Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee. Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about."—Psalm, xxxii., 9, 10.

Captain Rage he was wounded, and so was Captain Cruel.

Captain Damnation was made to retreat, and to entrench himself further off of Mansoul; the standard also of Diabolus was beaten down, and his standard-bearer, Captain Much-hurt, had his brains beaten out with a sling-stone, to the no little grief and shame of his prince Diabolus.

Many also of the Doubters were slain outright, though enough of them are left alive to make Mansoul shake and totter. Now the victory that day being turned to Mansoul, did put great valour into the townsmen and captains, and did cover Diabolus's camp with a cloud, but withal it made them far more furious. So the next day Mansoul rested, and commanded that the bells should be rung: the trumpets also joyfully sounded, and the captains shouted round the town."

My Lord Willbewill also was not idle, but did notable service within against the Domestics, or the Diabolonians that were in the town, not only by keeping of them in awe, for he lighted on one at last whose name was Mr. Anything, a fellow of whom mention was made before; for it was he, if you remember, that brought the three fellows to Diabolus, whom the Diabolonians took out of Captain Boanerges' company; and that persuaded them to list themselves under the tyrant, to fight against the army of Shaddai: my Lord Willbewill did also take a notable Diabolonian, whose name was Loose-foot; this Loose-foot was a scout to the vagabonds in Mansoul, and that did use to carry tidings out of Mansoul to the camp, and out of the camp to those of the enemies in Mansoul; both these my Lord sent away safe to Mr. Trueman the gaoler, with a commandment to keep them in irons; for he intended then to have them out to be crucified, when it would be for the best to the corporation, and most for the discouragement of the camp of the enemies.

My Lord Mayor also, though he could not stir about so much as formerly, because of the wound he lately received, yet gave he out orders to all that were the natives in Mansoul, to look to their watch, and stand upon their guard, and as occasion should offer, to prove themselves men.

Mr. Conscience the preacher, he also did his utmost to keep all his good documents alive upon the hearts of the people of Mansoul.\*

<sup>&</sup>quot; "To the Lord our God belong mercies and forgiveness, though we have rebelled against him."—Daniel, ix., 9.

<sup>&</sup>lt;sup>2</sup> The scriptures were among those documents. "Mr. Fox, the martyrologist, tells us of a Mr. Crew, an English seaman, who being shipwrecked, lost all his property, and was

Well, awhile after the captains and stout ones of the town of Mansoul agreed, and resolved upon a time to make a sally out upon the camp of Diabolus, and this must be done in the night, and there was the folly of Mansoul, (for the night is always the best for the enemy, but the worst for Mansoul to fight in;) but yet they would do it, their courage was so high; their last victory also still stuck in their memories.

So the night appointed being come, the Prince's brave captain cast lots who should lead the van in this new and desperate expedition against Diabolus, and against his Diabolonian army; and the lot fell to Captain Credence, to Captain Experience, and to Captain Good-hope to lead the Forlorn-hope. (This Captain Experience the Prince created such when himself did reside in the town of Mansoul;) so, as I said, they made their sally out upon the army that lay in the siege against them; and their hap was to fall in with the main body of their enemy. Now Diabolus and his men being expertly accustomed to night-work, took the alarm presently, and were as ready to give them battle as if they had sent him word of their coming. Wherefore to it they went amain, and blows were hard on every side; the hell-drum also beat furiously, while the trumpets of the Prince most sweetly sounded. And thus the battle was joined, and Captain Insatiable looked to the enemies' carriages, and waited when he should receive some prev.

The Prince's captains fought it stoutly, beyond what, indeed, could be expected they should; they wounded many; they made the whole army of Diabolus to make a retreat. But I cannot tell how, but the brave Captain Credence, Captain Good-hope, and Captain Experience, as they were upon the pursuit, cutting down, and following hard after the enemy in the rear, Captain Credence stumbled and fell, by which fall he caught so great a hurt, that he could not rise till Captain Experience did help him up, at which their men were put in disorder; the Captain also was so full of pain, that he could not forbear but aloud to cry out; at this the other two captains fainted, supposing that Captain Credence had received his mortal wound: their men also were more disordered, and had no list to fight. Now Diabolus being very observing, though at this time, as yet he was put obliged, when shifting for his own life, to throw what little money he had, which was five pounds, into the sea. But he would not part with his new Testament; and, therefore, having tied it round his neck, he committed himself to a broken mast; on which having floated for four days, he was at last discovered and taken up alive; all the rest of the ship's crew being drowned,"-Toplady.

to the worst, perceiving that an halt was made among the men that were the pursuers, what does he, but taking it for granted that the captains were either wounded or dead, he therefore makes at first a stand, then faces about, and so comes up upon the Prince's army with as much of his fury as hell could help him to, and his hap was to fall in just among the three captains, Captain Credence, Captain Good-hope, and Captain Experience, and did cut, wound, and pierce them so dreadfully, that what through discouragement, what through disorder, and what through the wounds that now they had received, and also the loss of much blood, they scarce were able, though they had for their power the three best hands in all Mansoul, to get safe into the hold again.

Now when the body of the Prince's army saw how these three captains were put to the worst, they thought it their wisdom to make as safe and good a retreat as they could, and so returned by the sally-port again; and so there was an end of this present action. But Diabolus was so flushed with this night's work, that he promised himself in a few days an easy and complete conquest over the town of Mansoul. Wherefore, on the day following, he comes up to the sides thereof with great boldness, and demands entrance, and that forthwith they deliver themselves up to his government. The Diabolonians, too, that were within, they began to be somewhat brisk, as we shall show afterward.

But the valiant Lord Mayor replied, that what he got he must get by force; for as long as Emmanuel their Prince was alive, (though he at present was not so with them as he wished,) they should never consent to yield up Mansoul to another.

And with that the Lord Willbewill stood up and said, "Diabolus, thou master of the den, and enemy to all that is good, we poor inhabitants of the town of Mansoul are too well acquainted with thy rule and government, and with the end of those things that for certain will follow submitting to thee, to do it; wherefore though while we were without knowledge we suffered thee to take us, (as the bird that saw not the snare fell into the hands of the fowler,) yet since we have been turned from darkness to light, we have also been turned from the power of Satan to God. And though through subtlety, and also the subtlety of the Diabo-

7. When the devil intendeth to hurt us, then the loving holy angels do resist, and drive him away, for the angels have long arms, for though they stand before the presence of God and his son Christ, yet notwithstanding they are heard by us in our affairs, which by God in our vocations we are commanded to take in hand."—Luther's Table Tath. lonians within, we have sustained much loss, and also plunged ourselves into much perplexity, yet give up ourselves, lay down our arms, and yield to so horrid a tyrant as thou, we shall not; die upon the place we choose rather to do.\* Besides, we have hopes that in time deliverance will come from court unto us; and therefore we yet will maintain a war against thee."

This brave speech of the Lord Willbewill, with that also of the Lord Mayor, did somewhat abate the boldness of Diabolus, though it kindled the fury of his rage. It also succoured the townsmen and captains; yea, it was as a plaister to the brave Captain Credence his wound: for you must know that a brave speech now, when the captains of the town, with their men of war came home routed, and when the enemy took courage and boldness at the success that he had obtained, to draw up to the walls, and demand entrance, as he did, was in season, and also advantageous.

The Lord Willbewill also did play the man within; for while the captains and soldiers were in the field, he was in arms in the town; and wherever by him there was a Diabolonian found, they were forced to feel the weight of his heavy hand, and also the edge of his penetrating sword: many therefore of the Diabolonians he wounded, as the Lord Cavil, the Lord Brisk, the Lord Pragmatic, and the Lord Murmur; several also of the meaner sort he did sorely main; though there cannot at this time an account be given you of any that he slew outright. The cause, or rather the advantage that my Lord Willbewill had at this time to do thus, was for that the captains were gone out to fight the enemy in the field. For now, thought the Diabolonians within, is our time to stir and make an uproar in the town. What do they therefore, but quickly get themselves into a body, and fall forthwith to hurricaning in Mansoul, as if now nothing but whirlwind and tempest should be there? Wherefore, as I said, he takes this opportunity to fall in among them with his men. cutting and slashing with courage that was undaunted; at which the Diabolonians with all haste dispersed themselves to their holds, and my Lord to his place as before.

This brave act of my Lord did somewhat revenge the wrongs done by

<sup>&</sup>quot;To die in the performance of duty is happiness. Dr. Grosvenor being at the funeral of Dr. Watts, a friend said to him." Well, Dr. Grosvenor, you have seen the end of Dr. Watts; and you will soon follow; what think you of death?" "Think of it," replied the Doctor, "Why when death comes, I shall smile upon death, if God smiles upon me."—Toplady's Anecdotes.

Diabolus to the captains, and also did let them know, that Mansoul was not to be parted with for the loss of a victory or two; wherefore the wing of the tyrant was clipped again, as to boasting, I mean in comparison of what he would have done if the Diabolonians had put the town to the same plight to which he had put the captains.

Well, Diabolus yet resolves to have the other bout with Mansoul; for, thought he, since I beat them once, I may beat them twice. Wherefore he commanded his men to be ready at such an hour of the night to make a fresh assault upon the town, and he gave out in special, that they should bend all their force against Feel-gate, and attempt to break into the town through that. The word that then he did give to his officers and soldiers was Hell-fire. And, said he, if we break in upon them, as I wish we do, either with some or with all our force, let them that break in look to it, that they forget not the word. And let nothing be heard in the town of Mansoul but Hell-fire! Hell-fire! Hell-fire! The drummer was also to beat without ceasing, and the standard-bearers were to display their colours; the soldiers too, were to put on what courage they could, and to see that they played manfully their parts against the town.

So the night was come, and all things by the tyrant made ready for the work, he suddenly makes his assault upon Feel-gate; and after he had awhile struggled there he throws the gates wide open; for the truth is, those gates were but weak, and so most easily made to yield. When Diabolus had thus far made his attempt, he placed his captains, to wit, Torment, and No-ease there; so he attempted to press forward, but the Prince's captains came down upon him, and made his entrance more difficult than he desired. And to speak truth, they made what resistance they could; but the three of their best and most valiant captains being wounded, and by their wounds made much incapable of doing the town that service they would, (and all the rest having more than their hands full of Doubters, and their captains that did follow Diabolus,) they were overpowered with force; nor could they keep them out of the town. Wherefore the Prince's men, and their captains, betook themselves to the castle, as the strong hold of the town: and this they did, partly for the security

<sup>• &</sup>quot;We should not sink in weak dismay if we are not at once triumphant. The Christian is forbidden to despond because his prayer is not instantly granted. He ought still to feel confident that it is not unheard, and satisfied that God will not refuse needful aid to his feeble children."—Family Devotions.

of the town, and partly, or rather chiefly to preserve to Emmanuel the prerogative-royal of Mansoul: for so was the castle of Mansoul.

The captains therefore being fled into the castle, the enemy, without much resistance, possess themselves of the rest of the town, and spreading themselves as they went into every corner, they cried out as they marched. according to the command of the tyrant, Hell-fire! Hell-fire! so that nothing for awhile throughout the town of Mansoul could be heard but the dreadful noise of Hell-fire; together with the roaring of Diabolus's drum. And now did the clouds hang black over Mansoul, nor to reason did anything but ruin seem to attend it. Diabolus also quartered his soldiers in the houses of the inhabitants of the town of Mansoul. Yea, the Subordinate Preacher's house was as full of these outlandish Doubters as ever it could hold; and so was my Lord-Mayor's, and my Lord Willbewill's also. Yea, where was there a corner, a cottage, a barn, or a hogstye, that now were not full of these vermin; yea, they turned the men of the town out of their houses, and would lie in their beds, and sit at their tables themselves. Ah poor Mansoul! Now thou feelest the fruits of sin, and what venom was in the flattering words of Mr. Carnal-security. They made great havoc of whatever they laid their hands on; yea, they fired the town in several places; many young children also were by them dashed in pieces; yea, those that were yet unborn they destroyed in their mothers' wombs: for you must needs think that it could not now be otherwise; for what conscience, what pity, what bowels, or compassion can any expect at the hands of outlandish Doubters? Many in Mansoul that were women, both young and old, they forced, ravished, and beastlike abused; so that they swooned, miscarried, and many of them died, and so lay at the top of every street, and in all by-places of the town.

And now did Mansoul seem to be nothing but a den of dragons, an emblem of hell, and a place of total darkness. Now did Mansoul lie (almost) like the barren wilderness; nothing but nettles, briars, thorns, weeds, and stinking things seemed now to cover the face of Mansoul. I told you before, how that these Diabolonian Doubters turned the men of Mansoul out of their beds; and now I will add, they wounded them,

<sup>&</sup>lt;sup>b</sup> "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upwards, and the spirit of the beast that goeth downward to the earth."—*Ecclesiastes*, iii., 18, 20, 21.

they mauled them, yea, and almost brained many of them. Many did I say? Yea, most, if not all of them. Mr. Conscience they so wounded, yea, and his wounds so festered, that he could have no ease day nor night, but lay as if continually upon a rack, (but that Shaddai rules all, certainly they had slain him outright;) my Lord Mayor they so abused, that they almost put out his eyes; and had not my Lord Willbewill got into the castle, they intended to have chopped him all to pieces: for they did look upon him (as his heart now stood) to be one of the very worst that was in Mansoul against Diabolus and his crew. And indeed, he hath shown himself a man, and more of his exploits you will hear of afterwards.

Now a man might have walked for days together in Mansoul, and searce have seen one in the town that looked like a religious man. Oh the fearful state of Mansoul now! Now every corner swarmed with outlandish Doubters; red-coats, and black-coats walked the town by clusters, and filled up all the houses with hideous noises, vain songs, lying stories, and blasphemous language against Shaddai and his Son. Now also those Diabolonians that lurked in the walls, and dens, and holes, that were in the town of Mansoul, came forth and showed themselves; yea, walked with open face in company with the Doubters that were in Mansoul. Yea, they had more boldness now to walk the streets, to haunt the houses, and to show themselves abroad, than had any of the honest inhabitants of the now worful town of Mansoul.

But Diabolus and his outlandish men were not at peace in Mansoul: for they were not there entertained as were the captains and forces of Emmanuel; the townsmen did browbeat them what they could: nor did they partake or make stroy of any of the necessaries of Mansoul, but that which they seized on against the townsmen's will; what they could they hid from them, and what they could not, they had with an ill-will. They, poor hearts, had rather have had their room than their company; but they were at present their captives, and their captives for the present they were forced to be. But, I say, they discountenanced them as much as they were able, and showed them all the dislike that they could.

The captains also from the castle did hold them in continual play with their slings, to the chafing and fretting of the minds of the enemies. True, Diabolus made a great many attempts to have broken open the gates of the castle; but Mr. Godly-fear was made keeper of that; and he was a man of that courage, conduct, and valour, that it was in vain as

long as life lasted within him, to think to do that work though mostly desired; wherefore all the attempts that Diabolus made against him were fruitless; (I have wished sometimes that that man had had the whole rule of the town of Mansoul.)

Well, this was the condition of the town of Mansoul for about two years and-a-half; the body of the town was the seat of war; the people of the town were driven into holes, and the glory of Mansoul was laid in the dust; what rest then could be to the inhabitants, what peace could Mansoul have, and what sun could shine upon it? Had the enemy laid so long without in the plain against the town, it had been enough to have famished them; but now when they shall be within, when the town shall be their tent, their trench, and fort, against the castle that was in the town, when the town shall be against the town and shall serve to be a fence to the enemies of her strength and life; I say, when they shall make use of the forts, and town-holds, to secure themselves in, even till they shall take, spoil, and demolish the castle, this was terrible; and yet this was now the state of the town of Mansoul.

After the town of Mansoul had been in this sad and lamentable condition for so long a time as I have told you, and no petitions that they presented their Prince with (all this while) could prevail; the inhabitants of the town, to wit, the elders and chief of Mansoul gathered together, and after some time spent in condoling their miserable state, and this miserable judgment coming upon them, they agreed together to draw up yet another petition, and to send it away to Emmanuel for relief. But Mr. Godly-fear stood up, and answered, that he knew that his Lord the Prince never did, nor ever would receive a petition for these matters from the hand of any whoever, unless the Lord Secretary's hand was to it, (and this, quoth he, is the reason that you prevailed not all this while.) Then they said, they would draw up one, and get the Lord Secretary's hand to it. But Mr. Godly-fear answered again, that he knew also that the Lord Secretary would not set his hand to any petition that himself had not an hand in composing and drawing up; and besides, saith he, the Prince doth know my Lord Secretary's hand from all the hands in the world; wherefore he

" "We ask for wisdom; Lord impart
The knowledge how to live."—Montgomery.

<sup>&</sup>lt;sup>4</sup> "I am the door: by me if any man enter it, he shall be saved, and shall go in and out, and find pasture."—John, x., 9.

cannot be deceived by any pretence whatever; wherefore my advice is, that you go to my Lord, and implore him to lend you his aid, (now he did yet abide in the castle where all the captains and men at arms were.)

So they heartily thanked Mr. Godly-fear, took his counsel, and did as he had bidden them; so they went and came to my Lord, and made known the cause of their coming to him, to wit, that since Mansoul was in so deplorable condition, his highness would be pleased to undertake to draw up a petition for them to Emmanuel, the Son of the mighty Shaddai, and to their King and his Father by him.

Then said the Secretary to them, What petition is it that you would have me draw up for you? But they said, Our Lord knows best the state and condition of the town of Mansoul: and how we are backslidden and degenerate from the Prince; thou also knowest who is come up to war against us, and how Mansoul is now the seat of war. My Lord knows moreover, what barbarous usages our men, women, and children, have suffered at their hands, and how our homebred Diabolonians do walk now with more business than dare the townsmen in the streets of Mansoul. Let our Lord, therefore, according to the wisdom of God that is in him, draw up a petition for his poor servants to our Prince Emmanuel. Well, said the Lord Secretary, I will draw up a petition for you, and will also set my hand thereto. Then said they, But when shall we call for it at the hands of our Lord? But he answered, Yourselves must be present at the doing of it; yea, you must put your desires to it. True, the hand and pen shall be mine, but the ink and paper must be yours, else how can you say it is your petition? Nor have I need to petition for myself, because I have not offended.

He also added as followeth, No petition goes from me in my name to the Prince, and so to his Father by him, but when the people that are chiefly concerned therein, do join in heart and soul in the matter, for that must be inserted therein.

So they did heartily agree with the sentence of the lord, and a petition was forthwith drawn up for them. But now who should carry it, that was next? But the Secretary advised that Captain Credence should carry it, for he was a well-spoken man. They therefore called for him, and propounded to him the business; Well, said the captain, I gladly accept of the motion; and though I am lame, I will do this business for you, with as much speed, and as well as I can.

The contents of the petition were to this purpose:

O our Lord and Sovereign Prince Emmanuel, the potent, the long-suffering Prince; grace is poured into thy lips, and to thee belongs mercy and forgiveness, though we have rebelled against thee. We, who are no more worthy to be called thy Mansoul, nor yet fit to partake of common benefits, do beseech thee, and thy Father by thee, to do away our transgression. We confess that thou mightest cast us away for them, but do it not for thy name sake; let the Lord rather take an opportunity at our miserable condition, to let out his bowels and compassion to us; we are compassed on every side, Lord, our own backslidings reprove us; our Diabolonians within our town fright us, and the army of the angel of the bottomless-pit distresses us. Thy grace can be our salvation, and whither to go but to thee we know not.

"Furthermore, O gracious Prince, we have weakened our captains, and they are discouraged, sick, and of late some of them grievously worsted and beaten out of the field by the power and force of the tyrant. Yea, even those of our captains in whose valour we did formerly use to put most of our confidence, they are as wounded men. Besides, Lord, our enemies are lively, and they are strong, they vaunt and boast themselves, and do threaten to part us among themselves for a booty. They are fallen also upon us, Lord, with many thousand Doubters, such as with whom we cannot tell what to do; they are all grimlooked, and unmerciful ones, and they bid defiance to us and thee.

Our wisdom is gone, our power is gone, because thou art departed from us, nor have we what we may call ours, but sin, shame, and confusion of face for sin. Take pity upon us, O Lord, take pity upon us thy miserable town of Mansoul, and save us out of the hands of our enemies. Amen.

This petition, as was touched afore, was handed by the Lord Secretary, and carried to the court by the brave and most stout Captain Credence. Now he carried it out at Mouth-gate, for that, as I said, was the sallyport of the town; and he went and came to Emmanuel with it. Now how it came out, I do not know, but for certain it did, and that so far as to reach the ears of Diabolus. Thus I conclude, because that the tyrant had it presently by the end, and charged the town of Mansoul with it, saying, Thou rebellious and stubborn-hearted Mansoul, I will make thee to leave off petitioning; art thou yet for petitioning? I will make thee to leave.

Yea, he also knew who the messenger was that carried the petition to the Prince, and it made him both to fear and rage.

Wherefore he commanded that his drum should be beat again, a thing that Mansoul could not abide to hear; but when Diabolus will have his drum beat, Mansoul must abide the noise. Well, the drum was beat, and the Diabolonians were gathered together.

Then said Diabolus, O ye stout Diabolonians, be it known unto you, that there is treachery hatched against us in the rebellious town of Mansoul; for albeit the town is in our possession, as you see, yet these miserable Mansoulians have attempted to dare, and have been so hardy as yet to send to the court to Emmanuel for help. This I give you to understand, that ye may yet know how to carry it to the wretched town of Mansoul. Wherefore, O my trusty Diabolonians, I command that yet more and more ye distress this town of Mansoul, and vex it with your wiles, ravish their women, deflower their virgins, slay their children, brain their ancients, fire their town, and what other mischief you can; and let this be the reward of the Mansoulians from me, for their desperate rebellions against me.

This you see was the charge, but something stept in betwixt that and execution, for as yet there was but little more done than to rage.

Moreover, when Diabolus had done thus, he went the next way up to the castle-gates, and demanded, that upon pain of death the gates should be opened to him, and that entrance should be given him, and his men that followed after. To whom Mr. Godly-fear replied, (for he it was that had the charge of that gate.) That the gate should not be opened unto him, nor to the men that followed after him. He said, moreover, That Mansoul, when she had suffered awhile, should be made perfect, strengthened, settled.

Then said Diabolus, Deliver me then the men that have petitioned against me, especially Captain Credence, that carried it to your Prince, deliver that variet into my hands, and I will depart from the town.

"'My faltering lips in vain assay,
Almighty thy supernal name;
By thought opprest I cannot pray,
Much less thy wondrous love proclaim.
With strength beyond his wonted might,
Satan my cries would stifle still,
My spirit cloud in saddest night,
And question e'en thy saving skill."—Reche,

Then up starts a Diabolonian, whose name was Mr. Fooling, and said, my lord offereth you fair, it is better for you that one man perish, than that your whole Mansoul should be undone.

But Mr. Godly-fear made him this reply, How long will Mansoul be kept out of the dungeon, when she hath given up her faith to Diabolus? As good lose the town as lose Captain Credence; for if one be gone, the other must follow. But to that Mr. Fooling said nothing.

Then did my Lord Mayor reply, and said, O thou devouring tyrant, be it known unto thee, we shall hearken to none of thy words, we are resolved to resist thee as long as a captain, a man, a sling, and a stone to throw at thee shall be found in the town of Mansoul. But Diabolus answered, Do you hope, do you wait, do you look for help and deliverance? You have sent to Emmanuel, but your wickedness sticks too close in your skirts, to let innocent prayers come out of your lips. Think you that you shall be prevailers and prosper in this design? You will fail in your wish, you will fail in your attempts; for it is not only I, but your Emmanuel is against you. Yea, it is he that hath sent me against you to subdue you; for what then do you hope, or by what means will you escape?

Then said the Lord Mayor, we have sinned indeed, but that shall be no help to thee, for our Emmanuel hath said it, and that in great faithfulness, "And him that cometh to me I will in no wise cast out." He hath also told us, (O! our enemy,) that all manner of sin and blasphemy shall be forgiven to the sons of men. Therefore we dare not despair, but will look for, wait for, and hope for deliverance still.<sup>8</sup>

Now by this time Captain Credence was returned, and come from the court from Emmanuel, to the castle of Mansoul; and he returned to them with a packet. So my Lord Mayor hearing that Captain Credence was come, withdrew himself from the noise of the roaring of the tyrant, and left him to yell at the wall of the town, or against the gates of the castle. So he came up to the captain's lodgings, and saluting him, he asked him

"He tells me sin is at my heart,
And that there lies no faith in prayer:
He bids me from thy courts depart,
Nor shed my fruitless sorrows there."—Roche.
""But I will pray, and I will weep,
Ah, would my tears were blood like thine,
Redeemer; for though sin be deep,
Thy mercy's boundless and divine."—Roche.

of his welfare, and what was the best news at court? But when he asked Captain Credence that, the water stood in his eyes. Then said the captain, Cheer up, my Lord, for all will be well in time: and with that he first produced his packet, and laid it by, but that the Lord Mayor, and the rest of the captains, took for a sign of good tidings. Now a season of grace being come, he sent for all the captains and elders of the town that were here and there in their lodgings in the castle, and upon their guard, to let them know that Captain Credence was returned from the court, and that he had something in general, and something in special to communicate to them. So they all came up to him, and saluted him, and asked him concerning his journey, and what was the best news at the court? And he answered them as he had done the Lord Mayor before, That all would be well at last. Now when the captain had thus saluted them, he opened his packet, and thence did draw out his several notes for those that he had sent for. And the first note was for my Lord Mayor, wherein was signified.

That the Prince Emmanuel had taken it well that my Lord Mayor had been so true and trusty in his office, and the great concerns that lay upon him for the town and people of Mansoul. Also he bid him to know, that he took it well that he had been so bold for his Prince Emmanuel, and had engaged so faithfully in his cause against Diabolus. He also signified at the close of his letter, that he should shortly receive his reward.

The second note that came out was for the noble Lord Willbewill, wherein there was signified, That his Prince Emmanuel did well understand how valiant and courageous he had been for the honour of his Lord, now in his absence, and when his name was under contempt by Diabolus. There was signified also, that his Prince had taken it well that he had been so faithful to the town of Mansoul, in his keeping so strict a hand and eye over, and so strict a rein upon the necks of the Diabolonians that did still lie lurking in their several holes in the famous town of Mansoul.

He signified, moreover, how that he understood that my lord had, with his own hand, done great execution upon some of the chief of the rebels there, to the great discouragement of the adverse party, and to the good example of the whole town of Mansoul; and that shortly his lordship should have his reward.

The third note came out for the Subordinate Preacher, wherein was signified, That his Prince took it well from him that he had so honestly and

so faithfully performed his office, and executed the trust committed to him by his Lord, while he exhorted, rebuked, and forewarned Mansoul, according to the laws of the town. He signified, moreover, that he took it well at his hand, that he called to fasting, to sackcloth and ashes, when Mansoul was under her revolt. Also that he called for the aid of Captain Boanerges to help in so weighty a work. And that shortly he also should receive his reward.

The fourth note came out for Mr. Godly-fear, wherein his Lord thus signified, That his Lordship observed, that he was the only man in Mansoul that detected Mr. Carnal-security as the only one, that through his subtlety and cunning, had obtained for Diabolus a defection and decay of goodness in the blessed town of Mansoul. Moreover, his Lord gave him to understand, that he still remembered his tears and mourning for the state of Mansoul. It was also observed by the same note, That his Lord took notice of his detecting of this Mr. Carnal-security, at his own table among the guests, in his own house, and that in the midst of his jolliness, even while he was seeking to perfect his villainies against the town of Mansoul. Emmanuel also took notice, that this Reverend person, Mr. Godly-fear, stood stoutly to it at the gates of the castle, against all the threats and attempts of the tyrant, and that he put the townsmen in a way to make their petition to their Prince, so that he might accept thereof, and as that they might obtain an answer of peace: And that therefore shortly he should receive his reward.

After all this, there was yet produced a note which was written to the whole town of Mansoul, whereby they perceived that their Lord took notice of their so often repeating of petitions to him; and that they should see more of the fruits of such their doings in time to come. Their Prince did also therein tell them, That he took it well that their heart and mind now at last abode fixed upon him and his ways, though Diabolus had made such inroads upon them; and that neither flatteries on the one hand, nor hardships on the other, could make them yield to serve his cruel designs. There was also inserted at the bottom of this note, That his Lordship had left the town of Mansoul in the hands of the Lord Secretary, and under

VOL. I.

<sup>1 &</sup>quot;O, unheard of mercy! O, infinite and unparalleled condescension! I have often thought there are two great astonishing wonders in the world. The one is God's infinite mercy and condescension to rebellious apostatized man; the other is man's insensibility."—Janeway.

the conduct of Captain Credence, saying, Beware that you yet yield yourselves unto their governance, and in due time you shall receive your reward.

So after the brave Captain Credence had delivered his notes to those to whom they belonged, he retired himself to my Lord Secretary's lodgings, and there spends time in conversing with him; for they two were very great one with another, and did indeed know more how things would go with Mansoul than did all the townsmen besides. The Lord Secretary also loved the Captain Credence dearly; yea, many a good bit was sent him from my Lord's table; also he might have a show of countenance when the rest of Mansoul lay under the clouds. So after some time for converse was spent, the captain betook himself to his chambers to rest. But it was not long after but my lord did send for the captain again; so the captain came to him, and they greeted one another with usual salutations. Then said the captain to the Lord Secretary, What hath my lord to say to his servant? So the Lord Secretary took him, and had him aside, and after a sign or two of more favour, he said, I have made thee the Lord's lieutenant over all the forces in Mansoul; so that from this day forward all men in Mansoul shall be at thy word, and thou shalt be he that shall lead in, and that shall lead out Mansoul. Thou shalt therefore manage, according to thy place, the war for thy Prince, and for the town of Mansoul, against the force and power of Diabolus, and at thy command shall the rest of the captains be.

Now the townsmen began to perceive what interest the captain had, both with the court, and also with the Lord Secretary in Mansoul; for no man before could speed when sent, nor bring such good news from Emmanuel as he. Wherefore what do they, after some lamentation, that they made no more use of him in their distresses, but send by their Subordinate Preacher to the Lord Secretary, to desire him, that all that ever they were and had, might be put under the government, care, custody, and conduct of Captain Credence.

So their preacher went and did his errand, and received this answer from the mouth of his Lord, That Captain Credence should be the great doer in all the King's army, against the King's enemies, and also for the welfare of Mansoul. So he bowed to the ground, and thanked his Lordship, and

b "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation."—Isaiah, liii., 7.

returned and told his news to the townsfolk. But all this was done with all imaginable secrecy, because the foes had yet great strength in the town. But,

To return to our story again: When Diabolus saw himself thus boldly confronted by the Lord Mayor, and perceived the stoutness of Mr. Godlyfear, he fell into a rage, and forthwith called a council of war, that he might be revenged on Mansoul. So all the princes of the pit came together, and old Incredulity at the head of them, with all the captains of his army. So they consult what to do. Now the effect and conclusion of the council that day was, how they might take the castle; because they could not conclude themselves masters of the town so long as that was in the possession of their enemies. So one advised this way, and another advised that; but when they could not agree in their verdict, Apollyon, that president of the council, stood up, and thus he began: My brotherhood, quoth he, I have two things to propound unto you; and my first is this; Let us withdraw ourselves from the town into the plain again, for our presence here will do us no good, because the castle is yet in our enemies' hands; nor is it possible that we should take that, so long as so many brave captains are in it, and that this bold fellow Godly-fear is made the keeper of the gates of it.

Now when we have withdrawn ourselves into the plain, they, of their own accord, will be glad of some little ease; and it may be, of their own accord, they again may begin to be remiss; and even their so being will give them a bigger blow than we can possibly give them ourselves. But if that should fail, our going forth of the town may draw the captains out after us and you know what it cost them, when we fought them in the field before. Besides, can we but draw them out into the field, we may lay an ambush behind the town, which shall, when they are come forth abroad, rush in, and take possession of the castle. But Beelzebub stood up, and replied, saying, It is impossible to draw them all off from the castle; some you may be sure will lie there to keep that; wherefore it will be but in vain thus to attempt, unless we were sure that they will all come out. He therefore concluded that what was done must be done by some other means. And the most likely means that the greatest of their heads could invent, was that which Apollyon had advised to before, to wit, to get the townsmen again to sin. For, said he, it is not our being in the town, nor in the field, nor our fighting, nor our killing of their men,

that can make us the masters of Mansoul: for so long as one in the town is able to lift up his finger against us, Emmanuel will take their parts; and if he shall take their parts, we know what time of day it will be with us. Wherefore, for my part, quoth he, there is, in my judgment, no way to bring them into bondage to us, like inventing a way to make them sin. Had we, said he, left all our Doubters at home, we had done as well as we have done now, unless we could have made them the masters and governors of the castle: for Doubters, at a distance, are but like objections refelled with arguments. Indeed can we but get them into the hold, and make them possessors of that, the day will be our own. Let us therefore withdraw ourselves into the plain, (not expecting that the captains in Mansoul should follow us;) but yet I say, let us do this, and before we so do, let us advise again with our trusty Diabolonians, that are yet in their holds of Mansoul, and set them to work to betray the town to us: for they indeed must do it, or it will be left undone for ever. By these sayings of Beelzebub, (for I think it was he that gave this counsel,) the whole conclave was forced to be of his opinion, to wit, that the way to get the castle was to get the town to sin. Then they fell to inventing by what means to do this thing.

Then Lucifer stood up, and said, "The counsel of Beelzebub is pertinent: Now the way to bring this to pass, in mine opinion, is this: let us withdraw our force from the town of Mansoul; let us do this; and let us terrify them no more, either with summons or threats, or with the noise of our drum, or any other awakening means. Only let us lie in the field at a distance, and be as if we regarded them not; (for frights I see do but awaken them, and make them stand more to their arms.) I have also another stratagem in my head: You know Mansoul is a market-town, and a town that delights in commerce; what, therefore, if some of our Diabolonians shall feign themselves far countrymen, and shall go out and bring to the market of Mansoul some of our wares to sell; and what matter, at what rates they sell their wares, though it be but for half the worth. Now, let those that thus shall trade in their market, be those that are witty and true to us, and I will lay my crown to pawn it will do. There are two that are come to my thoughts already, that I think will be arch at this work, and they are Mr. Penny-wise-Pound-foolish, and Mr. Get i'th'-hundred-and lose i'th'-shire; nor is this man with the long name at all inferior to the other. What, also if you join with them Mr. Sweetworld, and Mr. Present-good, they are men that are civil and cunning, but our true friends and helpers.<sup>1</sup> Let these, with as many more, engage in this business for us; and let Mansoul be taken up in much business, and let them grow full and rich, and this is the way to get ground of them; remember ye not that thus we prevailed upon Laodicea; and how many at present do we hold in this snare? Now, when they begin to grow full, they will forget their misery; and if we shall not affright them they may happen to fall asleep, and so be got to neglect their town-watch, their castle-watch, as well as their watch at the gates.

Yea, may we not by this means so cumber Mansoul with abundance, that they shall be forced to make of their castle a warehouse instead of a garrison fortified against us, and a receptacle for men of war. Thus, if we get our goods and commodities thither, I reckon that the castle is more than half ours. Besides, could we so order it, that it should be filled with such kind of wares, then if we made a sudden assault upon them, it would be hard for the captains to take shelter there. Do you know that of the parable, "The deceitfulness of riches choke the word:" and again, "When the heart is overcharged with surfeiting and drunkenness, and the cares of this life, all mischief comes upon them at unawares.\*

Furthermore, my lords, quoth he, you very well know, that it is not easy for a people to be filled with our things, and not to have some of our Diabolonians as retainers to their houses and services. Where is a Mansoulian that is full of this world, that has not for his servants and waiting-men, Mr. Profuse, or Mr. Prodigality, or some other of our Diabolonian gang, as Mr. Voluptuous, Mr. Pragmatical, Mr. Ostentation, or the like? Now these can take the eastle of Mansoul, or blow it up, or make it unfit for a garrison for Emmanuel; and any of these will do. Yea, these, for ought I know, may do it for us sooner than an army of twenty thousand men. Wherefore, to end as I began, my advice is, that we quietly withdraw ourselves, not offering any further force, or forcible attempts upon the eastle, at least at this time, and let us set on foot our new project; and let us see if that will not make them destroy themselves.

<sup>&</sup>lt;sup>3</sup> "Plodding avarice and its opposite, reckless extravagance, equally tend to draw the people of Mansoul from sacred things. By occupying the mind with present or future worldly enjoyments, they have no room for a thought of heaven.

h "Here is a proof that the evil one can even quote Scripture when it serves his turn to do so. It is not those who have a text always at command that in every case are of the number of God's people.

This advice was highly applauded by them all, and was accounted the very masterpiece of hell; to wit, to choke Mansoul with a fulness of this world, and to surfeit her heart with the good things thereof. But see how things meet together; just as this Diabolonian council was broken up, Captain Credence received a letter from Emmanuel: the contents of which was this, That upon the third day he would meet him in the field in the plains about Mansoul. Meet me in the field! quoth the captain, what meaneth my Lord by this? I know not what he meaneth by meeting of me in the field. So he took the note in his hand, and did carry it to my Lord Secretary, to ask his thoughts thereupon, (for my Lord was a seer in all matters concerning the King, and also for the good and comfort of the town of Mansoul.) So he showed my Lord the note, and desired his opinion thereof. For my part, quoth Captain Credence, I know not the meaning thereof. So my Lord did take and read it, and after a little pause he said, "The Diabolonians have had against Mansoul a great consultation to-day; they have, I say, this day been contriving the utter ruin of the town; and the result of the council is, to set Mansoul into such a way, which, if taken, will surely make her destroy herself. And to this end they are making ready for their own departure out of the town, intending to betake themselves to the field again, and there to lie till they shall see whether this their project will take or no. But be thou ready with the men of thy Lord, for on the third day they will be in the plain, there to fall upon the Diabolonians; for the Prince will by that time be in the field; yea, by that it is break of day, sun-rising, or before, and that with a mighty force against them. So he shall be before them, and thou shalt be behind them, and betwixt you both their army shall be destroyed."

When Captain Credence heard this, away he goes to the rest of the captains, and tells them what a note he had awhile since received from the hand of Emmanuel: And, said he, that which was dark therein, has my Lord, the Lord Secretary, expounded unto me. He told them moreover, what by himself, and by them, must be done to answer the mind of their Lord. Then were the captains glad; and Captain Credence commanded that all the King's trumpeters should ascend to the battlements of the castle, and there in the audience of Diabolus, and of the whole town of Mansoul, make the best music that heart could invent. Then the trumpeters did as they were commanded. They got themselves up to the

top of the castle, and thus they began to sound; then did Diabolus start, and said, "What can be the meaning of this? they neither sound boot and saddle, nor horse and away, nor a charge? What do these madmen mean, that they should be so merry and glad?" Then answered him one of themselves, and said, "This is for joy that their Prince Emmanuel is come to relieve the town of Mansoul; that to this end he is at the head of an army, and that this relief is near."

The men of Mansoul were also greatly concerned at this melodious charm of the trumpets: they said, yea, they answered one another, saying, "This can be no harm to us; surely this can be no harm to us." Then said the Diabolonians, "What had we best to do?" And it was answered, it was best to quit the town; and that said one, ye may do in pursuance of your last council, and by so doing, also be better able to give the enemy battle, should an army from within come upon us. So on the second day they withdrew themselves from Mansoul, and abode in the plains without; but they encamped themselves before Eye-gate, in what terrene and terrible manner they could. The reason why they would not abide in the town, (besides the reasons that were debated in the last conclave,) was, for that they were not possessed of the strong hold, and because, said they, we shall have more convenience to fight, and also to fly, if need be, when we are encamped in the open plains. Besides, the town would have been a pit for them, rather than a place of defence, had the Prince come up, and enclosed them fast therein. Therefore they betook themselves to the field, that they might also be out of the reach of the slings, by which they were much annoyed all the while that they were in the town.

Well, the time that the captains were to fall upon the Diabolonians being come, they eagerly prepared themselves for action; for Captain Credence had told the captains over night, that they should meet their Prince in the field to-morrow. This therefore made them yet far more desirous to be engaging the enemy; for you shall see the Prince in the field to-morrow, was like oil to a flaming fire; for of a long time they had been at a distance; they therefore were for this the more earnest and

<sup>1</sup> The firmness of sincere Christians has often astonished Diabolus and his friends. Even in the most trying moments when their peril was greatest and unavoidable, they have been enabled to say with the martyr Ridley, when at the stake, "Oh! heavenly father, I give thee most hearty thanks for that thou hast called me to be a professor of thee even unto death."

desirous of the work. So, as I said, the hour being come, Captain Credence, with the rest of the men of war, drew out their forces before it was day by the sally-port of the town. And being all ready, Captain Credence went up to the head of the army, and gave to the rest of the captains the word, and so they to their under officers and soldiers: the word was, "The sword of the Prince Emmanuel, and the shield of Captain Credence:" which is in the Mansoulian tongue, "The word of God and faith." Then the captains fell on, and began roundly to front, and flank, and rear, Diabolus's camp."

Now they left Captain Experience in the town, because he was yet ill of his wounds which the Diabolonians had given him in the last fight. But when he perceived that the captains were at it, what does he, but calling for his crutches with haste, gets up, and away he goes to the battle, saying, "shall I lie here while my brethren are in the fight, and when Emmanuel the Prince will show himself in the field to his servants? But when the enemy saw the man come with his crutches, they were daunted yet the more; for, thought they, what spirit has possessed these Mansoulians, that they fight us upon their crutches! Well, the captains, as I said, fell on, and did bravely handle their weapons, still crying out, and shouting as they laid on blows, "The sword of the Prince Emmanuel, and the shield of Captain Credence."

Now when Diabolus saw that the captains were come out, and that so valiantly they surrounded his men, he concluded, that for the present, nothing from them was to be looked for but blows, and the dints of their two-edged sword.

Wherefore he also falls upon the Prince's army, with all his deadly force. So the battle was joined. Now, who was it that at first Diabolus met with in the fight, but Captain Credence on the one hand, and Lord Willbewill on the other; now Willbewill's blows were like the blows of a giant; for that man had a strong arm, and he fell in upon the Election-doubters, for they were the life-guard of Diabolus, and he kept them in play a good while, cutting and battering shrewdly. Now when Captain Credence saw

<sup>-</sup> Engaged in this Holy War, the feeling was, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword."—Romans, viii, 35.

<sup>&</sup>quot;Though hot the fight, why quit the field, Why must I either fly or yield, Since Jesus is my mighty shield?"—Gems of Sacred Poetry.

my Lord engaged, he did stoutly fall on, on the other hand, upon the same company also; so they put them to great disorder. Now Captain Goodhope had engaged the Vocation-doubters, and they were sturdy men; but the captain was a valiant man: Captain Experience did also send him some aid, so he made the Vocation-doubters to retreat. The rest of the armies were hotly engaged, and that on every side, and the Diabolonians did fight stoutly. Then did my Lord Secretary command that the slings from the castle should be played, and his men could throw stones at an hair's breadth. But after awhile, those that were made to fly before the captains of the Prince, did begin to rally again, and they came up stoutly upon the rear of the Prince's army; wherefore the Prince's army began to faint; but remembering that they should see the face of their Prince by and by, they took courage, and a very fierce battle was fought. Then shouted the captains, saying, "The sword of the Prince Emmanuel, and the shield of Captain Credence;" and with that Diabolus gave back, thinking that more aid had been come. But no Emmanuel had as yet appeared. Moreover the battle did hang in doubt, and they made a little retreat on both sides. Now in the time of respite, Captain Credence bravely encouraged his men to stand to it, and Diabolus did the like as well as he could. But Captain Credence made a brave speech to his soldiers, the contents whereof here follow:

"Gentlemen soldiers, and my brethren in this design, it rejoiceth me much to see in the field for our Prince this day so stout and so valiant an army, and such faithful lovers of Mansoul. You have hitherto, as hath become you, shown yourselves men of truth and courage against the Diabolonian forces; so that for all their boast they have not yet much cause to boast of their gettings. Now, take to yourselves your wonted courage, and show yourselves men even this once only, for in a few minutes after the next engagement this time, you shall see your Prince show himself in the field; for we must make this second assault upon this tyrant Diabolus, and then Emmanuel comes."

No sooner had the captain made this speech to his soldiers, but

one Mr. Speedy came post to the captain from the Prince, to tell him that Emmanuel was at hand. This news when the captain had received, he communicated to the other field-officers, and they again to their soldiers and men of war. Wherefore, like men raised from the

cried as before, The sword of the Prince Emmanuel, and the shield of Captain Credence.°

The Diabolonians also bestirred themselves, and made resistance as well as they could; but in this last engagement the Diabolonians lost their courage, and many of the Doubters fell down dead to the ground. Now when they had been in heat of battle about an hour more, Captain Credence lift up his eyes and saw, and behold Emmanuel came, and he came with colours flying, trumpets sounding, and the feet of his men scarce touched the ground, they hasted with that celerity towards the captains that were engaged. Then did Credence wind with his men to the town ward, and gave to Diabolus the field. So Emmanuel came upon him on the one side, and the enemies' place was betwixt them both; then again they fell to it afresh, and now it was but a little while more but Emmanuel and Captain Credence met, still trampling down the slain as they came.

But when the captains saw that the Prince was come, and that he fell upon the Diabolonians on the other side, and that Captain Credence and his Highness had got them up betwixt them, they shouted, (they so shouted that the ground rent again,) saying, The sword of Emmanuel, and the shield of Captain Credence. Now when Diabolus saw that he and his forces were so hard beset by the Prince and his princely army, what does he and the lords of the pit that were with him, but make their escape and forsake their army, and leave them to fall by the hand of Emmanuel, and of his noble Captain Credence: so they fell all down slain before them, before the Prince, and before his royal army: there was not left so much as one Doubter alive, they lay spread upon the ground dead men, as one would spread dung upon the land.

When the battle was over, all things came into order in the camp, then the captains and elders of Mansoul came together to salute Emmanuel, while without the corporation; so they saluted him, and welcomed him, and that with a thousand welcomes, for that he was come to the borders of Mansoul again: so he smiled upon them, and said, Peace be to you. Then they addressed themselves to go to the town; they went then to go

<sup>&</sup>quot;' I can do nothing of myself; but my strength is in the Lord of Hosts, who hath helped me from my beginning to this day, and will help me to the end."—Carew.

P " Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell: yea, I say unto you, Fear him." — Luke, xii, 4,4

up to Mansoul, they, the Prince, with all the new forces that now he had brought with him to the war. Also all the gates of the town were set open for his reception, so glad were they of his blessed return. And this was the manner and order of this going of his into Mansoul.

- 1. As I said, all the gates of the town were set open, yea the gates of the castle also; the elders too of the town of Mansoul, placed themselves at the gates of the town, to salute him at his entrance thither: and so they did; for as he drew near, and approached towards the gates, they said, Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in. And they answered again, Who is the King of glory? And they made return to themselves, The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates, even lift them up, ye everlasting doors, &c.
- 2. It was ordered also by those of Mansoul, that all the way from the town-gates to those of the castle, his blessed Majesty should be entertained with the song, by them that had the best skill in music in all the town of Mansoul; then did the elders, and the rest of the men of Mansoul, answer one another as Emmanuel entered the town, till he came at the castlegates, with songs and sound of trumpets, saying, They have seen thy goings, O God, upon the goings of my God, my King in the sanctuary. So the singers went before, the players on instruments followed after, and among them were the damsels playing on timbrels.
- 3. Then the captains, (for I would speak a word of them) they in their order waited on the Prince as he entered into the gates of Mansoul. Captain Credence went before, and Captain Good-hope with him; Captain Charity came behind with other of his companions, and Captain Patience followed after all, and the rest of the captains some on the right hand, and some on the left, accompanied Emmanuel into Mansoul. And all the while the colours were displayed, the trumpets sounded, and continual shoutings were among the soldiers. The Prince himself rode into the town in his armour, which was all of beaten gold, and in his chariot, the pillars of it were of silver, the bottom thereof of gold, the covering of it was of purple; the midst thereof being paved with love for the daughters of the town of Mansoul.
- 4. When the Prince was come to the entrance of Mansoul, he found all the streets strewed with lilies and flowers, curiously decked with boughs and branches from the green trees that stood round about the town.

Every door also was filled with persons who had adorned every one their fore part against their house with something of variety, and singular excellency to entertain him withal as he passed in the streets; they also themselves as Emmanuel passed by, did welcome him with shouts and acclamations of joy, saying, Blessed be the Prince that cometh in the name of his Father Shaddai.

- 5. At the castle-gates the elders of Mansoul, to wit, the Lord Mayor, the Lord Willbewill, the Subordinate Preacher, Mr. Knowledge, and Mr. Mind, with other of the gentry of the place, saluted Emmanuel again. They bowed before him, they kissed the dust of his feet, they thanked, they blessed, and praised his highness for not taking advantage against them for their sins, but rather had pity upon them in their misery, and returned to them with mercies, and to build up their Mansoul for ever. Thus was he had up straightway to the castle; for that was the royal palace, and the place where his honour was to dwell; the which was ready prepared for his Highness, by the presence of the Lord Secretary, and the work of Captain Credence. So he entered in.
- 6. Then the people and commonalty of the town of Mansoul came to him into the castle to mourn, and to weep, and to lament, for their wickedness, by which they had forced him out of the town. So they, when they were come, bowed themselves to the ground seven times; they also wept, they wept aloud, and asked forgiveness of the Prince, and prayed that he would again, as of old, confirm his love to Mansoul.

To the which the great Prince replied, Weep not, but go your way, eat the fat, and drink the sweet, and send portions to them for whom naught is prepared, for the joy of our Lord is your strength. I am returned to Mansoul with mercies, and my name shall be set up, exalted and magnified by it. He also took those inhabitants and kissed them, and laid them in his bosom.

Moreover, he gave to the elders of Mansoul, and to each town-officer, a chain of gold, and a signet. He also sent to their wives ear-rings and jewels, and bracelets, and other things. He also bestowed upon the trueborn children of Mansoul, many precious things.

When Emmanuel the Prince had done all these things for the famous

<sup>• &</sup>quot;When I was out of the bog, humbly on my knees I gave thanks to God's grace for his goodness, being assured that he to whom God does good is not worthy thereof if he is not thankful."—Goddware

town of Mansoul, then he said unto them, first, Wash your garments, then put on your ornaments, and then come to me into the castle of Mansoul. So they went to the fountain that was open for Judah and Jerusalem to wash in; and there they washed, and there they made their garments white, and came again to the Prince into the castle, and thus they stood before him.

And now there was music and dancing throughout the whole town of Mansoul; and that because their Prince had again granted to them his presence, and the light of his countenance; the bells also did ring, and the sun shone comfortably upon them for a great while together.

The town of Mansould did also now more throughly seek the destruction and ruin of all remaining Diabolonians that abode in the walls, and the dens (that they had) in the town of Mansoul; for there was of them that had to this day escaped with life and limb from the hands of their suppressors in the famous town of Mansoul.

But the Lord Willbewill was a greater terror to them now than ever he had been before; forasmuch as his heart was yet more fully bent to seek, contrive, and pursue them to death; he pursued them night and day, and did put them now to sore distress, as will afterwards appear.

After things were thus far put into order in the famous town of Mansoul, care was taken, and orders given by the blessed Prince Emmanuel, That the townsmen should, without further delay, appoint some to go forth into the plain to bury the dead that were there; the dead that fell by the sword of Emmanuel, and by the shield of the Captain Credence, lest the fumes and ill favours that would arise from them might infect the air, and so annoy the famous town of Mansoul. This also was a reason of this order, to wit, that as much as in Mansoul lay, they might cut off the name, and being, and remembrance of those enemies from the thought of the famous town of Mansoul and its inhabitants.

So order was given out by the Lord Mayor, that wise and trusty friend of the town of Mansoul, that persons should be employed about this necessary business; and Mr. Godly-fear, and one Mr. Upright, were to be overseers about this matter; so persons were put under them to work in

"From the period in which this change is produced by the work of the Holy Spirit, their alienation and estrangements are ended; they become members of the family of the redeemed; that which sin took from them grace restores, the privileges which were forfeited by the offence of their first progenitor are received through the atonement of the second Adam."—Robins.

the fields, and to bury the slain that lay dead in the plains. And these were their places of employment, some were to make the graves, some to bury the dead, and some were to go to and fro in the plains, and also round about the borders of Mansoul, to see if a skull, or a bone, or a piece of a bone of a Doubter, was yet to be found above ground anywhere near the corporation; and if anywhere found, it was ordered that the searchers that searched should set up a mark thereby, and a sign, that those that were appointed to bury them might find it and bury it out of sight, that the name and remembrance of a Diabolonian Doubter might be blotted out from under heaven. And that the children, and they that were to be born in Mansoul, might not know (if possible) what a skull, what a bone, or a piece of a bone of a Doubter was.

So the buriers, and those that were appointed for that purpose, did as they were commanded; they buried the Doubters, and all the skulls and bones, and pieces of bones, of Doubters, wherever they found them, and so they cleansed the plains. Now also Mr. Gods-peace took up his commission, and acted again as in former days.

Thus they buried in the plains about Mansoul, the Election-doubters, the Vocation-doubters, the Grace-doubters, the Perseverance-doubters, the Resurrection-doubters, the Salvation-doubters, and the Glory-doubters, whose captains were Captain Rage, Captain Cruel, Captain Damnation, Captain Insatiable, Captain Brimstone, Captain Torment, Captain Noease, Captain Sepulchre, and Captain Past-hope: and old Incredulity was under Diabolus their general. There were also the seven heads of their army, and they were the Lord Beelzebub, the Lord Lucifer, the Lord Legion, the Lord Apollyon, the Lord Python, the Lord Cerberus, and the Lord Belial. But the princes and the captains, with old Incredulity their general, did all of them make their escape; so their men fell down slain by the power of the Prince's forces, and by the hands of the men of the town of Mansoul. They also were buried as before related, to the exceeding great joy of the now famous town of Mansoul. They that buried them, buried also with them their arms, which were cruel instruments of death, (their weapons were arrows, darts, mauls, firebrands, and the like;) they buried also their armour, their colours, banners, with the standard

• "Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life."—Acts, ii., 26, 27, 28.

of Diabolus, and what else soever they could find, that did but smell of a Diabolonian Doubter.

Now, when the tyrant had arrived at Hell-gate-hill, with his old friend Incredulity, they immediately descended the den, and having there, with their fellows for awhile condoled their misfortune, and great loss that they sustained against the town of Mansoul, they fell at length into a passion, and revenged they would be for the loss that they sustained before the town of Mansoul; wherefore they presently call a council to contrive yet farther what was to be done against the famous town of Mansoul; for their yawning paunches could not wait to see the result of their Lord Lucifer's and their Lord Apollyon's counsel that they had given before, (for their raging gorge thought every day even as long as a short-for-ever, until they were filled with the body and soul, with the flesh and bones, and with all the delicates of Mansoul.) They therefore resolve to make another attempt upon the town of Mansoul, and that by an army mixed and made up, partly of Doubters, and partly of Bloodmen. A more particular account now take of both.

The Doubters are such as have their name from their nature, as well as from the land and kingdom where they are born: their nature is to put a question upon every one of the truths of Emmanuel; and their country is called, The land of Doubting; and that land lieth off, and furthest remote to the north, between the Land of Darkness, and that called the Valley of the Shadow of Death. For though the land of Darkness, and that called the Valley of the Shadow of Death, be sometimes called as if they were one and the selfsame place; yet indeed they are two, lying but a little way assunder, and the land of Doubting points in, and lieth between them. This is the land of Doubting, and these that came with Diabolus to ruin the town of Mansoul are the natives of that country.

The Bloodmen are a people that have their name derived from the malignity of their nature, and from the fury that is in them to execute it upon the town of Mansoul; their land lieth under the Dog-star, and by that they are governed as to their intellectuals.

The name of their country is the Province of Loath-good, the remote

<sup>&</sup>quot;' Jesus saith unto him, have I been so long time with you, and yet hast thou not known me, Phillip? he that bath seen me, hath seen the Father; and how sayest thou then, shew us the Father? Believe me that I am in the Father, and the Father in me: or else believe me for the very work's sake."—John, xiv., 9, 11

parts of it are far distant from the Land of Doubting, yet they do both butt and bound upon the hill called Hell-gate-hill. These people are always in league with the Doubters, for they jointly do make question of the faith and fidelity of the men of the town of Mansoul, and so are both alike qualified for the service of their prince.

Now of these two countries did Diabolus, by the beating of his drum, raise another army against the town of Mansoul, of five-and-twenty thousand strong. There were ten thousand Doubters, and fifteen thousand Bloodmen, and they were put under several captains for the war; and old Incredulity was again made general of the army.

As for the Doubters, their captains were five of the seven that were heads of the last Diabolonian army, and these are their names, Captain Beelzebub, Captain Lucifer, Captain Apollyon, Captain Legion, and Captain Cerberus; and the captains that they had before, were some of them made lieutenants, and some ensigns of the army.

But Diabolus did not count that in this expedition of his these Doubters would prove his principal men, for their manhood had been tried before, also the Mansoulians had put them to the worst, only he did bring them to multiply a number, and to help, if need was, at a pinch; but his trust he put in his Bloodmen; for that they were all rugged villains, and he knew that they had done feats heretofore.

As for the Bloodmen, they also were under command, and the names of their captains were, Captain Cain, Captain Nimrod, Captain Ishmael, Captain Esau, Captain Saul, Captain Absalom, Captain Judas, and Captain Pope.

- 1. Captain Cain was over two bands, to wit, the zealous and the angry Bloodmen; his standard-bearer bare the red colours, and his escutcheon was the murdering club.
- 2. Captain Nimrod was captain over two bands, to wit, the tyrannical and encroaching Bloodmen; his standard-bearer bare the red colours, and his escutcheon was the great bloodhound.
- 3. Captain Ishmael was captain over two bands, to wit, the mocking and scornful Bloodmen; his standard-bearer bare the red colours, and his escutcheon was one mocking at Abraham's Isaac.

"Captain Cain, the first murderer, is here made to act the part of the unclean spirit, his original prompter. "Then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell therein."—Matthew, xii., 45.

- 4. Captain Esau was captain over two bands, to wit, the Bloodmen that grudged that another should have the blessing; also over the Bloodmen that are for executing their private revenge upon others; his standard-bearer bare the red colours, and his escutcheon was one privately lurking to murder Jacob.
- 5. Captain Saul was captain over two bands, to wit, the groundlessly jealous, and the devilishly furious Bloodmen; his standard-bearer bare the red colours, and his escutcheon was three bloody darts cast at harmless David.
- 6. Captain Absalom was captain over two bands, to wit, over the Bloodmen that will kill a father or a friend, for the glory of this world; also over those Bloodmen that will hold one fair in hand with words, till they shall have pierced him with their swords; his standard-bearer did bear the red colours, and his escutcheon was the son a pursuing the father's blood.
- 7. Captain Judas was over two bands, to wit, the Bloodmen that will sell a man's life for money, and those also that will betray their friend with a kiss; his standard-bearer bare the red colours, and his escutcheon was thirty pieces of silver, and the halter.
- 8. Captain Pope was captain over one band, for all these spirits are joined in one under him; his standard-bearer bare the red colours, and his escutcheon was the stake, the flame, and the good man in it.

Now, the reason why Diabolus did so soon rally another force after he had been beaten out of the field, was, for that he put mighty confidence in his army of Bloodmen, for he put a great deal of more trust in them than he did before in his army of Doubters; though they had also often done great service for him in the strengthening of him in his kingdom: but these Bloodmen, he had proved them often, and their sword did seldom return empty. Besides, he knew that these, like mastiffs, would fasten upon any; upon father, mother, brother, sister, prince, or governor; yea, upon the Prince of princes. And that which encouraged him the more, was for that they did once force Emmanuel out of the kingdom of Universe; and why, thought he, may they not also drive him from the town of Mansoul.

So this army of five-and-twenty thousand strong was by their general, the great Lord Incredulity, led up against the town of Mansoul. Now Mr. Prywell, the scout-master-general, did himself go out to spy, and he did bring Mansoul tidings of their coming. Wherefore, they shut up their

VOL. I.

gates, and put themselves in a posture of defence against these new Diabolonians that came up against the town.

So Diabolus brought up his army, and beleagured the town of Mansoul. The Doubters were placed about Feel-gate, and the Bloodmen set down before Eye-gate and Ear-gate.

Now when this army had thus encamped themselves, Incredulity did, in the name of Diabolus, his own name, and in the name of the Bloodmen, and the rest that were with him, send a summons as hot as a red hot iron to Mansoul to yield to their demands; threatening, that if they still stood it out against them, they would presently burn down Mansoul with fire. For you must know, that as for the Bloodmen, they were not so much that Mansoul should be surrendered, as that Mansoul should be destroyed and cut off out of the land of the living. True, they send to them to surrender, but should they do so, that would not stench, or quench the thirsts of these men; they must have blood, the blood of Mansoul, else they die: and it is from hence that they have their name. Wherefore these Bloodmen he reserved, when now that they might, when all his engines proved ineffectual, as his last and sure card, be played against the town of Mansoul.

Now when the townsmen had received this red-hot summons, it begat in them at present some changing and interchanging thoughts; but they jointly agreed in less than half-an-hour to carry the summons to the Prince; the which they did, when they had writ at the bottom of it: "Lord save Mansoul from Bloodymen."

So he took it, and looked upon it, and considered it, and took notice also of that short petition that the men of Mansoul had written at the bottom of it, and called to him the noble Captain Credence, and bid him go, and take Captain Patience with him, and go and take care of that side of Mansoul that was beleaguered by the Bloodmen. So they went and did as they were commanded; the Captain Credence went and took Captain Patience, and they both secured that side of Mansoul that was besieged by the Bloodmen.

Then he commanded that Captain Good-hope and Captain Charity, and my Lord Willbewill, should take charge of the other side of the town;

When Bunyan wrote this prayer was mournfully appropriate. Though religion was scorned at court, persecution was not, and timid Christians were often induced to act against conscience to escape from the hands of "bloody men."

and I, said the Prince, will set my standard upon the battlements of your castle, and do you three watch against the Doubters. This done, he again commanded, that the brave captain, the Captain Experience, should draw up his men in the market-place; and that there he should exercise them day by day before the people of the town of Mansoul. Now this siege was long, and many a fierce attempt did the enemy, especially those called Bloodmen, make upon the town of Mansoul; and many a shrewd brush did some of the townsmen meet with from them, especially Captain Selfdenial, who, I should have told you before, was commanded to take the care of Ear-gate and Eye-gate now against the Bloodmen. This Captain Self-denial was a young man, but stout, and a townsman in Mansoul, as Captain Experience also was. And Emmanuel, at his second return to Mansoul, made him a captain over a thousand of the Mansoulians for the good of the corporation. This captain therefore being an hardy man, and a man of great courage, and willing to venture himself for the good of the town of Mansoul, would now and then sally out upon the Bloodmen, and give them many notable alarms, and entered several brisk skirmishes with them, and also did some execution upon them; but you must think that this could not easily be done, but he must meet with brushes himself; for he carried several of their marks in his face; yea, and some in some other parts of his body.

So after some time spent for the trial of the faith, and hope, and love of the town of Mansoul, the Prince Emmanuel upon a day calls his captains and men of war together, and divides them into two companies; this done, he commands them at a time appointed, and that in the morning very early, to sally out upon the enemy, saying, "Let half of you fall upon the Doubters, and half of you fall upon the Bloodmen. Those of you that go out against the Doubters kill and slay, and cause to perish so many of them as by any means you can lay hands on; but for you that go out against the Bloodmen, slay them not, but take them alive."

So at the time appointed, betimes in the morning, the captains went out as they were commanded against the enemies; Captain Good-hope, Captain Charity, and those that were joined with them, as Captain Innocent and Captain Experience, went out against the Doubters; and Captain

<sup>&</sup>quot; "Though the knell of departed glory has been rung over the ruins of a fallen world, yet divine mercy has neither forgotten nor forsaken it."—Robins.

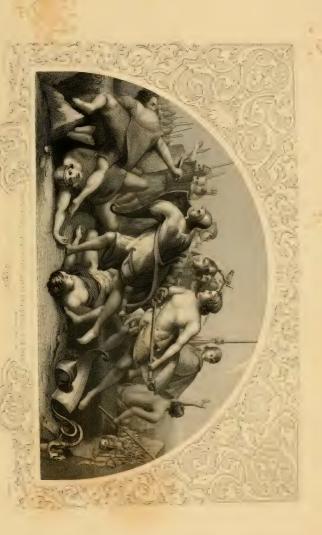
Credence, and Captain Patience, with Captain Self-denial, and the rest that were to join with them, went out against the Bloodmen.

Now those that went out against the Doubters drew up into a body before the plain, and marched on to bid them battle; but the Doubters remembering their last success, made a retreat, not daring to stand the shock, but fled from the Prince's men, wherefore they pursued them; and in their pursuit slew many, but they could not catch them all. Now those that escaped went some of them home, and the rest by fives, nines, and seventeens, like wanderers, went straggling up and down the country, where they, upon the barbarous people, showed and exercised many of their Diabolonian actions; nor did these people rise up in arms against them, but suffered themselves to be enslaved by them. They would also after this show themselves in companies before the town of Mansoul, but never to abide it: for if Captain Credence, Captain Good-hope, or Captain Experience, did but show themselves, they fled.

Those that went out against the Bloodmen, did as they were commanded, they forbore to slay any, but sought to compass them about. But the Bloodmen when they saw that no Emmanuel was in the field, concluded also that no Emmanuel was in Mansoul; wherefore they looking upon what the captains did, to be, as they call it, a fruit of the extravagancy of their wild and foolish fancies, rather despised them than feared them; but the captains minding their business, at last did compass them round, they also that had routed the Doubters came in amain to their aid: so, in fine, after some little struggling, for the Bloodmen also would have run for it, only now it was too late, (for though they are mischievous and cruel where they can overcome; yet all Bloodmen are chicken-hearted men, when they once come to see themselves matched and equalled,) so the captains took them, and brought them to the Prince.

Now when they were taken, had before the Prince, and examined, he found them to be of three several counties, though they all came out of one land.

- 1. One sort of them came out of Blindmanshire, and they were such as did ignorantly what they did.
- 2. Another sort of them came out of Blindzealshire, and they did superstitiously what they did.
- 3. The third sort of them came out of the town of Malice in the county of Envy, and they did what they did out of spite and implacableness.



Rurinit of He Doubbers



For the first of these, to wit, they that came out of Blindmanshire, when they saw where they were, and against whom they had fought, they trembled, and cried as they stood before him; and as many of these as asked him mercy, he touched their lips with his golden sceptre.

They that came out of Blindzealshire, they did not as their fellows did: for they pleaded that they had a right to do what they did, because Mansoul was a town whose laws and customs were diverse from all that dwelt thereabouts; very few of these could be brought to see their evil; but those that did, and asked mercy, they also obtained favour.\*

Now they that came out of the town of Malice, that is in the county of Envy, they neither wept nor disputed, nor repented, but stood gnawing of their tongues before him for anguish and madness, because they could not have their will upon Mansoul. Now these last, with all those of the other two sorts, that did not unfeignedly ask pardon for their faults; those he made to enter into sufficient bond to answer for what they had done against Mansoul, and against her King, at the great and general assizes to be holden for our Lord the King, where he himself should appoint for the country and kingdom of Universe.

So they became bound each man for himself, to come in when called upon, to answer before our Lord the King for what they had done, as before.

And thus much concerning this second army that were sent by Diabolus to overthrow Mansoul.

But there were three of those that came from the land of Doubting, who after they had wandered and ranged the country awhile, and perceived that they had escaped, were so hardy as to thrust themselves, knowing that yet there were in the town Diabolonians, I say they were so hardy as to thrust themselves into Mansoul among them. (Three did I say? I think there were four.) Now to whose house should these Diabolonian Doubters go, but to the house of an old Diabolonian in Mansoul, whose name was Evil-questioning; a very great enemy he was to Mansoul, and a great doer among Diabolonians there. Well, to this Evil-questioning's house, as was said, did these Diabolonians come, (you may be sure that they had

<sup>&</sup>quot;"Seek ye the Lord while he may be found; call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for he will abundantly pardon."—
Isaiah, Iv., 6, 7.

directions how to find the way thither;) so he made them welcome, pitied their misfortune, and succoured them with the best that he had in his house. Now after a little acquaintance, (and it was not long before they had that,) this old Evil-questioning asked the Doubters, if they were all of a town; he knew that they were all of one kingdom. And they answered, No, nor not of one shire neither; for I, said one, am an Election-doubter; I, said another, am a Vocation-doubter; then said the third, I am a Salvation-doubter; and the fourth said he was a Grace-doubter. Well, quoth the old gentleman, be of what shire you will, I am persuaded that you are down boys, you have the very length of my foot, are one with my heart, and shall be welcome to me. So they thanked him, and were glad that they had found themselves an harbour in Mansoul. Then said Evilquestioning to them, "How many of your company might there be that came with you to the siege of Mansoul?" and they answered, there were but ten thousand Doubters in all, for the rest of the army consisted of fifteen thousand Bloodmen. These Bloodmen, quoth they, border upon our country, but, poor men, as we hear, they were every one taken by Emmanuel's forces. Ten thousand! quoth the old gentleman, I'll promise you that is a round company. But how came it to pass, since you were so mighty a number, that you fainted, and durst not fight your foes? Y Our general, said they, was the first man that did run for it. Pray, quoth their landlord, who was that your cowardly general? He was once the Lord Mayor of Mansoul, said they. But pray call him not a cowardly general, for whether any from the east to the west had done more service for our prince Diabolus, than has my Lord Incredulity, will be a hard question for you to answer. But had they catched him, they would for certain have hanged him, and we promise you hanging is but a bad business. Then said the old gentleman, I would that all the ten thousand Doubters were now well armed in Mansoul, and myself at the head of them, I would see what I could do. Ay, said they, that would be well if we could see that: but wishes, alas! what are they? and these words were spoken aloud. Well, said old Evil-questioning, take heed that you talk not too loud, you must be squat and close, and must take care of yourselves while you are here, or I'll assure you, you will be snapped.

Why? quoth the Doubters.

<sup>&</sup>quot; "Why are thy valiant men swept away? they stood not, because the Lord did drive them."—Jeremiah, xlvi., 15.

Why, quoth the old gentleman! why, because both the Prince and Lord Secretary, and their captains and soldiers, are all at present in town; yea, the town is as full of them as ever it can hold. And besides, there is one whose name is Willbewill, a most cruel enemy of ours, and him the Prince has made keeper of the gates, and has commanded him, that with all the diligence he can, he should look for, search out, and destroy all, and all manner of Diabolonians.

And if he lighteth upon you, down you go, though your heads were made of gold.

And now to see how it happened, one of the Lord Willbewill's faithful soldiers, whose name was Mr. Diligence, stood all this while listening under old Evil-questioning's eaves, and heard all the talk that had been betwixt him and the Doubters that he entertained under his roof.

The soldier was a man that my Lord had much confidence in, and that he loved dearly, and that both because he was a man of courage, and also a man that was unwearied in seeking after Diabolonians to apprehend them.\*

Now this man, as I told you, heard all the talk that was between old Evil-questioning and these Diabolonians; wherefore what does he but goes to his Lord, and tells him what he had heard. And savest thou so, my trusty? quoth my Lord. Ay, quoth Diligence, that I do, and if your Lordship will be pleased to go with me, you shall find it as I have said. And are they there? quoth my Lord: I know Evil-questioning well, for he and I were great in the time of our apostacy. But I know not now where he dwells. But I do, said this man; and if your Lordship will go, I will lead you the way to his den. Go, quoth my Lord, that I will. Come, my Diligence, let us go find them out. So my Lord and his man went together the direct way to his house. Now his man went before to show him his way, and they went till they came even under old Mr. Evil-questioning's wall. Then said Diligence, Hark! my Lord, do you know the old gentleman's tongue when you hear it? Yes, said my Lord, I know it well, but I have not seen him many a day. This I know, he is cunning. I wish he doth not give us the slip. Let me alone for that, said his servant Diligence. But how shall we find the door? quoth my Lord. Let me alone for that too, said his man. So he had my Lord Willbewill about, and showed him the way to the door. Then my Lord,

<sup>&</sup>quot;" Blessed is that servant, whom his lord when he cometh shall find so doing."—
Matthew, xiv., 46.

without more ado, broke upon the door, rushed into the house, and caught them all five together, even as Diligence his man had told him. So my Lord apprehended them, and led them away, and committed them to the hand of Mr. Trueman the gaoler, and commanded, and he did put them in ward. This done, my Lord Mayor was acquainted in the morning with what my Lord Willbewill had done over night, and his Lordship rejoiced much at the news, not only because there were Doubters apprehended, but because that old Evil-questioning was taken; for he had been a very great trouble to Mansoul, and much affliction to my Lord Mayor himself. He had also been sought for often, but no hand could ever be laid upon him till now.

Well, the next thing was to make preparation to try these five that by my Lord had been apprehended, and that were in the hands of Mr. Trueman the gaoler. So the day was set, and the court called and come together, and being seated, the prisoners were brought to the bar. My Lord Willbewill had power to have slain them when at first he took them, and that without any more ado, but he thought it at this time more for the honour of the Prince, the comfort of Mansoul, and the discouragement of the enemy, to bring them forth to public judgment.

But, I say, Mr. Trueman brought them in chains to the bar, to the town-hall, for that was the place of judgment. So to be short, the jury was pannelled, the witnesses sworn, and the prisoners tried for their lives; the jury was the same that tried Mr. No-truth, Pitiless, Haughty, and the rest of their companions.

And first, old Questioning himself was set to the bar; for he was the receiver, the entertainer and comforter of these Doubters, that by nation were outlandish men; then he was bid to hearken to his charge, and was told that he had liberty to object, if he had ought to say for himself. So his indictment was read; the manner and form here follows.

Mr. Questioning, "Thou art here indicted by the name of Evil-questioning, an intruder upon the town of Mansoul, for that thou art a Diabolonian by nature, and also a hater of the Prince Emmanuel, and one that hast studied the ruin of the town of Mansoul. Thou art also here indicted for countenancing the King's enemies, after wholesome laws made to the contrary: For, 1. Thou hast questioned the truth of her doctrine and state; 2. In wishing that ten thousand Doubters were in her; 3. In receiving, in entertaining, and encouraging of her enemies, that came

from their army unto thee. What sayest thou to this indictment, Art thou guilty, or not guilty?" a

My Lord, quoth he, I know not the meaning of this indictment, forasmuch as I am not the man concerned in it; the man that standeth by this charge, accused before this bench, is called by the name of Evil-questioning, which name I deny to be mine, mine being Honest-inquiring. The one indeed sounds like the other; but I trow your Lordship knows, that between these two there is a wide difference; for I hope that a man, even in the worst of times, and that too amongst the worst of men, may make an honest inquiry after things without running the danger of death.

Will. Then spake my Lord Willbewill, for he was one of the witnesses: "My Lord, and you the honourable bench, and magistrates of the town of Mansoul, you all have heard with your ears, that the prisoner at the bar has denied his name, and so thinks to shift from the charge of the indictment. But I know him to be the man concerned, and that his proper name is Evil-questioning. I have known him (my Lord) above this thirty years; for he and I (a shame it is for me to speak it), were great acquaintance, when Diabolus, that tyrant, had the government of Mansoul; and I testify that he is a Diabolonian by nature, an enemy to our Prince, and an hater of the blessed town of Mansoul. He has, in times of rebellion, been at, and lain in my house, my Lord, not so little as twenty nights together; and we did use to talk then (for the substance of talk) as he, and his Doubters have talked of late; true, I have not seen him many a day. I suppose that the coming of Emmanuel to Mansoul, has made him to change his lodgings, as this indictment has driven him to change his name; but this is the man, my Lord."

Then said the court unto him, Hast thou any more to say?

Evil. Yes, quoth the old gentleman; that I have; for all that as yet has been said against me, is but by the mouth of one witness, and it is not lawful for the famous town of Mansoul, at the mouth of one witness, to put any man to death.

Dilig. Then stood forth Mr. Diligence, and said, "My Lord, as I was

<sup>&</sup>lt;sup>a</sup> "Doubting or denying the doctrine of a particular providence, we impugn the justice as well as the goodness of the Creator. We virtually charge it upon Him, that he has left his creation to lie at the disposal of chance. God has indeed not so dealt with us. He did not display his power by calling into existence a world teeming with sentient intelligent creatures and casting them off, as waifs upon the wilderness, as wrecks upon the waters, to be tempest cet, the sport of every wind and wave."—Robins.

upon my watch such a night, at the head of Bad-street, in this town, I chanced to hear a muttering within this gentleman's house; then thought I what is to do here? So I went up close, but very softly to the side of the house to listen, thinking, as indeed it fell out, that there I might light upon some Diabolonian conventicle. So, as I said, I drew nearer and nearer, and when I was got up close to the wall, it was but a while before I perceived that there were outlandish men in the house; but I did well understand their speech, for I have been a traveller myself. Now hearing such language, in such a tottering cottage as this old gentleman dwelt in, I clapt mine ear to a hole in the window, and there heard them talk as followeth. This old Mr. Questioning asked these Doubters what they were, whence they came, and what was their business in these parts? And they told him to all these questions, yet he did entertain them. He also asked what numbers there were of them? and they told him ten thousand men. He then asked them why they made no more manly assault upon Mansoul? and they told him; so he called their general coward for marching off when he should have fought for his prince. Further, this old Evil-questioning wished, and I heard him wish, Would all the ten thousand Doubters were now in Mansoul, and himself at the head of them. He bid them also to take heed and lie quiet, for if they were taken they must die, although they had heads of gold."

Then said the court, Mr. Evil-questioning, here is now another witness against you, and his testimony is full: 1. He swears that you did receive these men into your house, and that you did nourish them there, though you knew that they were Diabolonians, and the King's enemies. 2. He swears that you did wish ten thousand of them in Mansoul. 3. He swears that you did give them advice to be quiet and close lest they were taken by the King's servants. All which manifesteth that thou art a Diabolonian; for hadst thou been a friend to the King, thou wouldest have apprehended them.

Evil. Then said Evil-questioning, To the first of these I answer, the men that came into mine house were strangers, and I took them in, and is it now become a crime in Mansoul for a man to entertain strangers? That I did also nourish them is true, and why should my charity be blamed? As for the reason why I wished ten thousand of them in Mansoul, I never told it to the witnesses, nor to themselves. I might wish them to be taken, and so my wish might mean well to Mansoul, for aught that any

yet knows. I did also bid them take heed that they fell not into the captain's hands; but that might be because I am unwilling that any man should be slain, and not because I would have the King's enemies, as such, escape.

My Lord Mayor then replied, That though it was a virtue to entertain strangers, yet it was treason to entertain the King's enemies. And for what else thou hast said, thou dost by words but labour to evade, and defer the execution of judgment.<sup>b</sup> But could there be no more proved against thee, but that thou art a Diabolonian, thou must for that die the death by the law; but to be a receiver, a nourisher, a countenancer, and a harbourer of others of them, yea, of outlandish Diabolonians; yea, of far, on purpose to cut off and destroy our Mansoul; this must not be home.

Then said Evil-questioning, I see how the game will go; I must die for my name, and for my charity. And so he held his peace.

Then they called the outlandish Doubters to the bar; and the first of them that was arraigned, was the Election-doubter; so his indictment was read; and because he was an outlandish man, the substance of it was told him by an interpreter; to wit, That he was there charged with being an enemy of Emmanuel the Prince, a hater of the town of Mansoul, and an opposer of her most wholesome doctrine.

Then the judge asked him if he would plead? but he said only this, That he confessed that he was an Election-doubter; and that was the religion that he had ever been brought up in. And said, moreover, if I must die for my religion, I trow I shall die a martyr, and so I care the less.

Judge. Then it was replied, To question election is to overthrow a great doctrine of the gospel; to wit, the omniscience, and power, and will of God; to take away the liberty of God with his creature; to stumble the faith of the town of Mansoul; and to make salvation to depend upon

b" When thou art brought to such an exigent as this (which without a timely unfeigned repentance, as sure as there is a God in heaven thou shalt at last be brought to) what will then thy orthodox opinion do thee good? What will it then profit thee to say, thou never didst maintain any dishonourable tenets concerning God or any of his glorious attributes?"—Chillinquorth.

"Men must not be judged or justified according to what themselves do think, but according to the verdict that cometh out of the mouth of God about them. Now the sentence of God is, 'All have sinned.' 'There is none righteous, no not one.' It is no matter then what the Pharisce did think of himself; God, by his word, hath proclaimed him a sinner, a sinner by reason of original sin, a sinner by actual transgression."—Bunyan.

works, and not upon grace. It also belied the word, and disquieted the minds of the men of Mansoul, therefore, by the best of laws, he must die.

Then was the Vocation-doubter called, and set to the bar; and his indictment for substance was the same with the other, only he was particularly charged with denying the calling of Mansoul.

The judge asked him also, what he had to say for himself?

So he replied, That he never believed, that there was any such thing as a distinct and powerful call of God to Mansoul, otherwise than by the general voice of the word; nor by that neither, otherwise than as it exhorted them to forbear evil, and to do that which is good; and in so doing a promise of happiness is annexed.

Then said the judge, Thou art a Diabolonian; and hast denied a great part of one of the most experimental truths of the Prince of the town of Mansoul; for he has called, and she has heard a most distinct and powerful call of her Emmanuel, by which she has been quickened, awakened, and possessed with heavenly grace to desire to have communion with her Prince, to serve him, and do his will, and to look for her happiness merely of his good pleasure. And for thine abhorrence of this good doctrine, thou must die the death.

Then the Grace-doubter was called, and his indictment read; and he replied thereto, That though he was of the land of Doubting, his father was the offspring of a Pharisee, and lived in good fashion among his neighbours; and that he taught him to believe, and believe it I do, and will, that Mansoul shall never be saved freely by grace.

Then said the judge, Why, the law of the Prince is plain: 1. Negatively, Not of works. 2. Positively, By grace you are saved. And thy religion settleth in and upon the works of the flesh: for the works of the law are the works of the flesh. Besides, in saying as thou hast done, thou hast robbed God of his glory, and given it to a sinful man; thou hast robbed Christ of the necessity of his undertaking, and the sufficiency thereof, and hast given both these to the works of the flesh. Thou hast despised the work of the Holy Ghost, and hast magnified the will of the

<sup>&</sup>lt;sup>4</sup> "In every tribulation look unto Jesus; mark his gracious hand managing the scourge, or mingling the bitter esp, attempering it to a proper degree of severity, adjusting the time of its continuance, and ready to make the seeming disasters productive of real good. In every infirmity and failing look unto Jesus, thy merciful High Priest, pleading his atoning blood, and making intercession for transgressions,"—Herrey.

flesh, and of the legal mind. Thou art a Diabolonian, the son of a Diabolonian; and for thy Diabolonian principles thou must die.

The court then having proceeded thus far with them, sent out the jury, who forthwith brought them in guilty of death. Then stood up the Recorder, and addressed himself to the prisoners: You, the prisoners at the bar, you have been here indicted, and proved guilty of high crimes against Emmanuel our Prince, and against the welfare of the famous town of Mansoul: crimes for which you must be put to death: and die ye accordingly.

So they were sentenced to the death of the cross. The place assigned them for execution was that where Diabolus drew up his last army against Mansoul: save only that old Evil-questioning was hanged at the top of Bad-street, just over against his own door.

When the town of Mansoul had thus far rid themselves of their enemies, and of the troublers of their peace: in the next place, a strict commandment was given out, that yet my Lord Willbewill should, with Diligence his man, search for, and do his best to apprehend what Diabolonians were yet left alive in Mansoul. The names of several of them were Mr. Fooling, Mr. Let-good-slip, Mr. Slavish-fear, Mr. No-love, Mr. Mistrust, Mr. Flesh, and Mr. Sloth. It was also commanded, that he should apprehend Mr. Evil-questioning's children that he left behind him; and that they should demolish his house. The children that he left behind were these: Mr. Doubt, and he was his eldest son; the next to him was Legal-life, Unbelief, Wrong-thoughts-of-Christ, Clip-pronise, Carnal-sense, Live-by-feeling, Self-love. All these he had by one wife, and her name was No-hope; she was the kinswoman of old Incredulity, for he was her uncle, and when her father old Dark was dead, he took her and brought her up, and when she was marriageable, he gave her to this old Evil-questioning to wife.

Now the Lord Willbewill did put into execution his commission, with great Diligence his man. He took Fooling in the streets, and hanged him up in Want-wit-alley, over against his own house. This Fooling was he that would have had the town of Mansoul deliver up Captain Credence into the hands of Diabolus, provided that then he would have withdrawn his force out of the town. He also took Mr. Let-good-slip one day as he was busy in the market, and executed him according to law: now there was an honest poor man in Mansoul, and his name was Mr. Meditation, one of no great account in the days of apostaev, but now of repute with

the best of the town. This man therefore they were willing to prefer: now Mr. Let-good-slip had a great deal of wealth heretofore in Mansoul, and at Emmanuel's coming it was sequestered to the use of the Prince; this therefore was now given to Mr. Meditation, to improve for the common good: and after him to his son Mr. Think-well; this Think-well he had by Mrs. Picty his wife, and she was the daughter of Mr. Recorder.

After this my Lord apprehended Clip-promise: now because he was a notorious villain, for, by his doings, much of the King's coin was abused; therefore he was made a public example. He was arraigned and judged to be first set in the pillory, then to be whipped by all the children and servants in Mansoul, and then to be hanged till he was dead.

He also apprehended Carnal-sense, and put him in hold, but how it came about I cannot tell, but he brake prison and made his escape. Yea, and the bold villain will not yet quit the town, but lurks in the Diabolonian dens a-days, and haunts like a ghost honest men's houses at nights. Wherefore there was a proclamation set up in the market-place in Mansoul, signifying, that whosever could discover Carnal-sense, and apprehend him and slay him, should be admitted daily to the Prince's table, and should be made keeper of the treasure of Mansoul. Many therefore did bend themselves to do this thing, but take him and slay him they could not, though often he was discovered.

But my Lord took Mr. Wrong-thoughts-of-Christ, and put him into prison, and he died there, though it was long first, for he died of a lingering consumption.

Self-love was also taken and committed to custody, but there were many that were allied to him in Mansoul, so his judgment was deferred; but at last Mr. Self-denial stood up and said, if such villains as these may be winked at in Mansoul, I will lay down my commission. He also took him from the crowd, and had him among his soldiers, and there he was brained. But some in Mansoul muttered at it, though none durst speak plainly, because Emmanuel was in town. But this brave act of Captain Self-denial

<sup>&</sup>quot;Tis hard, I own, to part with our old friends, and to unlearn habits to which we have long been accustomed; and harder yet it is to enter into a formal war with our own inclinations, and obstinately deny what we eagerly desire. But if we do not conquer smaller difficulties, what will become of us when assaulted by greater?"—Thomas-a-Kempis.

<sup>1 &#</sup>x27;' In our future days may all our movements be regulated by fear of God, and the love of Jesus Christ. So shall self-love, meanness, vanity, and degrading timidity, be far from us."— Family Devotions.

came to the Prince's ears, so he sent for him, and made him a lord in Mansoul.

Then my Lord Self-denial took courage, and set to the pursuing the Diabolonians with my Lord Willbewill; and they took Live-by-feeling. and they took Legal-life, and put them in hold till they died. But Mr. Unbelief was a nimble jack, him they could never lay hold of, though they attempted to do it ofter He therefore and some few more of the Diabolonian tribe, did yet remain in Mansoul, to the time that Mansoul left off to dwell any longer in the kingdom of Universe. But they kept them to their dens and holes; if one of them did appear, or happen to be seen in any of the streets of the town of Mansoul, the whole town would be up in arms after them, yea, the very children in Mansoul would cry out after them as after a thief, and would wish that they might stone them to death with stones. And now did Mansoul arrive to some good degree of peace and quiet, her Prince also did abide within her borders, her captains also, and her soldiers did their duties, and Mansoul minded her trade that she had with the country that was afar off; also she was busy in her manufacture.

When the town of Mansoul had thus far rid themselves of so many of their enemies, and the troublers of their peace, the Prince sent to them, and appointed a day wherein he would at the market-place meet the whole people, and there give them in charge concerning some further matters, that if observed would tend to their further safety and comfort, and to the condemnation and destruction of their home-bred Diabolomians. So the day appointed was come, and the townsmen met together: Emmanuel also came down in his chariot, and all his captains in their state attending of him on the right hand and on the left. Then was an O yes made for silence; and after some mutual carriages of love, the Prince began, and thus proceeded:—

"You, my Mansoul, and the beloved of mine heart, many and great are the privileges that I have bestowed upon you; I have singled you out from others and have chosen you to myself, not for your worthiness, but for mine own sake. I have also redeemed you, not only from the dread of my Father's law, but from the hand of Diabolus. This I have done because I loved you, and because I have set my heart upon you to do you good. I have also, that all things that might hinder thy way to the pleasures of paradise might be taken out of the way, laid down for thee, for

thy soul, a plenary satisfaction, and have bought thee to myself; a price not of corruptible things as of silver and gold, but a price of blood, mine own blood, which I have freely spilt upon the ground to make thee mine. So I have reconciled thee, O my Mansoul! to my Father, and interested thee in the mansion-houses that are with my Father in the royal city, where things are, O my Mansoul! that eye hath not seen, nor hath entered into the heart of man to conceive.

"Besides, O my Mansoul, thou seest what I have done! and how I have taken thee out of the hands of thine enemies, unto whom thou hast deeply revolted from my Father, and by whom thou wast content to be possessed, and also to be destroyed. I came to thee first by my law, then by my gospel, to awaken thee, and show thee my glory. And thou knowest what thou wast, what thou saidst, what thou didst, and how many times thou rebelledst against my Father and me; yet I left thee not, as thou seest this day; but came to thee, have borne thy manners, have waited upon thee, and after all accepted of thee, even of my mere grace and favour; and would not suffer thee to be lost, as thou most willingly wouldst have been.

"Thou seest, moreover, my Mansoul, how I have passed by thy back-slidings, and have healed thee. Indeed I was angry with thee, but I have turned mine anger away from thee, because I loved thee still, and mine anger and mine indignation is ceased in the destruction of thine enemies, O Mansoul! Nor did thy goodness fetch me again unto thee after that I for thy transgressions have hid my face, and withdrawn my presence from thee. The way of backsliding was thine, but the way of means of thy recovery was mine." I invented the means of thy return; It was I that made an hedge and a wall, when thou wast beginning to turn to things in which I delighted not. It was I that made thy sweet bitter, thy day night, thy smooth way thorny; and that also confounded all that sought thy destruction. It was I that set Mr. Godly-fear to work in Mansoul. It was I that stirred up thy conscience and understanding, thy will and thy affections, after thy great and woeful decay. It was I that put life into thee, O Mansoul! to

"When first I heard his word of grace, Ungratefully I hid my face; Ungratefully delayed: At length his voice more powerful came, 'Tis I,' he cried, 'I, still the same, Thou need'st not be afraid,'"—Jesse. seek me that thou mightest find me, and in thy finding, find thine own health, happiness, and salvation. It was I that fetched the second time the Diabolonians out of Mansoul; and it was I that overcame them, and that destroyed them before thy face.

"And now, my Mansoul, I am returned to thee in peace, and thy transgressions against me are as if they had not been. Nor shall it be with thee as in former days, but I will do better for thee than at the beginning For yet a little while, O my Mansoul! even after a few more times are gone over thy head, I will (but be not troubled at what I say) take down this famous town of Mansoul, stick and stone to the ground; and I will carry the stones thereof, and the timber thereof, and the walls thereof. and the dust thereof, and the inhabitants thereof, into mine own country, even into a kingdom of my Father; and will there set it up in such strength and glory, as it never did see in the kingdom where now it is placed. I will even there set it up for my Father's habitation; for, for that purpose it was at first erected in the kingdom of Universe; and there will I make it a spectacle of wonder, a monument of mercy, and the admirer of its own mercy. There shall the natives of Mansoul see all that of which they have seen nothing here; there shall they be equal to those unto whom they have been inferior here. And there thou shalt, O my Mansoul! have such communion with me, with my Father, and with your Lord Secretary, as is not possible here to be enjoyed; nor ever could be shouldst thou live in Universe the space of a thousand years.

"And there, O my Mansoul! thou shalt be afraid of murderers no more; of Diabolonians and their threats no more. There, there shall be no more plots, nor contrivances, nor designs, against thee, O my Mansoul! There thou shalt no more here the evil tidings, or the noise of the Diabolonian drum. There thou shalt not see the Diabolonian standard-bearers, nor yet behold Diabolus's standard. No Diabolonian mount shall be cast up against thee there, nor shall there the Diabolonian standard be set up to make thee afraid. There thou shalt not need captains, engines, soldiers, and men of war." There thou shalt meet with no sorrow nor grief, nor shall it be possible that any Diabolonian should again, for ever, be able to

h" O! what a good master have I served that stands by me now, and supports me; with his everlasting arm he bears me up; then says, 'Come away, my beloved, make haste, and be thou like unto a young roe or a young hart upon the mountains of spices.' Behold I come, Lord Jesus, I come full sail to thee. I come upon the wing of faith; Lord Jesus receive me.' —Last Moments of Mr. Justice Cooke.

creep into thy skirts, burrow in thy walls, or be seen again within thy borders, all the days of eternity. Life shall there last longer than here you are able to desire it should, and yet it shall always be sweet and new, nor shall any impediment attend it for ever.

"There, O Mansoul! thou shalt meet with many of those that have been like thee, and that have been partakers of thy sorrows; even such as I have chosen, and redeemed, and set apart, as thou, for my Father's court and city royal. All they will be glad in thee, and thou, when thou seest them, shall be glad in thine heart.

"There are things, O Mansoul! even things of my Father's providing and mine, that never were seen since the beginning of the world, and they are laid up with my Father, and sealed up among his treasures for thee, till thou shalt come thither to enjoy them.

And thus, O my Mansoul! I have showed unto thee what shall be done to thee hereafter, if thou canst hear, if thou canst understand; and now I will tell thee what at present must be thy duty and practice, until I come and fetch thee to myself, according as is related in the Scriptures of truth.

"First, I charge thee that thou dost hereafter keep more white and clean the liveries which I gave thee before my last withdrawing from thee.

"When your garments are white, the world will count you mine. Also when your garments are white, then I am delighted in your ways; for then your goings to and fro will be like a flash of lightning, that those that are present must take notice of, also their eyes will be made to dazzle thereat. Deck thyself, therefore, according to my bidding, and make thyself by my law straight steps for thy feet, so shall thy King greatly desire thy beauty, for he is thy Lord, and worship thou him.

"Now that thou mayest keep them as I bid thee, I have, as I before did tell thee, provided for thee an open fountain to wash thy garments in. Look therefore that thou wash often in my fountain, and go not in defiled garments; for as it is to my dishonour and my disgrace, so it will be to thy discomfort, when you shall walk in filthy garments. Keep thy garments always white, and let thy head lack no ointment.

"My Mansoul, I have ofttimes delivered thee from the designs, plots, attempts, and conspiracies of Diabolus, and for all this I ask thee nothing, but that thou render not to me evil for my good, but that thou bear in mind my love, and the continuation of my kindness to my beloved Man-

soul, so as to provoke thee to walk, in thy measure, according the benefits bestowed on thee. Of old the sacrifices were bound with cords to the horns of the golden altar. Consider what is said to thee, O my blessed Mansoul!

"O my Mansoul! I have lived, I have died, I live, and will die no more for thee. I live that thou mayest not die. Because I live thou shalt live also. I reconciled thee to my Father by the blood of my cross, and being reconciled thou shalt live through me. I will pray for thee, I will fight for thee, I will yet do thee good.

"Nothing can hurt thee but sin; nothing can grieve me but sin; nothing can make thee base before thy foes but sin: take heed of sin, my Mansoul.

"And dost thou know why I at first, and do still suffer Diabolonians to dwell in thy walls, O Mansoul? It is to keep thee wakening, to try thy love, to make thee watchful, and to cause thee yet to prize my noble captains, their soldiers, and my mercy.

"It is also that yet thou mayest be made to remember what a deplorable condition thou once wast in. I mean when not some, but all, did dwell, not in thy walls, but in thy castle, and in thy strong hold, O Mansoul!

"O my Mansoul! should I slay all them within, many there be without that would bring thee into bondage; for were all those within cut off, those without would find thee sleeping, and then, as in a moment, they would swallow up my Mansoul. I therefore let them live in thee, not to do thee hurt, (the which they yet will, if thou hearken to them and serve them.) but to do thee good, the which they must, if thou watch and fight against them. Know therefore, that whatever they shall tempt thee to, my design is, that they should drive thee, not further off, but nearer to my Father, to learn the war, to make petitioning desirable to thee, and to make thee little in thine own eyes. Hearken diligently to this, my Mansoul.

' "Our everlasting love is due
To him that ransomed sinners lost,
And pitied rebels, when he knew
The vast expense his love would cost."—Watts.

<sup>1</sup> "There should be sought the advancement of God's honour and glory, as the sure and infallible foundation, whereupon the policies of every good commonwealth are to be erected and knit, and as the straight line whereby it is wholly to be directed and governed; and as the chief pillar and buttress wherewith it is continually to be sustained and maintained."—Lord Bacon's opening speech to Queen Elizabeth's first Parliament. 1558.

"Show me then thy love, my Mansoul, and let not those that are within thy walls take thy affections off from him that hath redeemed thy soul. Yea, let the sight of a Diabolonian heighten thy love to me. I came once, and twice, and thrice, to save thee from the poison of those arrows that would have wrought thy death. Stand for me, thy friend, my Mansoul, against the Diabolonians, and I will stand for thee before my Father and all his court. Love me against temptation, and I will love thee notwithstanding thine infirmities.

"O my Mansoul! remember what my captains, my soldiers, and mine engines, have done for thee, they have fought for thee, they have suffered by thee, they have borne much at thy hands to do thee good. Hadst thou not had them to help thee, Diabolus had certainly made a hand of thee. Nourish them therefore, my Mansoul. When thou dost well, they will be well; when thou dost ill, they will be ill, and sick, and weak. Make not my captains sick, O Mansoul! for if they be sick, thou canst not be well, if they be weak thou canst not be strong; if they be faint, thou canst not be stout and valiant for thy King, O Mansoul! Nor must thou think always to live by sense; thou must live upon my word. Thou must believe, O my Mansoul! when I am from thee, that yet I love thee, and bear thee upon mine heart for ever.

"Remember, therefore, O my Mansoul! that thou art beloved of me. As I have therefore taught thee to watch, to fight, to pray, and to make war against my foes, so now I command thee to believe that my love is constant to thee." O my Mansoul! how have I set my heart, my love upon thee! Watch. Behold, I lay none other burden upon thee than what thou hast already. Hold fast till I come."

\* "Offer unto God thanksgivings; and pay thy vows unto the most High: and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. But unto the wicked God saith, what hath thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and casteth my words behind thee."—Psalm, 1., 14–15–16, 17.

# GRACE ABOUNDING

TO

## THE CHIEF OF SINNERS:

IN

### A FAITHFUL ACCOUNT OF THE LIFE AND DEATH

OF

# JOHN BUNYAN:

OR,

A BRIEF RELATION OF THE EXCEEDING MERCY OF GOD IN CHRIST TO HIM;

NAMELY

IN HIS TAKING HIM OUT OF THE DUNGHILL, AND CONVERTING OF HIM TO THE FAITH OF HIS BLESSED SON JESUS CHRIST.

HERE IS ALSO PARTICULARLY SHEWED

WHAT SIGHT OF, AND WHAT TROUBLE HE HAD FOR SIN; AND ALSO WHAT VARIOUS TEMPTATIONS HE HATH MET WITH, AND HOW GOD CARRIED HIM THROUGH THEM

CORRECTED AND MUCH ENLARGED BY THE AUTHOR, FOR THE BENEFIT OF THE TEMPTED AND DEJECTED CHRISTIAN.

<sup>&</sup>quot;Come and hear all ye that fear God, and I will declare what he hath done for my soul."-Psalm lxvi. 16.



# A PREFACE;

OR.

BRIEF ACCOUNT OF THE PUBLISHING THIS WORK. WRITTEN BY THE AUTHOR
THEREOF, AND DEDICATED TO THOSE WHOM GOD HATH COUNTED HIM
WORTHY TO BEGET TO FAITH, BY HIS MINISTRY IN THE WORD.

CHILDREN, Grace be with you, Amen. I being taken from you in presence, and so tied up that I cannot perform that duty, that from God doth lie upon me to youward, for your further edifying and building up in faith and holiness, &c.; yet that you may see my soul hath fatherly care and desire after your spiritual and everlasting welfare, I now once again, as before from the top of Shenir and Hermon, so now from the "lions' dens, and from the mountains of the leopards," do yet look after you all, greatly longing to see your safe arrival into the desired haven.

I thank God upon every remembrance of you; and rejoice, even while I stick between the teeth of the lions in the wilderness, that the grace, and mercy, and knowledge of Christ our Saviour, which God hath bestowed upon you, with abundance of faith and love; your hungerings and thirstings after further acquaintance with the Father, in the Son; your tenderness of heart, your trembling at sin, your sober and holy deportment also, before God and men. is a great refreshment to me, "for you are my glory and joy."

I have sent you here inclosed, a drop of that honey that I have taken out of the careass of a lion. I have eaten thereof myself, and am much refreshed thereby (Temptations, when we meet them at first, are as the lion that roared upon Sampson · but if we overcome them, the next

time we see them, we shall find a nest of honey within them.) The Philistines understood me not. It is something, a relation of the work of God upon my soul, even from the very first, till now, wherein you may perceive my castings down, and risings up: for he woundeth, and his hands make whole. It is written in the Scripture, "The father to the children shall make known the truth of God." Yea, it was for this reason I lay so long at Sinai, to see the fire, and the cloud, and the darkness, "that I might fear the Lord all the days of my life upon earth, and tell of his wondrous works to my children."

Moses, writ of the journeyings of the children of Israel, from Egypt to the land of Canaan; and commanded also, that they did remember their forty years' travel in the wilderness. "Thou shalt remember all the ways which the Lord thy God leads thee these forty years in the wilderness, to humble thee, and to prove thee, and to know what was in thine heart, whether thou wouldst keep his commandments or no." Wherefore this I have endeavoured to do; and not only so, but to publish it also; that, if God will, others may be put in remembrance of what he hath done for their souls, by reading his work upon me

It is profitable for christians to be often calling to mind the very beginnings of grace with their souls. "It is a night to be much observed to the Lord, for bringing them out from the land of Egypt. This is that night of the Lord to be observed of all the children of Israel in their generations. My God, (saith David, Ps. xlii. 6,) my soul is cast down within me; but I will remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar." He remembered also the lion and he bear, when he went to fight with the giant of Gath.

It was Paul's accustomed manner, and that when tried for his life, even to open before his judges the manner of his conversion. He would think of that day, and that hour, in which he first did meet with grace; for he found it supported him. When God had brought the children of Israel out of the Red Sea, far into the wilderness, yet they must turn quite about thither again, to remember the drowning of their enemies there, for though they sang his praise before, yet they soon forgat his works.

In this discourse of mine, you may see much, much I say, of the grace of God towards me. I thank God I can count it much; for it was above my sins, and Satan's temptations too. I can remember my fears and doubts, and sad months, with comfort; they are as the head of Goliah in my hand. There was nothing to David like Goliah's sword, even that sword that should have been sheathed in his bowels; for the very sight and remembrance of that did preach forth God's deliverance to him. Oh! the remembrance of my great sins, of my great temptations, and of my great fear of perishing for ever! They bring afresh into my mind the remembrance of my great help, my great supports from heaven, and the great grace that God extended to such a wretch as I.

My dear children, call to mind the former days, and years of ancient times: remember also your songs in the night, and commune with your own heart. Yea, look diligently, and leave no corner therein unsearched for that treasure hid, even the treasure of your first and second experience of the grace of God towards you. Remember, I say, the word that first laid hold upon you. Remember your terrors of conscience, and fear of death and hell. Remember also your tears and prayers to God; yea, how you sighed under every hedge of mercy. Have you never an hill Mizar to remember? Have you forgot the close, the milk-house, the stable, the barn, and the like, where God did visit your souls? Remember also the word, the word I say, upon which the Lord hath caused you to hope. If you have sinned against light, if you are tempted to blaspheme, if you are drowned in despair, if you think God fights against you, or if

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heaven is hid from your eyes, remember it was thus with your father; "but out of them all the Lord delivered me."

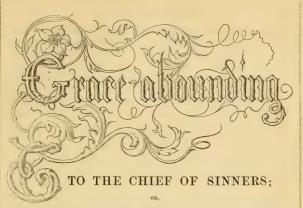
I could have enlarged much in this my discourse, of my temptations and troubles for sin, as also of the merciful kindness and working of God with my soul. I could also have stepped into a style much higher than this in which I have here discoursed; and could have adorned all things more than here I seemed to do; but I dare not. God did not play in tempting of me; neither did I play, when I sunk as into a bottomless pit, when the "pangs of hell caught hold upon me;" wherefore I may not play in relating of them, but be plain and simple, and lay down the thing as it was. He that liketh it, let him receive it; and he that doth not, let him produce a better. Farewell.

My dear Children,

"The milk and honey is beyond this wilderness. God be merciful to you; and grant that you be not slothful to go in to possess the land."

#### JOHN BUNYAN.

<sup>\*</sup> A good pastor may sometimes have "hard measure," and fail to be duly appreciated. According to one eminent reformer, "The defects in a preacher are soon spied; let a preacher be endowed with ten virtues and have but one fault; yet the same one fault will eclipse and darken all his virtues and his gifts, so evil is the world in these times. Doctor Justus Jonas hath all the good virtues and qualities that a man may have; yet by reason that he only often hummeth and spitteth, therefore the people cannot bear with that good and honest man."—Luther.



A BRIEF RELATION OF THE EXCEEDING MERCY OF GOD IN CHRIST, TO HIS POOR SERVANT  $\dot{}$ 

### JOHN BUNYAN.

In this my relation of the merciful working of God upon my soul, it will not be amiss, if, in the first place, I do, in a few words, give you a hint of my pedigree and manner of bringing up; that thereby the goodness and bounty of God towards me may be the more advanced and magnified before the sons of men.

- 2. For my descent then, it was, as is well known by many, of a low and inconsiderable generation; my father's house being of that rank that is meanest and most despised of all the families of the land. Wherefore I have not here, as others, to boast of noble blood, and of any high-born state, according to the flesh; though, all things considered, I magnify the heavenly majesty, for that by this door he brought me into the world, to partake of the grace and life that is in Christ by the gospel.
- \* There is no work from Bunyan's pen that is more instructive than GRACE ABOUNDING. A boy in humble circumstances exposed to all the contamination of very low society, becomes habitually a sinner, feels how grievously he has erred, and repents; but again relapses into evil ways. The struggles of his mind are here faithfully set down, and it is most interesting to trace the upward course of the author through these to heavenly peace.

- 3. But notwithstanding the meanness and inconsiderableness of my parents, it pleased God to put it into their hearts, to put me to school, to learn me both to read and write; the which I also attained, according to the rate of other poor men's children; though, to my shame, I confess I did soon lose that I had learned, even almost utterly, and that long before the Lord did work his gracious work of conversion upon my soul.
- 4. As for my own natural life, for the time that I was without God in the world, it was indeed, according to the course of this world, and the spirit that now worketh in the children of disobedience, Eph. ii. 2, 3. It was my delight to be taken captive by the devil at his will, 2 Tim. ii. 26, being filled with all unrighteousness; the which did also so strongly work, both in my heart and life, that I had but few equals, both for cursing, swearing, lying, and blaspheming the holy name of God.
- 5. Yea, so settled and rooted was I in these things, that they became as a second nature to me; the which, as I have also with soberness considered since, did so offend the Lord, that even in my childhood he did scare and terrify me with fearful dreams and visions. For often, after I had spent this and the other day in sin, I have been greatly afflicted, while asleep, with the apprehensions of devils and wicked spirits, who, as I then thought, laboured to draw me away with them, of which I could never be rid.
- 6. Also I should, at these years, be greatly troubled with the thoughts of the fearful torments of hell-fire; still fearing that it would be my lot to be found at last among those devils and hellish fiends, who are there bound down with the chains and bonds of darkness unto the judgment of the great day.
- 7. These things, I say, when I was but a child, but nine or ten years old, did so distress my soul, that then, in the midst of my many sports and childish vanities, amidst my vain companions, I was often much east down, and afflicted in my mind therewith, yet could I not let go my sins: Yea, I was also then so overcome with despair of life and heaven, that I should often wish, either that there had been no hell, or that I had been a devil, supposing they were only tormentors; that if it must needs be that I went thither, I might be rather a tormentor, than be tormented myself.
- A while after these terrible dreams did leave me, which also I soon forgot; for my pleasures did quickly cut off the remembrance of them, as

if they had never been: wherefore with more greediness, according to the strength of nature, I did still let loose the reins of my lusts, and delighted in all transgressions against the law of God: so that until I came to the state of marriage, I was the very ringleader in all manner of vice and ungodliness.<sup>b</sup>

- 9. Yea, such prevalency had the lusts of the flesh on my poor soul, that had not a miracle of precious grace prevented, I had not only perished by the stroke of eternal justice, but also laid myself open to the stroke of those laws which bring some to disgrace and shame before the face of the world.
- 10. In these days the thoughts of religion were very grievous to me; I could neither endure it myself, nor that any other should; so that when I have seen some read in those books that concerned Christian piety, it would be as it were a prison to me. Then I said unto God, "Depart from me for I desire not the knowledge of thy ways," Job xx. 14, 15. I was now void of all good consideration, heaven and hell were both out of sight and mind; and as for saving and damning, they were least in my thoughts. "O Lord, thou knowest my life, and my ways are not hid from thee."
- 11. But this I well remember, that though I could myself sin with the greatest delight and ease, yet even then, if I had at any time seen wicked things, by those who professed goodness, it would make my spirit tremble. As once above all the rest, when I was in the height of vanity, yet hearing one to swear that was reckoned for a religious man, it had so great a stroke upon my spirit, that it made my heart ache.

12. But God did not utterly leave me, but followed me still, not with

The candour of the author here proclaims, he was so largely tempted by the pleasures of the world, that even in those ungodly days he not only sinned against morality, but did it so grossly as almost to subject himself to punishment by law. The recollection of this enabled him, in a more enlightened state, to give excellent counsel. In his notes on Genesis, he says, "In time of temptation it is our wisdom and duty to keep close to the word, which forbids the sin, and not to reason with Satan as Eve did. So long as we retain the simplicity of the word, we have Satan at the end of the staff; for unless we give way to a doubt on it he has no hold of us. Eve went to the outside of her liberty, and set herself upon the brink of danger when she said, 'We may eat of all but one tree.' When people dally thus with the devil, they fall by temptation."

<sup>&</sup>lt;sup>6</sup> "Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word on my tongue, but, lo, O Lord, thou knowest it altogether."—Psalm, exxix, verses 3, 4.

convictions, but judgments, mixed with mercy. For once I fell into a creek of the sea, and hardly escaped drowning. Another time I fell out of a boat into Bedford river, but mercy yet preserved me: besides, another time, being in the field, with my companions, it chanced that an adder passed over the highway, so I having a stick, struck her over the back; and having stunned her, I forced open her mouth with my stick, and plucked her sting out with my fingers; by which act, had not God been merciful to me, I might, by my desperateness, have brought myself to my end.

13. This also I have taken notice of with thanksgiving: When I was a soldier, I, with others, were drawn out to go to such a place to besiege it; but when I was just ready to go, one of the company desired to go in my room; to which, when I had consented, he took my place, and coming to the siege, as he stood sentinel, he was shot in the head with a musket-bullet, and died.

- 14. Here, as I said, were judgments and mercy, but neither of them did awaken my soul to righteousness; wherefore I sinned still, and grew more and more rebellious against God, and careless of my own salvation.
- 15. Presently after this I changed my condition into a married state, and my mercy was to light upon a wife whose father and mother were counted godly: this woman and I, though we came together as poor as poor might be (not having so much household stuff as a dish or spoon betwixt us both), yet this she had for her part, "The Plain Man's Pathway to Heaven;" and "The Practice of Piety;" which her father had left when he died. In these two books I sometimes read, wherein I found some things that were somewhat pleasant to me; (but all this while I met with no conviction.) She also often would tell me what a godly man her father was, and how he would reprove and correct vice, both in his house, and among his neighbours; and what a strict and holy life he lived in his days, both in word and deed.
- 16. Wherefore these books, though they did not reach my heart, to awaken it about my sad and sinful state, yet they did beget within me some desires to reform my vicious life, and fall in very eagerly with the religion of the times; to wit, to go to church twice a-day; and there very devoutly both say and sing, as others did, yet retaining my wicked life; but withal was so overrun with the spirit of superstition, that I adored, and that with great devotion, even all things (both the high place, priest,

clerk, vestment, service, and what clse) belonging to the church; counting all things holy that were therein contained, and especially the priest and clerk most happy, and without doubt, greatly blessed, because they were the servants, as I then thought, of God, and were principal in the holy temple, to do his work therein.

17. This conceit grew so strong upon my spirit, that had I but seen a priest (though never so sordid and debauched in his life), I should find my spirit fall under him, reverence him, and knit unto him; yea, I thought, for the love I did bear unto them (supposing they were the ministers of God), I could have laid down at their feet, and have been trampled upon by them; their name, their garb, and work, did so intoxicate and bewitch me.

18. After I had been thus for some considerable time, another thought came in my mind; and that was, Whether we were of the Israelites, or no? For finding in the Scripture that they were once the peculiar people of God, thought I, if I were one of this race, my soul must needs be happy. Now again, I found within me a great longing to be resolved about this question, but could not tell how I should: at last I asked my father of it; who told me, No, we were not. Wherefore then I fell in my spirit, as to the hope of that, and so remained.

19. But all this while, I was not sensible of the danger and evil of sin; I was kept from considering that sin would damn me, what religion soever I followed, unless I was found in Christ: Nay, I never thought whether there was such a one, or no. Thus man, while blind, doth wander, for he knoweth not the way to the city of God, Eccles. x. 15.

20. But one day (amongst all the sermons our parson made), his subject was to treat of the sabbath-day, and of the evil of breaking that, either with labour, sports, or otherwise; wherefore I fell in my conscience under his sermon, thinking and believing that he made that sermon on purpose to show me my evil doing. And at that time I felt what guilt was, though never before, that I can remember; but then I was for the present greatly loaded therewith, and so went home, when the sermon was ended, with a great burden upon my spirit.

21. This, for that instant, did embitter my former pleasures to me; but hold, it lasted not, for before I had well dined, the trouble began to go off

<sup>&</sup>lt;sup>4</sup> The contest respecting church costume ran high in Bunyan's church days. The hold it took on his mind is very remarkable. Experience taught him that it was not the imposing attire which had fixed his attention, that gave indubitable proof of holiness.

my mind, and my heart returned to its old course: but Oh! how glad was I, that this trouble was gone from me, and that the fire was put out, that I might sin again without control! Wherefore, when I had satisfied nature with my food, I shook the sermon out of my mind, and to my old custom of sports and gaming I returned with great delight.

- 22. But the same day, as I was in the midst of a game of cat, and having struck it one blow from the hole, just as I was about to strike it the second time, a voice did suddenly dart from heaven into my soul, which said, "Wilt thou leave thy sins and go to heaven, or have thy sins and go to hel?" At this I was put to an exceeding maze; wherefore, leaving my cat upon the ground, I looked up to heaven, and was, as if I had, with the eyes of my understanding, seen the Lord Jesus look down upon me, as being very hotly displeased with me, and as if he did severely threaten me with some grievous punishment for those and other ungodly practices.
- 23. I had no sooner thus conceived in my mind, but suddenly this conclusion fastened on my spirit (for the former hint did set my sins again before my face), that I had been a great and grievous sinner, and that it was now too late for me to look after heaven; for Christ would not forgive me, nor pardon my trangressions. Then while I was thinking of it, and fearing lest it should be so, I felt my heart sink in despair, concluding it was too late; and therefore I resolved in my mind to go on in sin: For, thought I, if the case be thus, my state is surely miserable; mserable if I leave my sins, and but miserable if I follow them: I can but be damned; and if I must be so, I had as good be damned for many sins, as be damned for few.
- 24. Thus I stood in the midst of my play, before all that then were present; but yet I told them nothing: but, I say, having made this conclusion, I returned desperately to my sport again; and I well remember, that presently this kind of despair did so possess my soul, that I was persuaded I could never attain to other comfort than what I should get in sin; for heaven was gone already, so that on that I must not think: wherefore I found within me great desire to take my fill of sin, that I might taste the sweetness of it; and I made as much haste as I could to fill my belly with its delicates, lest I should die before I had my desires; for that

<sup>\*</sup> The miserable economy of crowding as many sins into a human life as possible, that the transgressor may not be doomed for a trifle, is obviously absurd, but not very uncommon.

I feared greatly. In these things, I protest before God, I lie not, neither do I frame this sort of speech; these were really, strongly, and with all my heart, my desires: the good Lord, whose mercy is unsearchable, forgive my trangressions.

25. And I am very confident, that this temptation of the devil is more usual among poor creatures than many are aware of, yet they continually have a secret conclusion within them, that there are no hopes for them; for they have loved sins, therefore after them they will go, Jer. ii. 25. xviii. 12.

26. Now therefore I went on in sin, still grudging that I could not be satisfied with it as I would. This did continue with me about a month, or more; but one day, as I was standing at a neighbour's shop-window, and there cursing and swearing after my wonted manner, there sat within, the woman of the house, who heard me; and though she was a very loose and ungodly wretch, yet protested that I swore and cursed at that most fearful rate, that she was made to tremble to hear me; and told me farther, that I was the ungodliest fellow for swearing, that she ever heard in all her life; and that I, by thus doing, was able to spoil all the youth in the whole town, if they came but in my company.

27. At this reproof I was silenced, and put to secret shame; and that too, as I thought, before the God of heaven; wherefore, while I stood there, hanging down my head, I wished that I might be a little child again, that my father might learn me to speak without this wicked way of swearing; for, thought I, I am so accustomed to it, that it is in vain to think of a reformation, for that could never be.

28. But how it came to pass, I know not, I did from this time forward so leave my swearing, that it was a great wonder to myself to observe it; and whereas before I knew not how to speak unless I put an oath before, and another behind, to make my words have authority; now I could, without it, speak better, and with more pleasantness than ever I could before. All this while I knew not Jesus Christ, neither did leave my sports and plays.

29. But quickly after this, I fell into company with one poor man that made profession of religion; who as I then thought, did talk pleasantly of the Scriptures, and of religion; wherefore liking what he said, I betook me to my Bible, and began to take great pleasure in reading, especially with the historical part thereof; for as for Paul's epistles, and such like

scriptures, I could not away with them, being as yet ignorant either of my nature, or of the want and worth of Jesus Christ to save us.

- 30. Wherefore I fell to some outward reformation both in my words and life, and did set the commandments before me for my way to heaven; which commandments I also did strive to keep, and, as I thought, did keep them pretty well sometimes, and then I should have comfort; yet now and then should break one, and so afflict my conscience; but, then I should repent, and say, I was sorry for it, and promise God to do better next time, and there got help again; for then I thought I pleased God as well as any man in England.
- 31. Thus I continued about a year; all which time our neighbours did take me to be a very godly and religious man, and did marvel much to see such great alteration in my life and manner; and indeed so it was, though I knew not Christ, nor grace, nor faith, nor hope; for, as I have since seen, had I then died, my state had been most fearful.
- 32. But, I say, my neighbours were amazed at this my great conversion, from prodigious profaneness, to something like a moral life, and sober man. Now therefore they began to praise, to commend, and to speak well of me, both to my face and behind my back. Now I was, as they said, become godly; now I was become a right honest man. But Oh! when I understood those were their words and opinions of me, it pleased me mighty well; for though as yet I was nothing but a poor painted hypocrite, yet I loved to be talked of as one that was truly godly. I was proud of my godliness, and indeed I did all I did, either to be seen of, or well spoker of by men: and thus I continued for about a twelvementh or more.
- 33. Now you must know, that before this I had taken much delight in ringing, but my conscience beginning to be tender, I thought such practice was but vain, and therefore forced myself to leave it; yet my mind hankered; wherefore I would go to the steeple-house, and look on, though I durst not ring: but I thought this did not become religion neither; yet I forced myself and would look on still. But quickly after I began to think, "How if one of the bells should fall?" Then I chose to stand under a main beam, that lay overthwart the steeple, from side to side, thinking here I might stand sure: but then I thought again, should the bell fall

Weak faith says, "God can save me if he will. Strong faith says, God can and will save me. See Daniel, chap. iii., verse 17."—Toplady. Bunyan's confidence here was not faith. for he tells immediately afterwards, "that he knew not Christ".

with a swing, it might first hit the wall, and then rebounding upon me, might kill me for all this beam. This made me stand in the steeple-door; and now, thought I, I am safe enough; for if a bell should then fall, I can slip out behind these thick walls, and so be preserved notwithstanding.

34. So after this I would yet go to see them ring, but would not go any farther than the steeple-door; but then it came into my head, "How if the steeple itself should fall?" And this thought (it may, for aught I know, when I stood and looked on) did continually so shake my mind, that I durst not stand at the steeple-door any longer, but was forced to flee, for fear the steeple should fall upon my head."

35. Another thing was my dancing; I was a full year before I could quite leave that. But all this while when I thought I kept that or this commandment, or did by word or deed, anything I thought was good, I had great peace in my conscience; and would think with myself, God cannot choose but be now pleased with me; yea, to relate it in my own way, I thought no man in England could please God better than I.

36. But, poor wretch as I was, I was all this while ignorant of Jesus Christ, and going about to establish my own righteousness; and had perished therein, had not God, in his mercy, showed me more of my state by nature.

37. But upon a day, the good providence of God called me to Bedford, to work at my calling; and in one of the streets of that town I came where there were three or four poor women sitting at a door, in the sun, talking about the things of God; and being now willing to hear their discourse, I drew near to hear what they said; for I was now a brisk talker myself in the matters of religion; but they were far above my reach. Their talk was about a new birth, the work of God in their hearts, as also how they were convinced of their miserable state by nature: they talked how God had visited their souls with his love in the Lord Jesus, and with what words and promises they had been refreshed, comforted, and supported against the temptations of the devil: moreover, they reasoned of the suggestions and temptations of Satan in particular; and told to each other, by what means they had been afflicted; and how they were borne up under his assaults. They also discoursed of their own wretchedness of

EHere we find a salutary consciousness of the Omnipresence and power of the Deity. Bunyan felt with the Psalmist, "If I say, surely the darkness shall cover me; even the night shall be light about me."—Psalm exxxix., verse 11.

heart, and of their unbelief; and did contemn, slight, and abhor their own righteousness, as filthy, and insufficient to do them any good.

- 38. And methought they spake with such pleasantness of Scripture language, and with such appearance of grace in all they said, that they were to me as if they had found a new world; as if they were "people that dwelt alone, and were not to be reckoned among their neighbours," Numb. xxiii. 9.
- 39. At this I felt my own heart began to shake; for I saw that in all my thoughts about religion and salvation, the new birth did never enter into my mind; neither knew I the comfort of the word and promise, nor the deceitfulness and treachery of my own wicked heart. As for secret thoughts, I took no notice of them; neither did I understand what Satan's temptations were, nor how they were to be withstood and resisted, &c.
- 40. Thus, therefore, when I had heard and considered what they said, I left them, and went about my employment again; but my heart would tarry with them, for I was greatly affected with their words, because by them I was convinced that I wanted the true tokens of a truly godly man, and also because I was convinced of the happy and blessed condition of him that was such a one.
- 41. Therefore I would often make it my business, to be going again and again into the company of these poor people, for I could not stay away; and the more I went among them, the more I did question my condition; and, as I still do remember, presently I found two things within me, at which I did sometimes marvel; especially considering what a blind, ignorant, sordid, and ungodly wretch but just before I was: the one was a very great softness and tenderness of heart, which caused me to fall under the conviction of what by Scripture they asserted; and the other was a bending in my mind, a continual meditating on it, and on all other good things, which at that time I heard or read of.
- 42. By these things my mind was so turned, that it lay, like a horse-leech at the vein, still crying out, "Give, give," Prov. xxx. 15, which was so fixed on eternity, and on the things about the kingdom of heaven, (that is, so far as I knew, though as yet, God knows, I knew but little,) that neither pleasures, nor profits, nor persuasions, nor threats, could make it let go its hold; and though I speak it with shame, yet it is a certain

<sup>&</sup>lt;sup>b</sup> It was then he became sensible of the wish breathed by David, "Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name."—Psulm lxxxvi., verse 11.

truth, it would then have been as difficult for me to have taken my mind from heaven to earth, as I have found it often since to get it again from earth to heaven.

- 43. One thing I may not omit: There was a young man in our town, to whom my heart before was knit more than to any other; but he being a most wicked creature for cursing and swearing, and whoring, I now shook him off, and forsook his company; but about a quarter of a year after I had left him, I met him in a certain lane, and asked him how he did: He, after his old swearing and mad way, answered, he was well. "But Harry," said I, "Why do you curse and swear thus? What will become of you if you die in this condition?" He answered me in a great chafe, "What would the devil do for company, if it was not for such as I am?"
- 44. About this time I met with some ranters' books, which were highly in esteem by several old professors: some of these I read, but was not able to make any judgment about them; wherefore as I read in them, and thought upon them, seeing myself unable to judge, I would betake myself to hearty prayer in this manner: "O Lord, I am a fool, and not able to know the truth from error: Lord, leave me not in my own blindness, either to approve of or condemn this doctrine; if it be of God, let me not despise it; if it be of the devil, let me not embrace it. Lord, I lay my soul in this matter, only at thy foot; let me not be deceived, I humbly beseech thee." I had one religious intimate companion all this while, and that was a poor man I spoke of before, but about this time, he also turned a most devilish ranter, and gave himself up to all manner of filthiness, especially uncleanness: he would also deny that there was a God, angel, or spirit; and would laugh at all exhortations to sobriety. When I laboured to rebuke his wickedness, he would laugh the more; and pretend that he had gone through all religions, and could never hit upon the right till now. Wherefore abominating those cursed principles, I left his company forthwith, and became to him as great a stranger as I had been before a familiar.
  - 45. Neither was this man only a temptation to me, but my calling lying

<sup>&</sup>lt;sup>1</sup> Here we find the author evidently progressing in grace— "Grace first contrived the way To save rebillous man, And all the steps that grace display Which draw the wondrous plan."—Doddardos.

in the country, I happened to come into several people's company, who though strict in religion formerly, yet were also drawn away by these ranters. These would also talk with me of their ways, and condemn me as illegal and dark; pretending that they only had attained to perfection, they could do what they would, and not sin. O! these temptations were suitable to my flesh, I being but a young man, and my nature in its prime; but God, who had, as I hope, designed me for better things, kept me in the fear of his name, and did not suffer me to accept such cursed principles. And blessed be God, who put it into my heart to cry to him, to be kept and directed, still distrusting mine own wisdom; for I have since seen even the effects of that prayer, in his preserving me, not only from ranting errors, but from those also that have sprung up since. The Bible was precious to me in those days.

- 46. And now I began to look into the Bible with new eyes; and especially the Epistles of the apostle St. Paul were sweet and pleasant to me; and then I was never out of the Bible, either by reading or meditation; still crying out to God, that I might know the truth and way to heaven and glory.
- 47. And as I went on and read, I hit upon that passage, "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; and to another faith," &c., I Cor. xii. And though, as I have since seen, that by this Scripture the Holy Ghost intends, in special, things extraordinary, yet on me it did then fasten with conviction, that I did want things ordinary, even that understanding and wisdom that other Christians had. On this word I mused, and could not tell what to do. Especially this word faith put me to it, for I could not help it, but sometimes must question, whether I had any faith or no; but I was loath to conclude I had no faith; for if I do so, thought I, then I shall count myself a very cast-away indeed.
- 48. Now, said I with myself, though I am an ignorant sot, and want those blessed gifts of knowledge and understanding that other people have, yet at a venture I will conclude I am not altogether faithless, though I know not what faith is; for it was shown me, and that too (as I have seen

J Already his happiness begins—
"Not fruits nor wines that tempt our tasts,
Not all the joys our senses know,
Could make me so divinely blest
Or ruise my cheerful passion so ""-Watts.

since) by Satan, that those who conclude themselves in a faithless state, have neither rest nor quiet in their souls; and was loath to fall quite into despair.

- 49. Wherefore, by this suggestion, I was made afraid to see my want of faith, but God would not suffer me thus to destroy my soul, but did, against this my sad and blind conclusion, create within me such suppositions, that I could not rest content until I did come to some certain knowledge whether I had faith or not; this always running in my mind. "But how if you want faith indeed? But how can you tell you have faith?" And besides, I saw for certain if I had not, I was sure to perish for ever.
- 50. So that though I endeavoured at the first to look over the business of faith, yet in a little time, I better considering the matter, was willing to put myself upon the trial whether I had faith or no. But alas, poor wretch; so ignorant was I, that I knew no more how to do it than I know how to begin and accomplish that rare and curious piece of art which I never saw or considered.
- 51. Wherefore while I was thus considering (for you must know, that as yet I had not in this matter broken my mind to any one, only did hear and consider), the tempter came in with his delusion, "That there was no way for me to know I had faith, but by trying to work some miracles;" urging those Scriptures that seem to enforce and strengthen his temptation. Nay, one day as I was between Elstow and Bedford, the temptation was hot upon me, to try if I had faith, by doing some miracle; which miracle at this time was this, I must say to the puddles that were in the horse-pads, be dry, and to the dry places, be thou puddles; and truly one time I was going to say so indeed; but just as I was about to speak, this thought came into my mind; "but go under yonder hedge, and pray first that God would make you able." But when I had concluded to pray, this came hot upon me; that if I prayed, and came again, and tried to do it, and yet did nothing notwithstanding, then to be sure I had no faith, but was a cast-away, and lost. Nay, thought I, if it be so, I will not try yet, but will stay a little longer.
- 52. So I continued at a great loss; for I thought if they only had faith which could do so wonderful things, then I concluded, that I neither had

<sup>&</sup>lt;sup>h</sup> This was a most dangerous delusion. To expect the Deity to hold himself at the reck of mortal man, to enable him to accomplish any absurd or extravagant prodigy he might contemplate, were monstrous in the extreme.

it, nor yet were ever like to have it. Thus I was tossed betwixt the devil and my own ignorance, and so perplexed that I could not tell what to do.

- 53. About this time, the state of happiness of these poor people at Bedford was thus, in a kind of vision, presented to me. I saw, as if they were on the sunny side of some high mountain, there refreshing themselves with the pleasant beams of the sun, while I was shivering and shrinking in the cold, afflicted with frost, snow, and dark clouds: methought also betwixt me and them, I saw a wall that did compass about this mountain: now through this wall my soul did greatly desire to pass; concluding that if I could I would there also comfort myself with the heat of their sun.
- 54. About this wall I bethought myself to go again and again, still praying as I went, to see if I could find some way or passage by which I might enter therein; but none could I find for some time: at the last, I saw, as it were, a narrow gap, like a little door-way in the wall, through which I attempted to pass: now the passage being very strait and narrow, I made many offers to get in, but all in vain; at last with great striving, methought I at first did get in my head, and after that, by a sideling striving, my shoulders, and my whole body; then I was exceeding glad, and went and sat down in the midst of them, and so was comforted with the light and heat of their sun.
- 55. Now this mountain and wall was thus made out to me: the mountain signified the church of the living God; the sun that shone thereon, the shining of his merciful face on them that were therein; the wall I thought was the world, that did make separation between the Christians and the world; and the gap which was in the wall, I thought was Jesus Christ, who is the way to God the Father, John xiv. 6. Mat. vii. 14. But as the passage was wonderful narrow, even so narrow that I could not but with great difficulty enter in thereat, it showed me, that none could enter into life, but these that were in downright earnest, and left the wicked world behind them; for here was only room for body and soul, but not for body and soul and sin. 1
- 56. This resemblance abode upon my spirit many days; all which time I saw myself in a forlorn and sad condition, but yet was provoked to

<sup>1 &</sup>quot;Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go."—Isaiah, chap. xlviii., verse 17.

vehement hunger and desire to be one of that number that did sit in the sunshine: Now also would I pray wherever I was; whether at home or abroad; in house or field; and would also often, with lifting up of heart, sing that of the fifty-first psalm, "O Lord consider my distress;" for as yet I knew not where I was.

- 57. Neither as yet could I attain to any comfortable persuasion that I had faith in Christ; but instead, I began to find my soul to be assaulted with fresh doubts about my future happiness; especially with such as these, "Whether I was elected: But how if the day of grace should now be past and gone?"
- 58. By these two temptations I was very much afflicted and disquieted; sometimes by one, and sometimes by the other of them. And first, to speak of that about my questioning my election, I found, that though I was in a flame to find the way to heaven and glory, and nothing could beat me off from this, yet this question did so discourage me, that I was, especially sometimes, as if the very strength of my body had been taken away by the force and power thereof. This Scripture did also seem to me to trample upon all my desires: "It is neither in him that willeth, nor in him that runneth; but in God that showeth merey." Rom. ix.
- 59. With this Scripture I could not tell what to do; for I evidently saw, that unless God had voluntarily chosen me to be a vessel of mercy, though I should desire, and long, and labour until my heart did break, no good could come of it. Therefore this would stick with me, "How can you tell that you are elected? and what if you should not? How then?"
- 60. O Lord, thought I, what if I should not indeed! It may be you are not, said the tempter; it may be so indeed, thought I. Why then, said Satan, you had as good leave off, and strive no farther; for if indeed you should not be elected and chosen of God, there is no hope of your being saved: "For it is neither in him that willeth, nor in him that runneth; but in God, that showeth mercy."

<sup>&</sup>quot;Thou art merciful, and thy kindness endureth for ever; thou only canst relieve the mind from the weight which oppresses it, and speak peace to the desolate heart. In vain may we seek for aid and compassion from our fellow-men: they but seldom will yield relief when in their power, or having the will to cure our grief it is not within the range of their means. Shall we then cease to hope? Shall we conclude that neither in heaven nor in earth, can our souls rationally expect to find the solace they require? Can we look for no abatement of anguish which we feel to be almost insupportable? O yes! The Omnipotent Being, who gave us life, will not suffer his creatures to remain in utter despair,"—Family Devotions.

- 61. By these things I was driven to my wit's end, not knowing what to say, or how to answer these temptations. Indeed, I little thought that Satan had thus assaulted me, but that rather it was my own prudence thus to start the question; for that the elect only obtained eternal life, that I without scruple did heartily close withal; but that myself was one of them, there lay the question.
- 62. Thus, therefore, for several days, I was greatly perplexed, and as often ready to sink with faintness in my mind: but one day, after I had been many weeks oppressed and cast down therewith, as I was giving up the ghost of all my hopes of ever attaining life, that sentence fell with weight upon my spirit, "Look at the generations of old and see: did ever any trust in God, and were confounded?"
- 63. At which I was greatly encouraged in my soul; for thus, at that very instant, it was expounded to me: "Begin at the beginning of Genesis, and read to the end of the Revelations, and see if you can find that there was ever any that trusted in the Lord, and was confounded." So coming home, I presently went to my Bible, to see if I could find that saying, not doubting but to find it presently; for it was with such strength and comfort on my spirit, that I was as if it talked with me."
- 64. Well, I looked, but I found it not; only it abode upon me: then did I ask first this good man, and then another, if they knew where it was, but they knew no such place. And this I wondered, that such a sentence should so suddenly, and with such comfort and strength, seize, and abide upon my heart; and yet that none could find it (for I doubted not but that it was in the Holy Scriptures).
- 65. Thus I continued above a year, and could not find the place; but at last, casting my eye upon the Apocrypha books, I found it in Ecclesiasticus, chap. ii. 16. This, at the first, did somewhat daunt me; because it was not in those texts that we call holy and canonical; yet, as this sentence was the sum and substance of many of the promises, it was my duty to take the comfort of it; and I bless God for that word, for it was of good to me. That word doth still oft-times shine before my face.
- 66. After this, that other doubt did come with strength upon me, "But how if the day of grace should be past and gone?" How if you
- <sup>a</sup> The word of the Lord seems to have produced on the writer the effect which might be expected from its ongin. "The Lord healeth the broken in heart, and bindeth up their wounds."—Psalm cxlvii., verse 3.

have overstood the time of mercy? Now, I remember, that one day, as I was walking in the country, I was much in the thoughts of this, "But how if the day of grace is past?" And to aggravate my trouble, the tempter presented to my mind those good people of Bedford, and suggested thus unto me, That these being converted already, they were all that God would save in those parts; and that I came too late, for these had got the blessing before I came.

- 67. Now I was in great distress, thinking in very deed that this might well be so; wherefore I went up and down bemoaning my sad condition, for standing off thus long, and spending so many years in sin, as I have done, still crying out, Oh! that I had turned sooner! Oh! that I had turned seven years ago! It made me also angry with myself, to think that I should have no more wit, but to trifle away my time, till my soul and heaven were lost.
- 68. But when I had been long vexed with this fear, and was scarce able to take one step more, just about the same place where I received my other encouragement, these words broke in upon my mind, "Compel them to come in, that my house may be filled; and there is room," Luke xiv. 22, 23. These words, "And yet there is room," were sweet words to me; for truly, I thought, that when the Lord Jesus did speak these words, he then did think for me; and that he knowing that the time would come, that I should be afflicted with fear, that there was no place left for me in his bosom, did before speak this word, and leave it upon record, that I might find help thereby against this vile temptation. This I then verily believed.
- 69. In the light and encouragement of this word, I went a pretty while; and the comfort was the more, when I thought that the Lord Jesus should speak those words on purpose for my sake; for I did think verily, that he did on purpose speak them to encourage me withal.
- 70. But I was not without my temptations to go back again; temptations I say, both from Satan, mine own heart, and carnal acquaintance; but I thank God these were out-weighed by that sound sense of death,
- o It must strike every one that a careful reading of the New Testament would have soon stilled these unreasonable alarms. There he would have seen Christ continually exercised in recalling his father's strayed sheep to the fold. Thus he acted through his mortal life, thus it may be said he acted in death when he soothed the malefactor on the cross, and thus after death, when he presented himself as "The Lamb of God, which taketh away the sin of the world."

and of the day of judgment, which abode, as it were, continually in my view: I would often also think on Nebuchadnezzar; of whom it is said, "He had given him all the kingdoms of the earth," Dan. v. 18, '9. Yet, thought I, if this great man had all his portion in this world, one hour in hell-fire would make him forget all. Which consideration was a great help to me.

- 71. I was almost made, about this time, to see something concerning the beasts that Moses counted clean and unclean: I thought those beasts were types of men; the clean, types of them that were the people of God; but the unclean, types of such as were the children of the wicked Now I read, that the clean beasts "chewed the cud;" that is, thought I, they shew us, we must feed upon the word of God: they also "parted the hoof;" I thought that signified, we must part, if we would be saved, with the ways of ungodly men. And also, in further reading about them, I found, that though we did chew the cud as the hare; yet if we walked with claws, like a dog, or if we did part the hoof, like the swine, vet if we did not chew the cud, as the sheep, we are still, for all that, but unclean: For I thought the hare to be a type of those that talk of the word, yet walk in the ways of sin; and that swine was like him that parted with his outward pollution, but still wanteth the word of faith, without which there could be no way of salvation, let a man be ever so devout. Deut. xiv. After this, I found by reading the word, that those that must be glorified with Christ in another world, "must be called by him here;" called to the partaking of a share in his word and righteousness, and to the comforts and first fruits of his Spirit, which do indeed prepare the soul for that rest, and the house of glory, which is in heaven above.
- 72. Here again I was at a very great stand, not knowing what to do, fearing I was not called; for, thought I, if I be not called, what then can do me good? But Oh! how I now love those words that spake of a Christian's calling! as when the Lord said to one, "Follow me;" and to another, "Come after me:" and oh, thought I, that he would say so to me too; how gladly would I run after him!"

" Hear me, O God, nor hide thy face, But answer, lest I die: Hast thou not built a throne of grace To hear when sinners cry."—Watts.

- 73. I cannot now express with what longings and breathings in my soul, I cried to Christ to call me. Thus I continued for a time, all on a flame to be converted to Jesus Christ; and did also see at that day, such glory in a converted state, that I could not be contented without a share therein. Gold! could it have been gotten for gold, what would I have given for it! Had I had a whole world, it had all gone ten thousand times over for this, that my soul might have been in a converted state.
- 74. How lovely now was every one in my eyes, that I thought to be converted men and women! They shone, they walked like a people that carried the broad seal of heaven about them. But that which made me sick, was that of Christ in St. Mark, "He went up into a mountain, and called to him whom he would, and they came unto him." Mark ii. 13.
- 75. This scripture made me faint and fear, yet it kindled fire in my soul. That which made me fear was this; lest Christ should have no liking to me, for he called "whom he would." But oh! the glory that I saw in that condition did still so enrage my heart, that I could seldom read of any that Christ did call, but I presently wished, "Would I had been in their clothes; would I had been born Peter, would I had been born John; or, would I had been by and had heard him when he called them, how would I have cried, O Lord, call me also! But Oh! I feared he would not call me."
- 76. And truly, the Lord let me go thus many months together, and showed me nothing; either that I was already, or should be called hereafter: But at last, after much time spent, and many groans to God, that word came in unto me, "I will cleanse their blood that I have not cleansed; for the Lord dwelleth in Zion," Joel iii. 21. These words I thought were sent to encourage me to wait still upon God; and signified unto me, that if I were not already, yet time might come, I might be in truth converted unto Christ.<sup>4</sup>
- 77. About this time I began to break my mind to those poor people at Bedford, and to tell them my condition, which when they had heard, they told Mr. Gifford of me, who himself also took occasion to talk with me, and was willing to be well persuaded of me, though I think from little

3 "So we strive to sin no more Abounding mercy can restore The broken heart to peace."—Family Devotions. grounds; but he invited me to his house, where I should hear him confer with others, about the dealings of God with their souls; from all which I still received no conviction, and from that time began to see something of the vanity, and inward wretchedness of my wicked heart. Now I evidently found, that lusts and corruptions put forth themselves within me, in wicked thoughts and desires, which I did not regard before; my desires also for heaven and life began to fail; I found also, that whereas before my soul was full of longing after God, now it began to hanker after every foolish vanity; yea, my heart would not be moved to mind that which is good; it began to be careless, both of my soul and heaven, it would now continually hang back, both to and in every duty; and was as a clog on the leg of a bird, to hinder him from flying.

- 78. Nay, I thought, now I grow worse and worse; now I am further from conversion than ever I was before: wherefore I began to sink greatly in my soul, and began to entertain such discouragement in my heart, as laid me as low as hell. I could not believe that Christ had a love for me; alas! I could neither hear him, nor see him, nor feel him, nor favour any of his things; I was driven as with a tempest, my heart would be unclean, and the Canaanites would dwell in the land.
- 79. Sometimes I would tell my condition to the people of God; when they would pity me, and would tell me of the promises; but they had as good have told me, that I must reach the sun with my finger, as have bidden me receive or rely upon the promises; all my sense and feeling was against me; and I saw I had a heart that would sin, and that lay under a law that would condemn.
- 80. These things have often made me think of the child which the father brought to Christ, "who, while he was yet coming to him, was thrown down by the devil, and also so rent and torn by him, that he lay and wallowed, foaming," Luke ix. 42. Mark ix. 20.
- 81. Further, in these days, I would find my heart to shut itself up against the Lord, and against his holy word; I have found my unbelief to set, as it were, the shoulder to the door, to keep him out; and that too even then, when I have, with many a bitter sigh, cried, "Good Lord, break it open: Lord, break these gates of brass, and cut these bars of iron asunder!" Psal. cvii. 16. Yet that word would sometimes create in my heart a peaceable pause: "I girded thee, though thou hast not known me." Isaiah xiv. 5.

82. But all this while, as to the act of sinning, I was never more tender than now; my conscience now was sore, and would smart at every touch. I could not now tell how to speak my words for fear I should misplace them. Oh, how cautiously did I then go, in all I did or said! I found myself as in a miry bog, that shook if I did but stir; and was, as there, left both of God, and Christ, and the Spirit, and all good things.

83. But I observed, though I was such a great sinner before conversion, yet God never much charged the guilt of the sins of my ignorance upon me; only he showed me, I was lost if I had not Christ, because I had been a sinner; I saw that I wanted a perfect righteousness to present me without fault before God, and this righteousness was no where to be found, but in the person of Jesus Christ.

84. But my original and inward pollution: that, that was my plague and affliction; that I had the guilt of, to amazement; by reason of that, I was more loathsome in mine own eyes than a toad, and thought I was so in God's eyes too: sin and corruption, I said, would as naturally bubble out of my heart, as water would out of a fountain; I thought now, that every one had a better heart than I had: I thought none but the devil himself could equalize me for inward wickedness and pollution of mind. I fell therefore at the sight of my own vileness deeply into despair; for I concluded, that this condition that I was in, could not stand with a state of grace. Sure, thought I, I am forsaken of God; sure I am given up to the devil, and to a reprobate mind; and thus I continued a long while, even for some years together.

85. While I was thus afflicted with the fears of my own damnation, there were two things would make me wonder; the one was when I saw old people hunting after the things of this life, as if they should live here always: the other was, when I found professors much distressed and cast down, when they met with outward losses; as of husband, wife, or child, &c. Lord, thought I, what a seeking after carnal things, by some, and what grief in others for the loss of them! if they so much labour after,

"All those very many passages in the New Testament which either set forth the unframeableness of our nature to the doing of anything that is good,—' Not that we are sufficient of ourselves to think a good thought;' 'In me, that is in my flesh, dwelleth no good thing,' and the like; or else, ascribe our best performances to the grace of God. 'Without me ye can do nothing;' 'All our sufficiency is of God;' 'Not of yourselves, it is the gift of God;' 'It is God that worketh in you both the will and the deed;' and the like, are so many clear confirmations of the truth."—Bishop Sanderson. and shed so many tears for the things of this present life, how am I to be bemoaned, pitied, and prayed for! My soul is dying, my soul is damning. Were my soul but in a good condition, and were I but sure of it, ah! how rich should I esteem myself, though blessed but with bread and water! I should count these but small afflictions, and should bear them as little burdens. "A wounded spirit who can bear!"

86. And though I was much troubled, and afflicted, with the sight and sense of my own wickedness, yet I was afraid to let this sight and sense go quite off my mind; for I found, that unless guilt of conscience was taken off the right way, that is, by the blood of Christ, a man grew rather worse for the loss of his trouble of mind: and if it was going off without it (for the sense of sin would be sometimes as if it would die, and go quite away), then I would also strive to fetch it upon my heart again, by bringing the punishment of sin in hell-fire upon my spirit; and would cry, "Lord, let it not go off my heart, but by the right way, by the right way, by the blood of Christ, and the application of thy mercy, through him, to my soul;"s for that scripture did lay much upon me, "without shedding of blood there is no redemption," Heb. ix. 22. And that which made me the more afraid of this was, because I had seen some, who, though when they were under the wounds of conscience would cry and pray; yet, feeling rather present ease for their trouble than pardon for their sin, cared not how they lost their guilt so they got it out of their mind. Now having got it off the wrong way, it was not sanctified unto them; but they grew harder and blinder, and more wicked after their trouble. This made me afraid, and made me cry to God the more, that it might not be so with me.

87. And now I was sorry that God had made me man, for I feared 1 was a reprobate: I counted man as unconverted, the most doleful of all creatures. Thus being afflicted and tossed about my sad condition, I counted myself alone, and above the most of men unblessed.

88. Yea, I thought it impossible that ever I should attain to so much godliness of heart, as to thank God that he had made me a man. Man, indeed, is the most noble by creation of all creatures in the visible world; but by sin he had made himself the most ignoble. The beasts, birds,

"How shall the sinful pray and live.
 Unless the comforter descend
 To breathe new life, and heaven forgive?"—Ruche.

fishes, &c., I blessed their condition; for they had not a sinful nature: they were not obnoxious to the wrath of God; they were not to go to hell-fire after death; I could therefore have rejoiced had my condition been as any of theirs.

- 89. In this condition I went a great while; but when the comforting time was come, I heard one preach a sermon on these words in the Song, (Song iv. 1.) "Behold thou art fair, my love; behold thou art fair:" but at that time, he made these two words, my love, his chief and subject matter; from which after he had a little opened the text, he observed these several conclusions: 1. That the church, and so every saved soul, is Christ's love, when loveless. 2. Christ's love without a cause. 3. Christ's love, which hath been hated of the world. 4. Christ's love, when under temptation and under destruction. 5. Christ's love from first to last.
- 90. But I got nothing by what he said at present; only when he came to the application of the fourth particular, this was the word he said: If it be so, that the saved soul is Christ's love, when under temptation and destruction; then, poor tempted soul, when thou art assaulted and afflicted with temptations, and the hidings of face, yet think on these two words, my love still.
- 91. So as I was going home, these words came again into my thoughts; and I well remember, as they came in, I said thus in my heart, "What shall I get by thinking on these two words?" This thought had no sooner passed through my heart, but these words began thus to kindle in my spirit: "Thou art my love, thou art my love," twenty times together; and still as they ran in my mind, they waxed stronger and warmer, and began to make me look up; but being as yet between hope and fear, I still replied in my heart, "But is it true? But is it true?" At which that sentence fell upon me, "He wist not that it was true, which was done unto him of the angel." Acts xii. 9
- 92. Then I began to give place to the word, which with power did over and over make this joyful sound within my soul, "Thou art my love, and nothing shall separate thee from my love." And with that my heart was filled full of comfort and hope, and now I could believe that my sins

<sup>&#</sup>x27;In his after-life Bunyan strongly insisted on the importance of confidence in the love of God. "How," he wrote, "can that man say, I love God, who from his very heart shrinketh to trust in him? or, how can that man say, I would glorify God, who in his very heart refuseth to stand and fall by his mercy?"—The Pharisee and the Publican.

would be forgiven me; yea, I was now so taken, with the love and mercy of God, that I remember I could not tell how to contain till I got home: I thought I could have spoken of his love, and have told of his mercy to me, even to the very crows that sat upon the ploughed lands before me, had they been capable to have understood me: wherefore I said in my soul with much gladness, Well, would I had a pen and ink here, I would write this down before I go any farther; for surely I will not forget this forty years hence. But, alas! within less than forty days I began to question all again; which made me begin to question all still.

93. Yet still at times I was helped to believe that it was a true manifestation of grace unto my soul, though I had lost much of the life and savour of it." Now about a week or a fortnight after this, I was much followed by this Scripture, "Simon, Simon, behold Satan hath desired to have you," Luke xxii. 31.; and sometimes it would sound so loud within me, that once, above all the rest, I turned my head over my shoulder, thinking verily that some man had, behind me, called me; being at a great distance, methought he called so loud. It came as I have thought since, to have stirred me up to prayer and to watchfulness; it came to acquaint me, that a cloud and a storm was coming down upon me; but I understood it not.

94. Also, as I remember, that time that it called to me so loud, was the last time that it sounded in mine ears; but methinks I hear still with what a loud voice these words, "Simon, Simon," sounded in mine ears: and although that was not my name, yet it made me suddenly look behind me, believing that he that called so loud meant me.

95. But so foolish was I, and ignorant, that I knew not the reason of this sound (which as I did both see and feel soon after, was sent from heaven as an alarm, to awaken me to provide for what was coming): only I would muse and wonder in my mind, to think what should be the reason of this Scripture: and that at this rate it should still be sounding and rattling, in mine ears: but as I said before, I soon after perceived the end of God therein.

96. For, about the space of a month after, a very great storm came ""We have it in his own writing, under his own hand and seal, that 'Every one who believeth shall have everlasting life;' and 'Whoso cometh to me I will in no wise cast out,' &c. Do not dishonour God's note of hand by letting unbelief question either his ability or veracity. Do not withhold from the God of heaven and earth that confidence which, in many cases, you cannot withhold from man."—Toplady.

down upon me, which handled me twenty times worse than all I had met with before; it came stealing upon me, now by one piece then by another: First, all my comfort was taken from me; then darkness seized upon me; after which, whole floods of blasphemies, both against God, Christ, and the Scriptures, was poured upon my spirit, to my great confusion and astonishment. These blasphemous thoughts were such as stirred up questions in me against the very being of a God, and his only beloved Son: as whether there were in truth a God or Christ? And whether the Holy Scriptures were not rather a fable, and cunning story, than the holy and pure word of God?

97. The tempter would also much assault me with this, "How can you tell but that the Turks had as good Scriptures to prove their Mahomet the Saviour, as we have to prove our Jesus? And could I think, that so many ten thousands, in so many countries and kingdoms should be without the knowledge of the right way to heaven (if there were indeed a heaven); and that we only, who live in a corner of the earth, should alone be blessed therewith? Every one doth think his own religion rightest, both Jews, and Moors, and Pagans; and how if all our faith, and Christ, and Scriptures, should be but a thinking so too."

98. Sometimes I endeavoured to argue against these suggestions, and to set some of the sentences of blessed Paul against them; but alas! I quickly felt such arguings as these would return again upon me; "Though we made so great a matter of Paul, and of his words, yet how could I tell, but that in very deed, he being a subtle and cunning man, might give himself up to deceive with strong delusions; and also take the pains and travail to undo and destroy his fellows."

99. These suggestions (with many others which at this time I may not, nor dare not utter, neither by word or pen) did make such a seizure upon my spirit, both with their number, continuance, and fiery force, that I felt nothing else but these from morning to night within me; and as though indeed there could be room for nothing else; and also concluded, that God had, in very wrath to my soul, given me up to them, to be carried away with them, as with a mighty whirlwind.

\* "Still let us worship and adore, And seek the peace we yet may find; Teach us, O Father! we implore, To trust in thee, and be resigned!"—Mackay. 100. Only by the dislike that they gave unto my spirit, I felt there was something in me, that refused to embrace them. But this consideration I then only had when God gave me leave to swallow my spittle; otherwise the noise, the strength, and force of these temptations would drown and overflow, and, as it were, bury all such thoughts, or the remembrance of any such thing. While I was in this temptation, I often found my mind suddenly put upon it to curse and swear, or to speak some grievous thing against God, or Christ his Son, and of the Scriptures.

101. Now I thought, surely I am possessed of the devil; at other times again, I thought I should be bereft of my wits; for instead of lauding and magnifying God the Lord with others, if I have but heard him spoken of, presently some most horrible blasphemous thought or other would bolt out of my heart against him; so that whether I did think that God was, or again did think there were no such thing, no love, nor peace, nor gracious disposition could I feel within me.

102. These things did sink me into very deep despair, for I concluded, that such things could not possibly be found amongst them that love God. I often did compare myself to the case of such a child whom some gipsy hath by force took up in her arms, and is carrying from friend and country. Kick sometimes I did, and also shrick and cry; but yet I was bound in the wings of the temptation, and the wind would carry me away. I thought also of Saul, and of the evil spirit that did possess him; and did greatly fear that my condition was the same with that of his. 1 Sam. xvi. 14.

103. In these days, when I have heard others talk of what was the sin against the Holy Ghost, then would the tempter so provoke me to desire to sin that sin, that I was as if I could not, must not, neither should be quiet until I had committed it; now no sin would serve but that: if it were to be committed by speaking of such a word, then I have been as if my mouth would have spoken that word, whether I would or no; and in so strong a measure was the temptation upon me, that often I have been ready to clap my hands under my chin, to hold my mouth from opening; at other times, to leap with my head downward into some muckhill hole, to keep my mouth from speaking.

104. Now again I counted the estate of every thing that God had made far better than this dreadful state of mine was: yea gladly would I have been in the condition of a dog or a horse; for I knew they had no souls to





perish under the everlasting weight of hell, or sin, as mine was like to do. Nay, though I saw this, and felt this, yet that which added to my sorrow was, that I could not find, that with all my soul I did desire deliverance. That Scripture did also tear and rend my soul in the midst of these distractions: "The wicked are like the troubled sea," which cannot rest, whose waters cast up mire and dirt. There is no peace to the wicked, saith my God." Isaiah lvii. 20, 21.

105. And now my heart was, at times, exceeding hard: if I would have given a thousand pounds for a tear I could not shed one; no, nor sometimes scarce desire to shed one. I saw some could mourn and lament their sin; and others, again, could rejoice and bless God for Christ; and others again, could quietly talk of, and with gladness remember the word of God; while I only was in the storm or tempest. This much sunk me, I thought my condition was alone, but get out of it, or get rid of these things, I could not.

106. While this temptation lasted, which was about a year, I could attend upon none of the ordinances of God, but with sore and great affliction. Yea, then was I most distressed with blasphemies: if I had been hearing the word, then uncleanness, blasphemies, and despair would hold me a captive there: if I had been reading, then sometimes I had sudden thoughts to question all I read; again my mind would be so strangely snatched away, that I have neither known, nor regarded, nor remembered, so much as the sentence that but now I have read.

107. In prayer also I have been greatly troubled at this time; sometimes I have thought I have felt him behind me, pull my clothes. He would be also continually at me in time of prayer, to have done, break off, make haste, you have prayed enough, and stay no longer; still drawing my mind away. Sometimes also he would cast in such wicked thoughts as these, that I must pray to him, or for him: I have thought sometimes of that "Fall down," or, "if thou wilt fall down and worship me." Matt. iv. 9.

108. Also, when I have had wandering thoughts, I have laboured to compose my mind, and fix it upon God; then with great force hath the

<sup>&</sup>quot;"Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee. Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about."—Psalm xxxiii., verses 9, 10.

tempter laboured to distract and confound me, and to turn away my mind, by presenting to my heart and fancy, the form of a bush, a bull, a besom, or the like, as if I should pray to these: to these he would also (at some times especially) so hold my mind, that I was as if I could think of nothing else, or pray to nothing else but to these, or such as they.\*

- 109. Yet at times I should have some strong and heart-affecting apprehensions of God, and the reality of the truth of his Gospel: but, oh! how would my heart, at such times, put forth itself with inexpressible groanings. My whole soul was then in every word; I should cry with pangs after God, then he would be merciful unto me: but then I should be daunted again with such conceits as these; I should think that God did mock at these my prayers, saying, and that in the audience of the holy angels, "This poor simple wretch doth hanker after me, as if I had nothing to do with my mercy but to bestow it on such as he. Alas, poor soul! how art thou deceived! It is not for such as thee to have favour with the Highest."
- 110. Then hath the tempter come upon me also with such discouragements as these: "You are very hot for mercy, but I will cool you; this frame shall not last always: many have been as hot as you for a spirit, but I have quenched their zeal;" (and with this, such-and-such, who were fallen off, would be set before mine eyes.) Then I would be afraid that I should do so too: but thought I, I am glad this comes into my mind: well, I will watch, and take what care I can. "Though you do, saith Satan, I shall be too hard for you: I will cool you insensibly, by degrees, by little and little. What care I, saith he, though I be seven years in chilling your heart, if I can do it at last? Continually rocking will lull a crying child asleep: I will ply it close, but I will have my end accomplished. Though you be burning hot at present, yet I can pull you from this fire; I shall have you cold before it be long."
- 111. These things brought me into great straits; for as I could not find myself fit for present death, so I thought, to live long, would make me

Many sincere and eminent Christians have confessed to the same weakness. When attempting to raise their thoughts to the most high in devotional exercises, in spite of themselves, their minds have seemed to wander far away from the proposed theme of contemplation. This weakness has been conquered by perseverance—

"When first I heard his word of grace,
Ungratefully I hid my face,
Ungratefully delayed;
At length his voice more powerful came.
'Tis I,' he cried, 'I, still the same;
Thou need'st not be afraid.' "Jesse.

yet more unfit; for time would make me forget all, even the remembrance of the evil of sin, the worth of heaven, and the need I had of the blood of Christ to wash me: but I thank Christ Jesus, these things did not make slack my crying, but rather did put me more upon it, (like her who met with the adulterer, Deut. xxii. 26). In which days that was a good word to me, after I had suffered these things awhile: "I am persuaded that neither height, nor depth, death nor life, &c., shall separate us from the love of God, which is in Christ Jesus." Rom. viii. 39. And now I hoped long life would not destroy me, nor make me miss of heaven.

112. Yet I had some supports in this temptation: that in Jer. iii. at the first was something to me; and so was verse 5, of that chapter; that though we have spoken and done as evil things as we could, yet we shall cry unto God, "My Father, thou art the guide of my youth;" and shall return unto him.

113. I had also once a sweet glance from that in 2 Cor. v. 12: "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." I remember that one day, as I was sitting in a neighbour's house, very sad at the consideration of my many blasphemies; and as I was saying in my mind, what ground have I to say, that I who have been so vile and abominable should ever inherit eternal life? that word came suddenly upon me, "What shall we say to these things? If God be for us, who can be against us?" Rom. viii. 13. That also was an help to me, "Because I live, you shall live also." John xiv. 19. But these words were but hints, touches, and short visits, though very sweet when present: only they lasted not; but like Peter's sheet, "of a sudden were caught up from me to heaven again." Acts x. 16.

114. But afterwards the Lord did more fully and graciously discover himself unto me, and indeed did quite not only deliver me from the guilt that by these things was laid upon my conscience, but also from the very filth thereof; for the temptation was removed, and I was put into my right mind again, as other Christians were.

7 "A son though he reverences the authority of his father, and is deterred by a just apprehension of his displeasure from daring to offend him, yet forgets not, at the same time, that he is concerned with the tenderest affection for his happiness, the protector of his weakness and the reliever of his wants; one who will look on his failings with mercy, and even correct his offences with compassion: so, though religion demands our reverence of God, as that sovereign power from whom we derive our being, the judge of all our actions and the author and disposer of our happiness; though it represents him clothed with majesty and

- 115. I remember that one day, as I was musing on the wickedness and blasphemy of my heart, and considering the enmity that was in me to God, that Scripture came into my mind, "He hath made peace by the blood of his cross," Col. i. 20, by which I was made to see, both again and again, that God and my soul were friends by his blood; yea, I saw that the justice of God and my sinful soul could embrace and kiss each other, through his blood. This was a good day to me; I hope I shall never forget it.
- 116. At another time, as I sat by the fire in my house, and musing on my wretchedness, the Lord made that also a precious word unto me: "Forasmuch then as children are partakers of the flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil; and deliver those who, through the fear of death, were all their life subject to bondage." Heb. ii. 14, 15. I thought that the glory of these words was then so weighty on me, that I was both once and twice ready to swoon as I sat; yet not with grief and trouble, but with solid joy and peace.
- 117. At this time I also sat under the ministry of holy Mr. Gifford, whose doctrine, by God's grace, was much for my stability. This man made much his business to deliver the people of God from all those false and unsound tests, that by nature we are prone to. He would bid us take special heed that we took not up any truth upon trust; but cry mightily to God, that he would convince us of the reality thereof, and set us down therein by his own Spirit in the holy word: for, said he, if you do otherwise, when temptation comes, if strongly upon you, you not having received them with evidence from heaven, will find you want that help and strength now to resist that once you thought you had.
- 118. This was as seasonable to my soul as the former and latter rains in their seasons; for I had found, and that by sad experience, the truth of these his words: wherefore I found my soul, through grace, very apt to drink in this doctrine, and to incline to pray to God, that in nothing that pertained to God's glory, and my own eternal happiness, he would suffer

honour, as the supreme ruler of the world, to whose authority all things in heaven and earth do bow and obey; yet it teaches us, at the same time, to adore him as a mild and merciful being, of infinite love and affection to his creatures; as a friend and a father."—Dr. Rogers.

""My soul bear thou thy part:

Triumph in God above,
And with a well-tuned heart,
Sing thou the songs of love."—Baxter.

me to be without the confirmation thereof from heaven; for now I saw clearly, the difference betwixt the notion of the flesh and blood, and the revelation of God in heaven: also a great difference betwixt that faith that is feigned, and according to man's wisdom, and of that which comes by a man's being born thereunto of God, Matt. xvi. 15. 1 John v. 1.

119. But, oh! now, how was my soul led from truth to truth by God! Even from the birth and cradle of the Son of God, to his ascension, and second coming from heaven to judge the world.

120. Truly, I then found, upon this account, the great God was very good unto me; for, to my remembrance, there was not any thing that I then cried unto God to make known, and reveal unto me, but he was pleased to do it for me; I mean, not one part of the gospel of the Lord Jesus, but I was orderly led into it: methought I saw with great evidence, from the four Evangelists, the wonderful works of God, in giving Jesus Christ to save us, from his conception and birth, even to his second coming to judgment: methought I was as if I had seen him grow up; as from the cradle to the cross: to which also, when he came, I saw how gently he gave himself to be hanged, and nailed on it, for my sins and wicked doing. Also as I was musing on this his progress, that dropped on my spirit, "He was ordained for the slaughter," 1 Pet. i. 12, 20.

121. When I have considered also the truth of his resurrection, and have remembered that word, "Touch me not, Mary," &c., I have seen, as if he had leaped out of the grave's mouth for joy, that he was risen again, and had got the conquest over our dreadful foes, John xx. 17. I have also, in the spirit, seen him a man, on the right hand of God the Father for me; and have seen the manner of his coming from heaven, to judge the world with glory, and have been confirmed in these things by these Scriptures following, Acts i. 9, 10; vii. 56; x. 42; Heb. vii. 24; viii. 38; Rev. i. 18; 1 Thes. iv. 17, 18.

122. Once I was troubled to know whether the Lord Jesus was a man as well as God, and God as well as man: and truly, in those days, let men say what they would, unless I had it with evidence from heaven, all was nothing to me: well, I was much troubled about this point, and could not tell how to be resolved: at last, that in Rev. v. came into my mind, "And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb." In the midst of the throne, thought I, there is the Godhead; in the midst of the elders,

there is the Manhood: but oh! methought this did glister! It was a goodly touch, and gave me sweet satisfaction. That other Scripture did also help me much in this: "To us a child is born, to us a son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of peace," &c. Isa. ix. 6.

123. Also, besides these teachings of God in his word, the Lord made use of two things to confirm me in this truth: the one was the errors of the Quakers, and the other was the guilt of sin: for as the Quakers did oppose the truth, so God did the more confirm me in it, by leading me into the Scriptures that did wonderfully maintain it

- 124. The errors that this people then maintained were,
- 1. That the Holy Scriptures were not the word of God.
- 2. That every man in the world had the spirit of Christ, grace, faith &c.
- 3. That Christ Jesus, as crucified, and dying, sixteen hundred years ago, did not satisfy divine justice for the sins of the people.
  - 4. That Christ's flesh and blood was within the saints.
- 5. That the bodies of the good and bad that are buried in the churchyard, shall not arise again.
  - 6. That the resurrection is past with good men already.
- 7. That that man Jesus, that was crucified between two thieves on Mount Calvary, in the land of Canaan, by Jerusalem, was not ascended above the starry heavens.
- 8. That he should not, even the same Jesus that died by the hands of the Jews, come again at the last day; and, as man, judge all nations, &c.
- 125. Many more vile and abominable things were in those days fomented by them, by which I was driven to a more narrow search of the Scriptures, and was not only enlightened, but greatly confirmed in the truth; and as I said, the guilt of sin did help me much; for still as that would come upon me, the blood of Christ did take it off again, and again, and again; and that too sweetly, according to the Scripture. O friends! cry to God to reveal Jesus Christ unto you; there is none teacheth like him."
  - 126. It would be too long here to stay, to tell you in particular how
- "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."—Matthew, chap, vii., verses 7, 8.

God did set me down in all the things of Christ; yea, and also how he did open his words unto me, and make them shine before me, and cause them to dwell with me, talk with me, and comfort me over and over, both of his own being, and the being of his Son, and Spirit, and word, and gospel.

127. Only this, as I said before, I will say unto you again, that in general he was pleased to take this course with me: first, to suffer me to be afflicted with temptations concerning them, and then reveal them to me: as sometimes I should lie under great guilt for sin, even crushed to the ground therewith; and then the Lord would show me the death of Christ; yea, and so sprinkle my conscience with his blood, that in that conscience, where but just now did reign and rage the law, even there would rest and abide the peace and love of God, through Christ.

128. Now I had an evidence, as I thought, of my salvation from heaven, with many golden seals thereon, all hanging in my sight: now could I remember this manifestation; and would often long and desire that the last day were come, that I might be for ever inflamed with the sight, and joy, and communion, with him whose head was crowned with thorns, whose face was spit upon, and body broken, and soul made an offering for my sins: for whereas before I lay continually trembling at the mouth of hell, now methought I was got so far therefrom, that I could not, when I looked back, scarce discern it; and oh! thought I, that I were fourscore years old now, that I might die quickly, that my soul might be gone to rest.

129. But before I had got thus far out of these my temptations, I did greatly long to see some ancient godly man's experience, who had lived some hundreds of years before I was born: well, after much longings in my mind, the God, in whose hands are all our days and ways, did cast into my hand, one day, a book of Martin Luther's; it was his comment on the Galatians; it also was so old, that it was ready to fall piece from piece, if I did but turn it over. Now I was pleased much, that such an old book had fallen into my hands; the which, when I had but a little way perused, I found my condition in his experience, so largely and profoundly handled as if his book had been written out of my heart. This made me marvel; for thus thought I, This man could not know any thing of the state of Christians now, but must needs write and speak the experience of former days.

130. Besides, he doth most gravely also in that book, debate or the rise

of these temptations, namely, blasphemy, desperation, and the like, showing that the law of Moses, as well as the devil, death and hell, hath a very great hand therein; but considering and watching, I found it so indeed. But of particulars here, I intend nothing; only that I do prefer this book of Martin Luther upon the Galatians (excepting the Holy Bible) before all the books that ever I have seen, as most fit for a wounded conscience.

131. And now I found, as I thought, that I loved Christ dearly: Oh! methought my soul cleaved unto him, my affections cleaved unto him: I felt my love to him as hot as fire; but I did quickly find that my great love was but too little; and that I, who had, as I thought, such burning love to Jesus Christ, could let him go again for a trifle. God can tell how to abase us, and can hide pride from man. Quickly after this my love was tried to the purpose.

132. For after the Lord had in this manner, thus graciously delivered me from this great and sore temptation, and had given me such strong consolation and blessed evidence from heaven, touching my interest in his love through Christ; the tempter came upon me again, and that with a more grievous and dreadful temptation than before.

133. And that was, to sell and part with the most blessed Christ, to exchange him for the things of this life, for any thing. The temptation lay upon me for the space of a year, and did follow me so continually, that I was not rid of it one day in a month; no not sometimes one hour in many days together, unless when I was asleep.

134. And though, in my judgment, I was persuaded, that those who were once effectually in Christ (as I hoped, through his grace, I had seen myself) could never lose him for ever: ("For the land shall not be sold for ever, for the land is mine," saith God, Lev. xxv. 23.) yet it was a continual vexation to me, to think that I should have so much as one such thought within me against a Christ, a Jesus, that had done for me as he had done; and yet then I had almost none others but such blasphemous ones.

Luther zealously taught that faith might overcome the devil, bodily. A doctor of physic he mentions, who hearing the words used at the baptism of a child said, if he knew these had been used when he was baptized he should no more fear the devil. Shortly after, he goes on to state, the devil appeared to the doctor in the form of a goat. The doctor seized him by the horns, struck him, and retained the horns in his hands, though the body got away. Hearing of this feat another person resolved to do the same, but from a defect in his faith, he was unable to succeed, and lost his life in the attempt.—Table Talk.

135. But it was neither by dislike of the thought, nor yet any desire and endeavour to resist it, that in the least did shake or abate the continuation or force and strength thereof; for it did always, in almost whatever I thought, intermix itself therewith in such sort, that I could neither eat my food, stoop for a pin, chop a stick, or cast mine eye to look on this or that, but still the temptation would come. Sell Christ for this, or sell Christ for that; sell him, sell him.

136. Sometimes it would run in my thoughts, not so little as a hundred times together, Sell him, sell him; against which I may say for whole hours together, I have been forced to stand as continually leaning and forcing my spirit against it, lest haply, before I were aware, some wicked thought might arise in my heart, that might consent thereto; and sometimes the tempter would make me believe I had consented to it; but then I should be as tortured upon a rack for whole days together.

137. This temptation did put me to such scares, lest I should at sometimes, I say, consent thereto, and be overcome therewith, that by the very force of my mind, my very body should be put into action and motion, by way of pushing and thrusting with my hands or elbows; still answering, as fast as the destroyer said, Sell him: I will not, I will not, I will not ino, not for thousands, thousands, thousands of worlds: thus reckoning, lest I should set too low a value on him, even until I scarce well knew where I was, or how to be composed again.

138. At these seasons he would not let me eat any food at quiet; but, forsooth, when I was set at the table at any meat, I must go hence to pray; I must leave my food now, and just now, so counterfeit holy also would this devil be. When I was thus tempted, I should say in myself, Now, I am at meat, let me make an end: No, said he, you must do it now or you will displease God, and despise Christ. Wherefore I was much afflicted with these things; and because of the sinfulness of my nature (imagining that these were impulses from God) I should deny to do it as if I denied God; and then should I not be as guilty, because I did not obey a temptation of the devil, as if I had broken the law of God indeed.

<sup>&</sup>lt;sup>c</sup> "Despair is sin; and the thoughts that tend to it sinful thoughts, even in the wicked. If worldly crosses, or the sense of danger to the soul had cast any into melancholy, or overwhelmed them with fears, you can name nothing in the world that in reason should be so powerful a remedy to recover them, as the thoughts of God, his goodness and mercy."—Baster.

- 139. But to be brief: one morning as I did lie in my bed, I was, as at other times, most fiercely assaulted with this temptation, to sell and part with Christ; the wicked suggestion still running in my mind, Sell him, as fast as a man could speak; against which also in my mind, as at other times, I answered, No, no, not for thousands, thousands, at least twenty times together: but at last, after much striving, I felt this thought pass through my heart, Let him go if he will; and I thought also, that I felt my heart freely consent thereto. Oh! the diligence of Satan! Oh! the desperateness of man's heart:
- 140. Now was the battle won, and down fell I, as a bird that is shot from the top of a tree, into great guilt, and fearful despair. Thus getting out of my bed, I went moping into the field; but, God knows, with as heavy a heart as mortal man, I think, could bear: where, for the space of two hours, I was like a man bereft of life; and, as now, past all recovery, and bound over to eternal punishment.
- 141. And withal, that Scripture did seize upon my soul: "Or profane person, as Esau, who, for one morsel of meat, sold his birthright: for ye know, how that afterwards, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears," Heb. xii. 16, 17.
- 142. Now was I as one bound; I felt myself shut up unto the judgment to come; nothing now, for years together, would abide with me, but damnation, and an expectation of damnation: I say, nothing now would abide with me but this, save some few moments for relief, as in the sequel you will see.
- 143. These words were to my soul like fetters of brass to my legs, in the continual sound of which I went for several months together. But about ten or eleven o'clock on that day, as I was walking under a hedge (full of sorrow and guilt, God knows), and bemoaning myself for this hard hap, that such a thought should arise within me, suddenly this sentence rushed in upon me, "The blood of Christ remits all guilt." At this I made a stand in my spirit: with that this word took hold upon me, "The blood of Jesus Christ, his own Son, cleanseth us from all sin," I John, i. 7,

<sup>4 &</sup>quot;The devil is near about us, every twinkling of an eye deceiffully tracketh after our tives, our saving healths and salvation: the protection of the holy angels does defend us from him, insonuch that he is not able to work us such mischief as willingly he would." "Luther."

144. Now I began to conceive peace in my soul; and methought I saw as if the tempter did leer and steal away from me, as being ashamed of what he had done. At the same time also I had my sin, and the blood of Christ, thus represented to me: That my sin, when compared to the blood of Christ, was no more to it than this little clod or stone before me is to this vast and wide field that here I see. This gave me good encouragement for the space of two or three hours; in which time also, methought I saw, by faith, the Son of God, as suffering for my sins: but because it tarried not, I therefore sunk in my spirit, under exceeding guilt again.

145. But chiefly by the afore-mentioned Scripture concerning Esau's selling of his birthright; for that Scripture would lie all day long in my mind; for when I would strive to turn me to this Scripture or that, for relief, still that sentence would be sounding in me: "For ye know how that afterward, when he would have inherited the blessing, he found no place of repentance, though he sought it carefully with tears."

146. Sometimes indeed, I should have a touch from that in Luke xxii. 31, "I have prayed for thee that thy faith fail not;" but it would not abide upon me; neither could I, indeed, when I considered my state, find ground to conceive in the least, that there should be the root of that grace in me, having sinned as I had done. Now was I tore and rent in a heavy case for many days together.

147. Then began I, with sad and careful heart, to consider of the nature and largeness of my sin, and to search into the word of God, if I could in any place espy a word of promise, by which I might take relief. Wherefore I began to consider that of Mark iii.: "All manner of sins and blasphemies shall be forgiven unto the sons of men, wherewith soever they shall blaspheme:" which place, methought, at a blush, did contain a large and glorious promise for the pardon of high offences; but considering the place more fully, I thought it was rather to be understood, as relating more chiefly to those who had, while in a natural state, committed such things as there are mentioned; but not to me, who had not only received

<sup>&</sup>quot;Return, O Lord, deliver my soul: oh save me for thy mercies' sake. For in death there is no remembrance of thee: in the grave who shall give thee thanks? I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears."—Psalm, vi., verses 4, 5, 6.

light and mercy, but that had, both after, and also contrary to that, so slighted Christ as I had done.

- 148. I feared therefore that this wicked sin of mine might be that sin unpardonable, of which he there thus speaketh: "But he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation," Mark iii. And I did the rather give credit to this, because of that sentence in the Hebrews: "For you know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." And this stuck always with me.
- 149. And now I was both a burden and a terror to myself; now was I weary of my life, and yet afraid to die. Oh! how gladly now would I have been anybody but myself! anything but a man, and in any condition but my own! for there was nothing did pass more frequently over my mind, than that it was impossible for me to be forgiven my transgression, and to be saved from the wrath to come.
- 150. And now I began to call back time that was past; wishing a thousand times twice told, that the day was yet to come, when I should be tempted to such a sin; concluding with great indignation, both against my heart, and all assaults, how I would rather have been torn in pieces than be found a consenter thereto. But, alas! these wishings and resolvings were now too late to help me; this thought had passed my heart, God hath let me go, and I am fallen. Oh! thought I, "that it was with me as in months past, as in the days when God preserved me!" Job xxix. 2.
- 151. Then again I began to compare my sin with others, to see if I could find any of those who were saved had done as I had done. So I considered David's adultery and murder, and found them most heinous crimes; and those too committed after light and grace received: but yet, by considering, I perceived that his transgressions were only such as were against the law of Moses, from which the Lord Christ could, with the consent of his word, deliver him: but mine was against gospel, yea, against the Mediator thereof; I had sold my Saviour.
- 152. Now again, should I be as if racked upon the wheel, when I considered, that, besides the guilt that possessed me, I should be so void of grace, so bewitched! What, thought I, must it be no sin but this? Must 't needs be the "great transgression?" Psalm xix. 13. Must that wicked





one touch my soul? 1 John v. 18. Oh! what stings did I find in all these sentences!

153. What, thought I, is there but one sin that is unpardonable? But one sin that layeth the soul without the reach of God's mercy; and must I be guilty of that? Is there but one sin among so many millions of sins, for which there is no forgiveness; and must I commit this! Oh! unhappy sin! Oh! unhappy man! These things would so break and confound my spirit that I thought at times, they would have broke my wits; and still to aggravate my misery, that would run in my mind, "You know how, that afterward, when he would have inherited the blessing, he was rejected." Oh! no one knows the terror of those days but myself.

154. After this I began to consider of Peter's sin, which he committed in denying his master: and indeed, this came nighest to mine of any that I could find, for he had denied his Saviour, as I, after light and mercy received; yea, and that too, after warning given him. I also considered that he did it once and twice; and that, after time to consider betwixt. But though I put all these circumstances together, that, if possible, I might find help, yet I considered again, that his was but a denial of his master, but mine was, a selling of my Saviour. Wherefore I thought with myself, that I came nearer to Judas, than either to David or Peter.

155. Here again my torment would flame out and afflict me; yea, it would grind me, as it were, to powder, to consider the preservation of God towards others, while I fell into the snare; for I could evidently see, God preserved them, notwithstanding their wickedness, and would not let them, as he had let me, become a son of perdition.

156. But Oh! how did my soul at this time, prize the preservation that God did set about his people! Ah, how safely did I see them walk, whom God had hedged in! They were within his care, protection, and special providence; though they were full as bad as I by nature; yet, because he loved them, he would not suffer them to fall without the range of mercy: but as for me, he would not preserve me, nor keep me; but suffered me, because I was a reprobate, to fall as I had done. Now did those blessed places that speak of God keeping his people, shine like the sun before me,

<sup>&</sup>quot;Trample no more on the glory and the goodness of that Being with whom you are to nold converse; come near to your father; feel the dignity of your ancestry; study the end of your being, love to God who created you, who redeemed you into this state, and who has by his spirit put his truth and hope into you."—Irving.

though not to comfort me, yet to show me the blessed state and heritage of those whom the Lord hath blessed.

157. Now I saw, that as God had his hand in all the providences and dispensations that overtook his elect; so he had his hand in all the temptations that they had to sin against him; s and also to leave them for a time to such things only that might not destroy, but humble them; as might not put them beyond; but lay them in the way of the renewing his mercy. But Oh! what love, what care, what kindness and mercy did I now see, mixing itself with the most severe and dreadful of all God's ways to his people! He would let David, Hezekiah, Solomon, Peter, and others fall, but he would not let them fall into the sin unpardonable, nor into hell for sin. O! thought I, these be the men that God hath loved; these be the men that God, though he chastiseth them, keeps them in safety by him. But all these thoughts added sorrow, grief, and horror to me, and was killing to me. If I thought how God kept his own, that was killing to me; if I thought of how I was fallen myself, that was killing to me. As all things wrought together for the best, and to do good to them that were the called, according to his purpose; so I thought that all things wrought for my damage, and for my eternal overthrow.

158. Then I began to compare my sin with the sin of Judas, that, if possible, I might find if mine differed from that, which in truth is unpardonable: and Oh! thought I, if it should differ though but the breadth of a hair, what a happy condition is my soul in! And by considering, I found that Judas did this intentionally, but mine was against prayer and strivings: besides, his was committed with much deliberation, but mine in a fearful hurry on a sudden: all this while I was tossed to and fro like the locust, and driven from trouble to sorrow; hearing always the sound of Esau's fall in mine ears, and the dreadful consequences thereof.

159. Yet this consideration about Judas's sin was, for a while, some little relief to me; for I saw I had not, as to the circumstances, transgressed so fully as he. But this was quickly gone again, for I thought with myself, there might be more ways than one to commit this unpardon-

<sup>•</sup> Some divines have held that the prayer, "lead us not into temptation" should be understood to mean "let us not be exposed to temptation." Bunyan understood it as it stands, a petition to God, who exposed men to temptation as a trial, not to let that trial be too severe for their weakness. To him it appeared that temptations are among the providences of the Deity.

able sin; wherefore, for aught I yet could perceive, this iniquity of mine might be such as might never be passed by.

160. I was often now ashamed that I should be like such an ugiy man as Judas: I thought also how loathsome I should be unto all the saints in the day of judgment; insomuch, that now I scarce could see a good man, that I believed had a good conscience, but I should feel my heart tremble at him, while I was in his presence. Oh! now I saw a glory in walking with God, and what a merey it was to have a good conscience before him.

161. I was about this time tempted to content myself by receiving some false opinions; as, That there should be no such thing as a day of judgment; that we should not rise again; and that sin was no such grievous thing; the tempter suggested thus: "For if these things should indeed be true, yet to believe otherwise, would yield you ease for the present. If you must perish, never torment yourself so much beforehand; drive the thoughts of damning out of your mind, by possessing your mind with some such conclusions that atheists and ranters use to help themselves withal."

162. But oh! when such thoughts have fled through my heart, how, as it were within a step, hath death and judgment been in my view! But methinks, I see by this, that Satan will use any means to keep the soul from Christ; he loveth not an awakened frame of spirit; security, blindness, darkness, and error, is the very kingdom and habitation of the wicked one.

163. I found it a hard work now to pray to God, because despair was swallowing me up; I thought I was, as with a tempest, driven away from God; for always when I cried to God for mercy, this would come in, "'Tis too late, I am lost, God hath let me fall; not to my correction, but my condemnation: my sin is unpardonable; and I know concerning Esau, how that after he had sold his birth-right, he would have received the blessing, but was rejected." About this time I did light on that dreadful story of that miserable mortal Francis Spira; a book that was to my troubled spirit, as salt, when rubbed into a fresh wound: every sentence in that book, every groan of that man, with all the rest of his

b "Before all things the sincere Christian will apply himself to win grace from above, that a day may come when it will be his to enter into the joy of his Lord, and to hear the soul-gladdening Call, 'Come, ye biessed of my father, inherit the kingdom prepared for you; be blessed and praise him eternally, with all the perfect and glorified souls in heaven.' "—Family Devotions.

actions in his colours, as his tears, his prayers, his gnashing of teeth, his wringing of hands, his twisting, and languishing, and pining away under that mighty hand of God that was upon him, was as knives and daggers in my soul; especially that sentence of his was frightful to me, "Man knows the beginning of sin, but who bounds the issues thereof?" Then would the former sentence, as the conclusion of all, fall like an hot thunder-bolt again upon my conscience: "For you know how that afterward, when he would have inherited the blessing he was rejected; for he found no place of repentance, though he sought it carefully with tears."

164. Then should I be struck into a very great trembling, insomuch that I could, for whole days together, feel my very body, as well as my mind, to shake and totter under the sense of this dreadful judgment of God: I felt also such a clogging and heat at my stomach, by reason of this my terror, that I was, especially at some times, as if my breast bone would split asunder; then I thought of that concerning Judas, "who by his falling headlong, burst asunder, and all his bowels gushed out." Acts i.

165. I feared also that this was the mark that God did set on Cain, even continual fear and trembling, under the heavy load and guilt that he had charged on him for the blood of his brother Abel. Thus did I twine and shrink under the burden that was upon me, so that I could neither stand nor go, nor lie either at rest or quiet.

166. Yet that saying would sometimes come into my mind: "He hath received gifts for the rebellious," Psal. lxviii. 18. The rebellious, thought I! Why, surely they are such as those, who, after they have sworn subjection to his government, have taken up arms against him; and this, thought I, is my very condition: I once loved him, feared him, served him; but now I am a rebel; I have sold him, I have said, "Let him go if he will;" but yet he has gifts for rebels; and then why not for me?

167. This sometimes I thought on, and should labour to take hold thereof; but in this also I missed of my desire; I was driven with force

"The Judge ascends his awful throne,
He makes each secret sin be known,
And all with shame, confess their own.
O, then what interest shall I make
To save my lost imperial stake,

When the most just have cause to quake ?"-Earl of Roscommon.

beyond it; I was like a man going to execution, even by that place where he would fain creep in and hide himself, but may not.

168. Again, after I had thus considered the sins of the saints in particular, and found mine went beyond them, then I began to think with myself, Set the case I should put all theirs together, and mine alone against them, might I not then find encouragement? For if mine, though bigger than any one, yet should be but equal to all, then there is hope; for that blood that hath virtue enough in it to wash away all theirs, hath virtue enough in it to wash away mine, though this one be full as big, if not bigger than all theirs. Here again, I would consider the sin of David, of Solomon, of Manasseh, of Peter, and the rest of the great offenders; and should also labour, what I might with fairness, to aggravate and heighten their sins by several circumstances.

169. I should think with myself that David shed blood to cover his adultery, and that by the sword of the children of Ammon; a work that could not be done, but by continuance, deliberate contrivance, which was a great aggravation to his sin. But then this would turn upon me: Ah! but these were but sins against the law, from which there was a Jesus sent to save them; but yours is a sin against the Saviour, and who shall save you from that?

170. Then I thought on Solomon, and how he sinned in loving strange women, in falling away to their idols, in building them temples, in doing this after light, in his old age, after great mercy received: but the same conclusion that cut me off in the former consideration, cut me off as to this; namely, That all those were but sins against the law, for which God had provided a remedy; but I had sold my Saviour, and there remained no more sacrifice for sin.

171. I would then add to these men's sins, the sins of Manasseh; how that he built altars for idols in the house of the Lord; he also observed times, used enchantments, had to do with wizards, was a wizard, had his familiar spirits, burned his children in the fire in sacrifice to devils, and made the streets of Jerusalem run down with the blood of innocents. These, thought I, are great sins, sins of a bloody colour; but yet it would turn again upon me "They are none of them of the nature of yours; you have parted with Jesus, you have sold your Saviour."

172. This one consideration would always kill my heart, my sin was point-blank against my Sayiour; and that too, at that height, that I had

in my heart said of him, "Let him go if he will." Oh! methought this sin was bigger than the sins of a country, of a kingdom, or of the whole world, no one pardonable, not all of them together, was able to equal mine; mine outwent them every one.

173. Now I should find my mind to flee from God as from the face of a dreadful judge: yet this was my torment, I could not escape his hand; "It is a fearful thing to fall into the hands of the living God," Heb. x. But, blessed be his grace, that Scripture, in these flying fits, would call, as running after me; "I have blotted out, as a thick cloud, thy transgressions; and as a cloud thy sins: Return unto me, for I have redeemed thee," Isa, xliv. 22. This, I say, would come in upon my mind, when I was fleeing from the face of God; that is, my mind and spirit fled before him; by reason of his highness, I could not endure: then would the text cry, "Return unto me; it would cry with a very loud voice, "Return unto me, for I have redeemed thee." Indeed, this would make me make a little stop, and, as it were, look over my shoulder behind me, to see if I could discern that the God of grace did follow me with a pardon in his hand; but I could no sooner do that, but all would be clouded and darkened again by that sentence, "For you know, how that afterward, when he would have inherited the blessing, he found no place of repentance, though he sought it carefully with tears." Wherefore I could not refrain, but fled, though at sometimes it cried, "Return, return," as it did halloo after me: but I feared to close in therewith, lest it should not come from God: for that other, as I said, was still sounding in my conscience, "For you know, that afterward, when he would have inherited the blessing, he was rejected," &c.

174. Once as I was walking to and fro in a good man's shop, be-moaning my sad and doleful state, afflicting myself with self-abhorrence for this wicked and ungodly thought; lamenting also that I should commit so great a sin, greatly fearing I should not be pardoned; praying also, that if this sin of mine did differ from that against the Holy Ghost, the Lord would show it me: and being now ready to sink with fear, suddenly there was, as if there had rushed in at the window, the

"Mine eyes are unto thee, my God, Behold me humbled in the dust, I kiss the hand that wields the rod, I own thy chastisements are just."—Montgomery. noise of wind upon me, but very pleasant, and as if I heard a voice speaking, "Didst thou ever refuse to be justified by the blood of Christ?" And withal, my whole life of profession past was in a moment opened to me, wherein I was made to see, that designedly I had not: so my heart answered groaningly, "No." Then fell, with power, that word of God upon me, "See that ye refuse not him that speaketh," Heb. xii. 25. This made a strange seizure upon my spirit; it brought light with it, and commanded a silence in my heart of all those tumultuous thoughts, that did before use, like masterless hell-hounds, to roar and bellow, and make a hideous noise within me. It showed me also that Jesus Christ had yet a word of grace and mercy for me, that he had not, as I had feared, quite forsaken and cast off my soul; yea, this was a kind of check for my proneness to desperation; a kind of threatening of me, if I did not, notwithstanding my sins, and the heinousness of them, venture my salvation upon the Son of God. But as to my determining about this strange dispensation, what it was, I know not; or from whence it came, I know not; I have not yet in twenty years time been able to make a judgment of it; "I thought then what here I should be loath to speak." But verily that sudden rushing wind was, as if an angel had come upon me, but both it, and the salvation, I will leave until the day of judgment; only this I say, it commanded a great calm in my soul; it persuaded me there might be hope: it showed me, as I thought, what the sin unpardonable was, and that my soul had yet the blessed privilege to flee to Jesus Christ for mercy. But I say, concerning this dispensation, I know not what to say unto it yet, which was also, in truth, the cause, that at first I did not speak of it in the book: I do now also leave it to be thought on by men of sound judgment. I lay not the stress of my salvation thereupon, but upon the Lord Jesus, in the promise; yet seeing I am here unfolding of my secret things, I thought it might not be altogether inexpedient to let this also show itself, though I cannot now relate the matter as there I did experience it. This lasted in the favour of it for about three or four days. and then I began to mistrust, and to despair again.

175. Wherefore still my life hung in doubt before me, not knowing

<sup>&</sup>lt;sup>a</sup> More than one Christian has recorded a similar visitation in which the spirit has been thus distinctly perceptible. Colonel Gardiner beheld the cross before his eyes. He coul1 not be persuaded that it was an optical detusion, but believed its image had really been presented to his mortal eye.

which way I should tip; only this I found my soul desire, even to cast itself at the foot of grace, by prayer and supplication. But oh! 'twas hard for me now, to have the face to pray to this Christ for mercy, against whom I had thus most vilely sinned: 'twas hard work, I say, to offer to look him in the face, against whom I had so vilely sinned: and indeed I have found it as difficult to come to God by prayer, after backsliding from him, as to do any other thing. Oh! the shame that did now attend me! especially when I thought, I am now going to pray to him for mercy, that I had so lightly esteemed but awhile before! I was ashamed; yea, even confounded, because this villany had been committed by me: but I saw that there was but one way with me; I must go to him, and humble myself unto him, and beg that he, of his wonderful mercy, would show pity to me, and have mercy upon my wretched sinful soul.

176. Which when the tempter perceived, he strongly suggested to me, "That I ought not to pray to God; for prayer was not for any in my case; neither could it do me good because I had rejected the Mediator, by whom all prayers came with acceptance to God the Father; and without whom no prayer could come into his presence: wherefore now to pray, seeing God has cast you off, is the next way to anger and offend him more than you ever did before."

177. "For God," saith he, "hath been weary of you for these several years already, because you are none of his; your bawlings in his ears hath been no pleasant voice to him; and therefore he let you sin this sin, that you might be quite cut off; and will you pray still? This the devil urged, and set forth that in Numbers, when Moses said to the children of Israel, "That because they would not go up to possess the land, when God would have them, therefore for ever after he did bar them out from thence, though they prayed they might with tears," Numb. xiv. 36, 37, &c.

178. As 'tis said in another place, Exod. xxi. 14, "The man that sins presumptuously shall be taken from God's altar that he may die;" even as Joab was by King Solomon, when he thought to find shelter there, 1 Kings ii. 27, 28, &c. These places did pinch me very sore; yet I thought with myself, I can but die; and if it must be so, it shall at once be said, "That such a one died at the foot of Christ in prayer." This I

<sup>&</sup>lt;sup>1</sup> In those awful moments, deserted by faith, the author forgot the gracious promise, "Therefore I say unto you, what things soover ye desire, when ye pray, believe that ye receive them, and ye shall have them."—Mark, chap. xi., verse 24.

did, but with great difficulty, God doth know; and that because still that saying about Esau would be set at my heart, even like a flaming sword, to keep the way of the tree of life, lest I should take thereof and live. Oh! who knows how hard a thing I found it, to come to God in prayer!

179. I did also desire the prayers of the people of God for me, but I feared that God would give them no heart to do it; yea, I trembled in my soul to think, that some or other of them would shortly tell me, that God hath saith those words to them, that he once did say to the prophet, concerning the children of Israel; "Pray not for this people, for I have rejected them," Jer. xi. 14, so, "Pray not for him, for I have rejected him." Yea, I thought that he had whispered this to some of them already, only they durst not tell me so; neither durst I ask them of it, for fear if it should be so, it would make me quite beside myself. Man knows the beginning of sin," said Spira, "but who bounds the issues thereof?"

180. About this time I took an opportunity to break my mind to an ancient Christian, and told him all my case: I told him also that I was afraid that I had sinned a sin against the Holy Ghost; and he told me, "He thought so too." Here therefore I had but cold comfort; but talking a little more with him, I found him, though a good man, a stranger to much combat with the devil. Wherefore I went to God again, as well as I could, for mercy still.

181. Now also did the tempter begin to mock me in my misery, saying, "That seeing I had thus parted with the Lord Jesus, and provoked him to displeasure, who would have stood between my soul and the flame of devouring fire, there was now but one way, and that was, to pray that God the Father would be the mediator betwixt his Son and me; that we might be reconciled again, and that I might have that blessed benefit in him, that his blessed saints enjoyed."

182. Then did that Scripture seize upon my soul, "He is of one mind, and who can turn him?" Oh! I saw, 'twas as easy to persuade him to make a new world, a new covenant, or new Bible, besides that we have already, as to pray for such a thing: and then would that saying rend my soul asunder, "Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved," Acts iv. 12."

m "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."—John, vi., 44.

183. Now the most free, and full, and gracious words of the gospel, were the greatest torments to me; yea, nothing so afflicted me, as the thoughts of Jesus Christ, the remembrance of a Saviour; nothing did twinge my conscience like this: everything that I thought of the Lord Jesus, of his grace, love, goodness, kindness, gentleness, meekness, death, blood, promises, and blessed exhortations, comforts, and consolations, it went to my soul like a sword; for still unto these my considerations of the Lord Jesus, these thoughts would make place for themselves in my heart; "Ay, this is the Jesus, the loving Saviour, the Son of God, whom you have parted with, whom you have slighted, despised, and abused. This is the only Saviour, the only Redeemer, the only one that could so love sinners, as to wash them from their sins in his own most precious blood; but you have no part nor lot in this Jesus; you have put him from you; you have said in your heart, 'Let him go if he will.' Now therefore you are severed from him: you have severed yourself from him: behold then his goodness, but yourself be no partaker of it!" thought I, what have I lost! What have I parted with! What has disinherited my poor soul! Oh! 'tis sad to be destroyed by the grace and mercy of God; to have the Lamb, the Saviour, turn lion and destroyer, Rev. vi. I also trembled as I have said, at the sight of the saints of God, especially at those who greatly loved him, and that made it their business to walk continually with him in his word; for they did, both in their words, their carriage, and all their expressions of tenderness and fear to sin against their precious Saviour, condemn, lay guilt upon, and also add, continual affliction and shame unto my soul. "The dread of them was upon me, and I trembled at God's Samuels," 1 Sam. xvi. 4.

184. Now also the tempter began afresh to mock my soul another way, saying, "That Christ indeed did pity my case, and was sorry for my loss; but forasmuch as I had sinned and transgressed as I had done, he could by no means help me, nor save me, from what I feared; for my sin was not of the nature of theirs for whom he bled and died: neither was it counted with those that were laid to his charge, when he hanged on a tree: therefore, unless he should come down from heaven, and die anew for this sin, though indeed he did greatly pity me, yet I could have no benefit of him." These things may seem ridiculous in themselves, but to me they were most tormenting cogitations; every one of them augmented my misery, that Jesus Christ should have so much love as to pity me,

when yet he could not help me too; nor did I think that the reason why he could not help me, was because his merits were weak or his grace and salvation spent on others already, but because his faithfulness to his threatenings would not let him extend his mercy to me. Besides, I thought, as I have already hinted, that my sin was not within the bounds of that pardon that was wrapped up in a promise; and if not, then I knew surely, that it was more easy for heaven and earth to pass away, than for me to have eternal life. So that the ground of all these fears of mine did arise from a steadfast belief I had of the stability of the holy word of God, and also from my being misinformed of the nature of my sin.

185. But oh! how this would add to my affliction, to conceit that I should be guilty of such a sin, for which he did not die. These thoughts did so confound me, and tie me up from faith, that I knew not what to do. But oh! thought I, that he would come down again! Oh! that the work of man's redemption was yet to be done by Christ! How would I pray him and entreat him to count and reckon this sin among the rest for which he died! But this Scripture would strike me down as dead! "Christ being raised from the dead dieth no more; death hath no more dominion over him." Rom. vi. 9.

as alike a broken vessel, driven as with the winds, and tossed sometimes headlong into despair: sometimes upon the covenant of works and sometimes to wish that the new covenant, and the conditions thereof, might so far forth as I thought myself concerned, be turned another way, and changed. "But in all these, I was as those that jostle against the rocks; more broken, scattered, and rent." Oh! the unthought of imaginations, frights, fears, and terrors, that are affected by a thorough application of guilt yielding to desperation! "This is the man that hath his dwelling among the tombs with the dead, that is always crying out, and cutting himself with stones," Mark v. 1—3. But I say, all in vain: desperation will not comfort him, the old covenant will not save him; nay, "Heaven and earth shall pass away, before one iota or tittle of the word and law of grace will fail or be removed." This I saw, this I felt, and under this I groaned; yet this advantage I got thereby, namely, a farther

<sup>&</sup>quot; "Unto thee will I cry, O Lord my rock; be not silent to me: lest if thou be silent to me, I become like them that go down into the pit."—Psalm, xxviii., verse 1.

confirmation of the certainty of the way of salvation, and that the Scriptures were the word of God. Oh! I cannot now express what I then saw and felt of the steadiness of Jesus Christ, the rock of man's salvation: what was done could not be undone, added to or altered. I saw, indeed, that sin might drive the soul beyond Christ, even the sin which is unpardonable; but woe to him that was so driven, for the word would shut him out.

187. Thus was I always sinking, whatever I did or do. So one day I walked to a neighbouring town, and sat down upon a settle in the street, and fell into a very deep pause about the most fearful state my sin had brought me to; and after long musing, I lifted up my head, but methought I saw, as if the sun that shineth in the heavens did grudge to give light: and as if the very stones in the streets and tiles upon the houses, did bend themselves against me. O how happy now was every creature over I was! For they stood fast, and kept their station, but I was gone and lost.

188. Then breaking out in the bitterness of my soul, I said to myself, with a grievous sigh, "how can God comfort such a wretch!" I had no sooner said it, but this returned upon me, as an echo doth answer a voice, "This sin is not unto death." At which I was, as if I had been raised out of the grave, and cried out again, "Lord, how couldst thou find out such a word as this?" for I was filled with admiration at the fitness, and at the unexpectedness of the sentence; the power and sweetness, and light and glory that came with it also, was marvellous to me to find." I was now, for the time, out of doubt, as to that about which I so much was in doubt before; my fears before were, that my sin was not pardonable, and so that I had no right to pray, to repent, &c., or that if I did, it would be of no advantage or profit to me. But now, thought I, if this sin is not unto death, then it is pardonable; therefore from this I have encouragement to come to God by Christ for mercy, to consider the promise of forgiveness as that which stands with open arms to receive me as well as others. This therefore was a great easement to my mind, to wit, that my sin was pardonable, that it was not sin unto death, I John v.

> "Now sinners dry your tears, Let hopeless sorrow cease: Bow to the sceptre of his love, And take the offer'd peace."—Watts.

16, 17. None but those that know what my trouble (by their own experience) was, can tell what relief came to my soul by this consideration: it was a release to me from my former storms: I seemed now to stand upon the same ground with other sinners, and to have as good right to the word and prayer as any of them.

189. Now, I say, I was in hopes that my sin was not unpardonable, but that there might be hopes for me to obtain forgiveness. But oh! how Satan did now lay about him for to bring me down again! But he could by no means do it, neither this day, nor the most part of the next. for this sentence stood like a mill-post at my back: yet towards the evening of the next day, I felt this word begin to leave me, and to with-draw its supportation from me, and so I returned to my old fears again, but with a great deal of grudging and peevishness, for I feared the sorrow of despair; nor could my faith now long retain this word.

190. But the next day at evening, being under many fears, I went to seek the Lord, and as I prayed, I cried, and my soul cried to him in these words, with strong cries: "O Lord, I beseech thee, show me that thou hast loved me with everlasting love," Jer. xxxi. 3. I had no sooner said it, but with sweetness this returned upon me, as an echo, or sounding again, "I have loved thee with an everlasting love." Now I went to bed in quiet; also when I awaked the next morning, it was fresh upon my soul: and I believed it.<sup>9</sup>

191. But yet the tempter left me not, for it could not be so little as a hundred times, that he did that day labour to break my peace. Oh! the combats and conflicts that I did then meet with! as I strove to hold by this word, that of Esau would fly in my face like lightning: I should be sometimes up and down twenty times in an hour; yet God did bear me out, and keep my heart upon this word: from which I had also, for several days together, very much sweetness, and comfortable hopes of

"Who may share this great salvation? Every pure and humble mind; Every kindred, tongue, and nation, From the dross of guilt refined. Blessings all around bestowing. God withholds his care from none; Grace and mercy ever flowing From the fountain of his throne."—J. Taylor.

9 "Jesus saith unto them, they that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners to repentance,"—Mark, ii., 17.

pardon; for thus it was made out to me; I loved thee whilst thou wast committing this sin, I loved thee before, I love thee still, and I will love thee for ever."

192. Yet I saw my sin most barbarous, and a filthy crime, and could not but conclude with great shame and astonishment, that I had horridly abused the holy Son of God; wherefore I felt my soul greatly to love and pity him, and my bowels to yearn towards him; for I saw he was still my friend, and did reward me good for evil; yea the love and affection that then did burn within me to my Lord and Saviour Jesus Christ, did work at this time such a strong and hot desire of revengement upon myself for the abuse I had done unto him, that, to speak as I then thought, had I a thousand gallons of blood within my veins, I could freely then have spilt it all, at the command and feet of this my Lord and Saviour.

193. And as I was thus musing, and in my studies, considering how to love the Lord, and to express my love to him, that saying came in upon me, "If thou Lord, shouldest mark iniquities, O Lord, who should stand? but there is forgiveness with thee, that thou mayest be feared," Psa. cxxx. 3, 4. These were good words to me, especially the latter part thereof; to wit, that there is forgiveness with the Lord, that he might be feared; that is, as I then understood it, that he might be loved, and had in reverence; for it was thus made to me, "That the great God did set so high an esteem upon the love of his poor creatures, that rather than he would go without their love, he would pardon their transgression."

194. And now was that word fulfilled on me, and I was also refreshed by it; "Then shall they be ashamed and confounded, and never open their mouths any more because of their shame, when I am pacified towards them for all that they have done, saith the Lord God," Ezek. xvi. 36. Thus was my soul at this time (and as I then did think for ever) set at liberty from being afflicted with my former guilt and amazement."

195. But before many weeks were gone, I began to despond again, fearing, lest, notwithstanding all that I had enjoyed, that I might be deceived and destroyed at the last; for this consideration came strong into my mind, "That whatever comfort and peace I thought I might have from

<sup>&</sup>quot;"Are you distressed? Is your very heart desolate? Is it even broke under a deep sense of the heinousness of your sins, in addition to your troubles? 'The spirit of a man will sustain his infirmity; but a wounded spirit who can cure?' 'He healeth the broken in heart and bindeth up all their wounds.' 'By his stripes we are healed.'"—Evens.

the word of the promise of life, yet unless there could be found in my refreshment, a concurrence and agreement in the Scriptures, let me think what I will thereof, and hold it never so fast, I should find no such thing at the end; for the Scriptures cannot be broken," John x. 35.

196. Now began my heart again to ache, and fear I might meet with a disappointment at last. Wherefore I began with all seriousness to examine my former comfort, and to consider whether one that had sinned as I had done, might with confidence trust upon the faithfulness of God, laid down in these words, by which I had been comforted, and on which I had leaned myself: but now were brought these sayings to my mind, "For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance," Heb. vi. "For, if we sin wilfully, after we have received the knowledge of the truth, there remains no more sacrifice for sin, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries," Heb, x. Even as Esau, who for one morsel of meat, sold his birthright: For ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears," Heb. xii.

197. Now was the word of the gospel forced from my soul! so that no promise or encouragement was to be found in the Bible for me; and now would that saying work upon my spirit to afflict me, "Rejoice not, O Israel, for joy, as other people," Hosea ix. 1. For I saw indeed, there was cause of rejoicing for those that held to Jesus: but as for me, I had cut myself off by my transgressions, and left myself neither foot-hold, nor hand-hold, among all the stays and props in the precious word of life.

198. And truly, I did now feel myself to sink into a gulf, as a house whose foundation is destroyed; I did liken myself in this condition, unto the case of a child that was fallen into a mill-pit, who though it could make some shift to scrabble and sprawl in the water, yet because it could find neither hold for hand nor foot, therefore at last it must die in that condition. So soon as this fresh assault had fastened on my soul, that Scripture came into my heart, "This is for many days," Dan. x. 13. And indeed I found it was so; for I could not be delivered nor brought to peace again, until well nigh two years and a half were completely

finished. Wherefore these words, though in themselves they tended to no discouragement, yet to me, who feared the condition would be eternal, they were at sometimes a help and refreshment to me.

199. For thought I, many days are not for ever, many days will have an end; therefore, seeing I was to be afflicted not a few, but many days, yet I was glad it was but for many days.\* Thus, I say, I could recall myself sometimes, and give myself a help; for as soon as ever the word came into my mind, at first, I knew my trouble would be long, yet this would be but sometimes; for I could not always think on this, nor never be helped by it, though I did.

200. Now while these Scriptures lay before me, and laid sin anew at my door, that saying in Luke xviii. 1, with others, did encourage me to prayer: then the tempter again laid at me very sore, suggesting, that neither the mercy of God, nor yet the blood of Christ, did at all concern me, nor could they help me for my sin; therefore it was but in vain to pray. Yet, thought I, I will pray. But, said the tempter, your sin is unpardonable. Well, said I, I will pray. It is to no boot, said he. Yet, said I, I will pray. So I went to prayer to God; and while I was at prayer, I uttered words to this effect: "Lord, Satan tells me, that neither thy mercy, nor Christ's blood, is sufficient to save my soul: Lord, shall I honour thee most, by believing thou wilt, and canst? or him, by believing thou neither wilt, nor canst? Lord, I would fain honour thee by believing thou wilt and canst."

201. And as I was thus before the Lord, that Scripture fastened on my heart, "O man, great is thy faith!" Mat. xv. 28, even as if one had clapped me on the back, as I was on my knees before God: yet I was

• '''Alas' said I, 'man was made in vain! how is he given away to misery and mortality! tortured in life and swallowed up in death.' The genius being moved with compassion towards me, bade me quit so uncomfortable a prospect. 'Look no more,' said he, 'on, man in the first stage of his existence, in his setting out for eternity; but cast thine eye on that thick mist into which the tide bears the several generations of mortals that fall into it.'' I directed my sight as I was ordered, and (whether or no the good genius strengthened it with any supernatural force, or dissipated part of the mist that was before too thick for the eye to penetrate) I saw the valley opening at the farther end, and spreading forth into an immense ocean, a huge rock of adamant running through the mists of it, and dividing it into two equal parts. The clouds still rested on one half of it, insomuch that I could discover nothing in it; but the other appeared to me a vast ocean planted with innumerable islands, that were covered with fruit and flowers, and interwoven with a thousand little shining seas that ran among them.''—Addison.

not able to believe this, that this was a prayer of faith, till almost six months after; for I could not think that I had faith, or that there should be a word for me to act faith on: therefore I should still be, as sticking in the jaws of desperation, and went mourning up and down in a sad condition.

202. There was nothing now that I longed for more than to be put out of doubt, as to this thing in question; and as I was vehemently desiring to know, if there was indeed hope for me, these words came rolling into my mind: "Will the Lord cast off for ever? and will he be favourable no more? Is his mercy clean gone for ever? Doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?" Psal. lxxxvii. 7-9. And all the while they run in my mind, methought I had still this as the answer: 'Tis a question whether he hath or no: it may be he hath not. Yea, the interrogatory seemed to me to carry in it a sure affirmation that indeed he had not, nor would so cast off, but would be favourable: that his promise doth not fail, and that he hath not forgotten to be gracious, nor would in anger shut up tender mercy. Something also there was upon my heart at the same time, which I now cannot call to mind, which, with this text, did sweeten my heart, and make me conclude that his mercy might not be quite gone, nor gone for ever. t

203. At another time I remembered, I was again much under this question, whether the blood of Christ was sufficient to save my soul? Ir which doubt I continued from morning, till about seven or eight at night; and at last, when I was, as it were, quite worn out with fear, lest it should not lay hold on me, the words did sound suddenly within my heart, "He is able:" but methought this word able, was spoke aloud unto me; it showed a great word, it seemed to be writ in great letters, and gave such a jostle to my fear and doubt (I mean for the time it tarried with me, which was about a day), as I never had from that, all my life, either before or after. Heb. vii. 25.

'"Away, my unbelieving fear!
Fear shall in me no more take place.
My Saviour doth not yet appear;
He hides the brightness of his face.
But shall I therefore let him go,
And basely to the tempter yield?
No; in the strength of Jesus, no;
I never will give up my shield."—C. Wesley.

204. But one morning as I was again at prayer, and trembling under the fear of this, that no word of God could help me, that piece of a sentence darted in upon me, "My grace is sufficient." At this, methought I felt some stay, as if there might be hopes. But, oh! how good a thing it is for God to send his word! for about a fortnight before, I was looking on this very place, and then I thought it could not come near my soul with comfort, therefore I threw down my book in a pet: then I thought it was not large enough for me; no, not large enough; but now it was as if it had arms of grace so wide, that it could not only enclose me, but many more besides.

205. By these words I was sustained, yet not without exceeding conflicts, for the space of seven or eight weeks; for my peace would be in it, and out, sometimes twenty times a-day; comfort now, and trouble presently; peace now, and before I could go a furlong, as full of fear and guilt as ever heart could hold: and this was not only now and then, but my whole seven weeks' experience: for this about the sufficiency of grace, and that of Esau's parting with his birthright, would be like a pair of scales within my mind; sometimes one end would be uppermost, and sometimes again the other; according to which would be my peace or troubles.

206. Therefore I did still pray to God, that he would come in with his Scripture more fully on my heart; to wit, that he would help me to apply the whole sentence, for as yet I could not. That he gave, that I gathered; but further I could not go, for as yet it only helped me to hope there might be mercy for me, "My grace is sufficient:" and though it came no further, it answered my former question; to wit, that there was hope; yet because "for thee," was left out, I was not contented, but prayed to God for that also." Wherefore, one day, as I was in a meeting of God's people, full of sadness and terror; for my fears again were strong upon me; as I was now thinking, my soul was never the better, but my case most sad and fearful, these words did with great power suddenly break in upon me; "My grace is sufficient for thee! my grace is sufficient for thee!" three times together: and oh! methought that every word was a mighty word unto

<sup>&</sup>quot; "Fear not, little flock; for it is your father's good pleasure to give you the kingdom."—Luke. xii., 32.

me; as my, and gruce, and sufficient, and for thee; they were then, and sometimes are still far bigger than others be.

207. At which time my understanding was so enlightened, that I was as though I had seen the Lord Jesus look down from heaven, through the tiles upon me, and direct these words unto me. This sent me mourning home; it broke my heart, and filled me full of joy, and laid me low as the dust; only it stayed not long with me, I mean in this glory and refreshing comfort; yet it continued with me for several weeks, and did encourage me to hope; but as soon as that powerful operation of it was taken from my heart, that other, about Esau, returned upon me as before; so my soul did hang as in a pair of scales again, sometimes up and sometimes down; now in peace, and anon again in terror.

208. Thus I went on for many weeks, sometimes comforted and sometimes tormented; and especially at sometimes my torments would be very sore, for all those scriptures aforenamed in the Hebrews would be set before me, as the only sentences that would keep me out of heaven. Then again I should begin to repent that ever that thought went through me; I should also think thus with myself: Why, how many scriptures are there against me? There are but three or four; and cannot God miss them, and save me for all them? Sometimes again I should think, oh! if it were not for these three or four words, now how might I be comforted! And I could hardly forbear at sometimes, to wish them out of the book.

209. Then methought I should see as if both Peter, and Paul, and John, and all the writers, did look with scorn upon me, and hold me in derision; and as if they had said unto me, "All our words are truth, one of as much force as the other: it is not we that have cut you off, but you have cast away yourself: there is none of our sentences that you must take hold upon, but these, and such as these: It is impossible,—there remains no more sacrifice for sin," Heb. vi. "And it had been better for them not to have known the will of God, than after they had known it, to turn from the holy commandment delivered unto them, Heb. x. "For the Scriptures cannot be broken," 2 Pet. ii. 21.

210. These are the elders of the city of refuge, I saw, were to be the judges of both my case and me, while I stood with the "avenger of blood" at my heels, trembling at their gate for deliverance; also with a

thousand fears and mistrusts, I doubted that he would shut me out for ever, Joshua, xx. 3, 4.

- 211. Thus was I confounded, not knowing what to do, or how to be satisfied in this question, whether the Scripture could agree with the salvation of my soul? I quaked at the apostles; I knew their words were true, and that they must stand for ever.
- 212. And I remember, one day, as I was in divers frames of spirit, and considering that these frames were according to the nature of the several scriptures that came in upon my mind; if this of grace, then was I quiet; but if that of Esau, then tormented. Lord, thought I, if both these scriptures should meet in my heart at once, I wonder which of them would get the better of me. So methought I had a longing mind that they might come both together upon me; yea I desired of God they might.
- 213. Well, about two or three days after, so they did indeed: they bolted both upon me at a time, and did work and struggle strongly in me for a while; at last that about Esau's birthright began to wax weak, and withdraw, and vanish; and this about the sufficiency of grace prevailed with peace and joy. And as I was in a muse about this thing, that scripture came home upon me, "Mercy rejoiceth over judgment," James, ii. 13."
- 214. This was a wonderment to me, yet truly I am apt to think it was of God, for the word of the law and wrath must give place to the word of life and grace; because, though the word of condemnation be glorious, yet the word of life and salvation doth far exceed in glory, 2 Cor. iii. 8—11. Mark, ix. 5—7; John vi. 37. Also that Moses and Elias must both vanish, and leave Christ and his saints alone.
- 215. This scripture did also now most sweetly visit my soul; "And him that cometh to me, I will in no wise cast out." Oh! the comfort I had from this word, "in no wise!" As who should say, by no means,

" "In mercy, not in wrath rebuke,

Thy feeble worm, my God;
My spirit dreads thy angry look,
And trembles at thy rod."—Newton.
""But when again sweet faith returns
And paints, O God! thy love to me,
How soon her peering eye discerns
The light that fancy ne'er would see."—A. D. F. Randolph.

for nothing, whatever he hath done. But Satan would greatly labour to pull this promise from me, telling of me, that Christ did not mean me, and such as I, but sinners of a lower rank, that had not done as I had done. But I would answer him again, Satan, here is in these words no such exceptions, but him that cometh, him, any him: "him that cometh to me, I will in no wise cast out." And this I will remember still, that of all the sleights that Satan used to take this scripture from me, yet he never did so much as put this question, But do you come aright? And I have thought the reason was, because he thought I knew full well what coming aright was; for I saw, that to come aright, was to come as I was, a vile and ungodly sinner, and so cast myself at the feet of mercy, condemning myself for sin. If ever Satan and I did strive for any word of God in all my life, it was for this good word of Christ; he at one end, and I at the other: oh! what work we made! It was for this in John, I say, that we did so tug and strive; he pulled, and I pulled; but, God be praised, I overcame him: I got sweetness from it.x

216. But notwithstanding all these helps, and blessed words of grace, yet that of Esau's selling his birthright would still at times distress my conscience; for though I had been most sweetly comforted, and that but just before, yet when that came into my mind, it would make me fear again; I could not be quite rid thereof, it would every day be with me: wherefore now I went another way to work, even to consider the nature of this blasphemous thought; I mean, if I should take the words at the largest, and give them their natural force and scope, even every word therein: so when I had thus considered, I found, that if they were fairly taken, they would amount to this: that I had freely left the Lord Jesus Christ to his choice, whether he would be my Saviour or no; for the wicked words were these, Let him go if he will. Then that scripture gave me hope, "I will never leave thee, nor forsake thee," Heb. viii. 5. O Lord, said I, but I have left thee. Then it answered again, "But I will not leave thee." For this I thanked God also.

217. Yet I was grievous afraid he should, and found it exceeding hard to trust him, seeing I had so offended him; I could have been exceeding glad that this thought had never befallen; for then I thought I could,

<sup>\* &</sup>quot;Here Bunyan an his contest with the evil one strongly reminds us again of Luther, whom he so greatly admired. The example of that famous reformer; no doubt strengthened and carried him through the good fight.

with more ease and freedom in abundance, have leaned on his grace. I saw it was with me, as it was with Joseph's brethren; the guilt of their own wickedness did often fill them with fears that their brethren would at least despise them, Gen. I. 15, 16, &c.

218. Yet above all the scriptures that I yet did meet with, that in Joshua xx. was the greatest comfort to me, which speaks of the slayer that was to flee for refuge: "And if the avenger of blood pursue the slayer, then saith Moses, they that are the elders of the city of refuge shall not deliver him into his hands, because he smote his neighbour unwittingly, and hated him not aforetime." Oh! blessed be God for this word: I was convinced that I was the slayer; and that the avenger of blood pursued me, I felt with great terror; only now it remained that I inquire whether I have right to enter the city of refuge: so I found, that he must not, who lay in wait to shed blood: it was not the wilful murderer, but he who unwittingly did it, he who did it unawares; not out of spite, or grudge, or malice, he that shed it unwittingly; even he who did not hate his neighbour before. Wherefore,

219. I thought verily I was the man that must enter, because I had smit my neighbour "unwittingly, and hated him not aforetime." I hated him not aforetime; no, I prayed unto him, was tender of sinning against him; yea and against this wicked temptation I had strove for twelve months before: yea, and also when it did pass through my heart, it did in spite of my teeth: wherefore I thought I had a right to enter this city; and the elders, which are the apostles, were not to deliver me up. This therefore was great comfort to me, and gave much ground of hope.

220. Yet being very critical, for my smart had made me that I knew not what ground was sure enough to bear me, I had one question that my soul did much desire to be resolved about; and that was, "Whether it be possible for any soul that hath indeed sinned the unpardonable sin, yet after that to receive though but the least true spiritual comfort from God through Christ?" The which, after I had much considered, I found the answer was, "No, they could not; and that for these reasons.

221. First, Because those that have sinned that sin, they are debarred a share in the blood of Christ, and being shut out of that, they must needs be void of the least ground of hope, and so of spirital comfort: "For to such there remains no more sacrifice for sin," Heb. x. 26, 27. Secondly, Because they are denied a share in the promise of life: "They

shall never be forgiven, neither in this world, nor in that which is to come," Matt. xii. 31. Thirdly, The Son of God excludes them also from a share in his blessed intercession, being for ever ashamed to own them, both before his holy father, and the blessed angels in heaven, Mark, viii.

222. When I had with much deliberation considered of this matter, and could not but conclude that the Lord had comforted me, and that too after this my wicked sin; then methought I durst venture to come night unto those most fearful and terrible scriptures, with which all this while I had been so greatly affrighted, and on which indeed, before, I durst scarce cast mine eye (yea, had much ado, a hundred times, to forbear wishing them out of the Bible), for I thought they would destroy me; but now, I say, I began to take some measure of encouragement to come close to them, to read them, and consider them, and to weigh their scope and tendency."<sup>7</sup>

223. The which when I began to do, I found my visage changed; for they looked not so grimly, as before I thought they did; and first I came to the sixth of Hebrews, yet trembling for fear it should strike me; which when I had considered, I found that the falling there intended, was a falling quite away; that is, as I conceived, a falling from, and an absolute denying of the gospel, of remission of sins by Jesus Christ; for, from them the apostle begins his argument, ver. 1—3. Secondly, I found that this falling away must be openly, even in the view of the world, even so as "to put Christ to an open shame." Thirdly, I found that those he there intended, were for ever shut up of God, both in blindness, hardness, and impenitency; "It is impossible they should be renewed again unto repentance." By all these particulars I found, to God's everlasting praise, my sin was not the sin in this place intended.

First, I confessed I was fallen, but was not fallen away; that is, from the profession of faith in Jesus unto eternal life.

Secondly, I confessed that I had put Jesus Christ to shame by my sin, but not open shame; I did not deny him before men, nor condemn him as a fruitless one before the world.

"Through storm and change Christ's word endures, Why should hell's frown our hearts appal? God's firm decree our soul insures, His spirit's sunbeams hourly fall."—Knox.

Thirdly, Nor did I find that God had shut me up, or denied me to come (though I found it hard work indeed to come), to him by sorrow, and repentance; blessed be God for his unsearchable grace.

224. Then I considered that in the tenth chapter of the Hebrews, and found that the wilful sin there mentioned, is not every wilful sin, but that which doth throw off Christ, and then his commandments too. Secondly, That must be done also openly, before two or three witnesses, to answer that of the law, ver. 28. Thirdly, This sin cannot be committed, but with great despite done to the Spirit of grace; despising both the dissuasions from that sin, and the persuasions to the contrary. But the Lord knows, though this my sin was devilish, yet it did not amount to these.

225. And as touching that in the twelfth chapter of the Hebrews, about Esau's selling of his birthright; though this was that which killed me, and stood like a spear against me, yet now I did consider, First, That his was not a hasty thought against the continual labour of his mind, but a thought consented to, and put in practice likewise, and that too after some deliberation, Gen. xxv. Secondly, It was a public and open action, even before his brother, if not before many more; this made his sin of a far more heinous nature than otherwise it would have been. Thirdly, He continued to slight his birthright: "He did eat and drink, and went his way; thus Esau despised his birthright;" yea, twenty years after, he was found to despise it still. And Esau said, "I have enough, my brother, keep that thou hast thyself," Genesis xxxiii. 9.

226. Now as touching this, "That Esau sought a place of repentance;" thus I thought: First, This was not for the birthright, but the blessing. This is clear from the apostle, and is distinguished by Esau himself: "He hath taken away my birthright (that is formerly); and now he hath taken away my blessing also," Gen. xxvii. 36. Secondly. Now this being thus considered, I came again to the apostle, to see what might be the mind of God, in a new Testament style and sense, concerning Esau's sin; and so far as I could conceive this was the mind of God, "That the birthright signified regeneration, and the blessing the eternal inheritance;" for so the apostle seems to hint: "Lest there be any profane person, as Esau, who for one morsel of meat, sold his birthright; as if he should say, that shall cast off all those blessings of God that at present are upon him, in order to a new birth, lest they become as Esau even be rejected afterward, when they should inherit the blessing.

227. For many there are, who in the day of grace and mercy despise those things which are indeed the birthright to heaven, who yet, when the deciding day appears, will cry as loud as Esau, "Lord, Lord, open to us:" but then, as Isaac would not repent, no more will God the Father, but will say, "I have blessed these, yea, and they shall be blessed;' but as for you, "Depart, you are the workers of iniquity," Gen. xxvii. 32. Luke xiii. 25—27.

228. When I had thus considered these scriptures, and found that thus to understand them, was not against, but according to other scriptures; they still added farther to my encouragement and comfort, and also gave a great blow to that objection, to wit, "That the Scriptures could not agree in the salvation of my soul." And now remained only the hinder part of the tempest, for the thunder was gone beyond me, only some drops did still remain, that now and then would fall upon me: but because my former frights and anguish were very sore and deep, therefore it oft befel me still, as it befalleth those that have been scared with fire, I thought every voice was Fire! Fire! every little touch would hurt my tender conscience.

229. But one day, as I was passing into the field, and that too with some dashes on my conscience, fearing lest yet all was not right, suddenly this sentence fell upon my soul, "Thy righteousness is in heaven:" and methought withal, I saw, with the eyes of my soul, Jesus Christ at God's right hand; there, I say, was my righteousness; so that, wherever I was, or whatever I was doing, God could not say of me, "He wants my righteousness," for that was just before him. I also saw, moreover, that it was not my good frame of heart that made my righteousness better, nor yet my bad frame that made my righteousness worse; for my righteousness was Jesus Christ himself, "the same yesterday, to-day, and for ever," Heb. xiii. 8.

230. Now did my chains fall off my legs indeed; I was loosed from my afflictions and irons; my temptations also fled away; so that from that time those dreadful scriptures of God left off to trouble me; now

<sup>&</sup>quot;"Endeavour that a principle of love to God, and to mankind for his sake, may have place in all your actions; this will be a secret, seasonable, and infallible guide, in a thousand incidents, where particular rules cannot reach, 'Be soher, be vigilant, continue instant in prayer;' and in a little while all your conflicts shall determine in conquest; faith shall give place to sight, and hope to possession."—Neuton.

went I also home rejoicing, for the grace and love of God; so when I came home, I looked to see if I could find that sentence, "Thy righteousness is in heaven," but could not find such a saying; wherefore my heart began to sink again, only that was brought to my remembrance, I Cor. i. 30. "He is made unto us of God, wisdom, righteousness, sanctification, and redemption;" by this word I saw the other sentence true.

231. For by this scripture I saw that the man Jesus Christ, as he is distinct from us as touching his bodily presence, so he is our righteousness and sanctification before God: here therefore I lived, for some time, very sweetly at peace with God through Christ. Oh! methought; Christ! Christ! there was nothing but Christ that was before my eyes; I was not now (only) for looking upon this and the other benefits of Christ apart, as of his blood, burial, or resurrection, but considering him as a whole Christ! as he in whom all these, and all other his virtues, relations, offices, and operations, met together, and that he sat on the right of God in heaven.

232. 'Twas glorious to me to see his exaltation, and the worth and prevalency of all his benefits, and that because now I could look from myself to him, and should reckon, that all those graces of God that now were green on me, were yet but like those cracked groats and four-pence half-pennies that rich men carry in their purses, when their gold is in their trunks at home. Oh! I saw my gold was in my trunk at home! in Christ my Lord and Saviour. Now Christ was all; all my wisdom, all my righteousness, all my sanctification, and all my redemption.

233. Further, the Lord did also lead me into the mystery of union with the Son of God; that I was joined to him, that I was flesh of his flesh, and bone of his bone; and now was that a sweet word to me in Ephes. v. 30. By this also was my faith in him, as my righteousness, the more confirmed in me; for if he and I were one, then his righteousness was mine, his merits mine, his victory also mine. Now could I see

• "Dearest Lord, may I so much
As thy garment's hem to touch,
Or but raise my languid eye
To the cross where thou didst die;
It shall make my spirit whole,
It shall heal and save my soul,"—Conder.

myself in heaven and earth at once: in heaven by my Christ, by my head, by my righteousness and life, though on earth by my body or person.

234. Now I saw Christ Jesus was looked upon of God; and should also be looked upon by us, as that common or public person, in whom all the whole body of his elect are always to be considered and reckoned; that we fulfilled the law by him, died by him, rose from the dead by him, got the victory over sin, death, the devil, and hell, by him; when he died, we died, and so of his resurrection. "Thy dead men shall live, together with my dead body shall they arise," saith he, Isa. xxvi. And again, "After two days he shall revive us, and the third day we shall live in his sight," Hosea, vi. 2. Which is now fulfilled by the sitting down of the Son of Man on the right hand of the Majesty in the heavens, according to that to the Ephesians, "He hath raised us up together, and made us sit together in heavenly places in Christ Jesus," Eph. ii. 6.

235. Ah! these blessed considerations and Scriptures, with many others of like nature, were in those days made to spangle in mine eye, so that I have cause to say, "Praise ye the Lord God in his sanctuary; praise him in the firmament of his power; praise him for his mighty acts; praise him according to his excellent greatness," Psalm ev. 1, 2.

236. Having thus in few words given you a taste of the sorrow and affliction that my soul went under, by the guilt and terror that these my wicked thoughts did lay me under: and having given you also a touch of my deliverance therefrom; and of the sweet and blessed comfort that I met with afterward, which comfort dwelt about a twelvemonth with my heart, to my unspeakable admiration; I will now, God willing, before I proceed any further, give you, in a word or two, what, as I conceive, was the cause of this temptation; and also after that what advantage, at the last, it became unto my soul.

237. For the causes, I conceived they were principally two: of which two also I was deeply convinced all the time this trouble lay upon me. The first was, For that I did not, when I was delivered from the temptation that went before, still pray to God to keep me from the temptations that were to come; for though, as I can say in truth, my soul was much in prayer before this trial seized me; yet then I prayed only, or at the most principally, for the removal of present troubles, and for fresh discoveries of his love in Christ, which I saw afterward was not enough

to do; I also should have prayed that the great God would keep me from the evil that was to come.

238. Of this I was made deeply sensible by the prayer of holy David, who, when he was under present mercy, yet prayed that God would hold him back from sin and temptation to come: "For then," saith he, "shall I be upright, and I shall be innocent from the great transgression," Psal. xix. 13. By this very word was I galled and condemned quite through this long temptation.

239. That was also another word that did much condemn me for my folly, in the neglect of this duty, Heb. iv. 16. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." This I had not done, and therefore was thus suffered to sin and fall, according to what is written, "Pray that ye enter not into temptation." And truly this very thing is to this day of such weight and awe upon me, that I dare not, when I come before the Lord, go off my knees, until I entreat him for help and mercy against the temptations that are to come; and I do beseech thee, reader, that thou learn to beware of my negligence, by the afflictions that for this thing I did for days, and months, and years, with sorrow undergo.

240. Another cause of this temptation was, that I had tempted God; and on this manner did I do it: upon a time my wife was great with child, and before her full time was come, her pangs, as of a woman in travail, were fierce and strong upon her, even as she would have immediately fallen in labour, and been delivered of an untimely birth: now at this very time it was, that I had been so strongly tempted to question the being of God; wherefore, as my wife lay crying by me, I said, but with all secrecy imaginable, even thinking in my heart, Lord, if now thou wilt remove this sad affliction from my wife, and cause that she be troubled no more therewith this night (and now were her pangs just upon her), then shall I know that thou canst discern the most secret thoughts of the heart.

241. I had no sooner said it in my heart, but her pangs were taken

b He had forgotten the joy described by the Saviour of him who had found his lost sheep, and the cheering assurance, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."—Luke, xv., 7.

from her, and she was cast into a deep sleep, and so continued till morning: at this I greatly marvelled, not knowing what to think; but after I had been awake a good while, and heard her cry no more, I fell asleep also: so when I awaked in the morning, it came upon me again, even what I had said in my heart the last night, and how the Lord had shewed me, that he knew my secret thoughts, which was a great astonishment unto me for several weeks after.

242. Well, about a year and a half afterward, that wicked sinful thought of which I have spoken before, went through my wicked heart, even this thought, "Let Christ go if he will:" so when I was fallen under guilt for this, the remembrance of my other thought, and effect thereof, would also come upon me with this retort, which also carried rebuke along with it, "Now you may see that God doth know the most secret thoughts of the heart."

243. And with this, that of the passages that were betwixt the Lord and his servant Gideon, fell upon my spirit; how because that Gideon tempted God with his fleece, both wet and dry, when he should have believed and ventured upon his words; therefore the Lord did afterward so try him, as to send him against an innumerable company of enemies, and that too, as to outward appearance, without any strength or help, Judges vi. 7. Thus he served me, and that justly, for I should have believed his word, and not have put an if upon the all-sceingness of God.

244. And now to show you something of the advantages that I also have gained by this temptation: and first, by this I was made continually to possess in my soul a very wonderful sense both of the blessing and glory of God, and of his beloved Son; in the temptation that went before, my soul was perplexed with unbelief, blasphemy, hardness of heart, questions about the being of God, Christ, the truth of the word, and certainty of the world to come: I say, then I was greatly assaulted and tormented with atheism, but now the case was otherwise; now was God and Christ continually before my face, though not in the way of comfort, but in a way of exceeding dread and terror. The glory of the

• "For some time before his death all his fears were calmed and absorbed by the prevalence of his faith, and his trust in the merits and propitiation of Jesus Christ. He talked often to me of the necessity of faith, in the sacrifice of Jesus as necessary beyond all good works whatever for the salvation of mankind."—Memorandum of Dr. Brocklesby relating to Dr. Johnson's last moments.

holiness of God did at times break me to pieces; and the bowels and compassion of Christ did break me as on the wheel; for I could not consider him but as a lost and rejected Christ, the remembrance of which was as the continual breaking of my bones.

245. The Scriptures also were wonderful things unto me; I saw that the truth and verity of them were the keys of the kingdom of heaven; those that the Scripture favour, they must inherit bliss; but those that they oppose and condemn, must perish for evermore. Oh! this word, "For the Scriptures cannot be broken," would rend the caul of my heart: and so would that other, "Whose sins ye remit, they are remitted; but whose sins ye retain, they are retained." Now I saw the apostles to be the elders of the city of refuge, Joshua xx. 4. Those that they were to receive in, were received to life; but those that they shut out, were to be slain by the avenger of blood.

 $246.\ Oh!$  one sentence of the Scripture did more afflict and terrify my mind, I mean those sentences that stood against me (as sometimes I thought they every one did) more, I say, than an army of forty thousand men, that might have come against me. Woe be to him against whom the Scriptures bend themselves!

247. By this temptation I was made to see more into the nature of the promises than ever I had before; for I lying now trembling under the mighty hand of God, continually torn and rent by the thundering of his justice; this made me with careful heart, and watchful eye, with great fearfulness, to turn over every leaf, and with much diligence, mixed with trembling, to consider every sentence, together with its natural force and latitude.

248. By this temptation also I was greatly holden off from my former foolish practice of putting by the word of promise when it came into my hand; for now, though I could not suck that comfort and sweetness from the promise, as I had done at other times, yet, like to a man sinking, I should catch at all I saw: formerly I thought I might not meddle with the promise, unless I felt its comfort, but now it was no time thus to do; the avenger of blood too hardly did pursue me.

249. Now therefore was I glad to eatch at that word which yet I feared I had no ground or right to own; and even to leap into the bosom of that promise that yet I feared did shut his heart against me. Now also I would labour to take the word as God hath laid it down, without restrain-

ing the natural force one syllable thereof; Oh! what did I now see in that blessed sixth chapter of St. John: "And him that cometh to me, I will in no wise cast out," John vi. 30.4 Now I began to consider with myself, that God hath a bigger mouth to speak with than I had a heart to conceive with; I thought also with myself, that he spake not his words in haste, nor in an unadvised heat, but with infinite wisdom and judgment, and in very truth and faithfulness, 2 Sam. iii. 28.

250. I would in these days often in my greatest agonies, even flounce towards the promise (as the horses do towards sound ground, that yet stick in the mire), concluding (though as one almost bereft of his wits through fear) on this will I rest and stay, and leave the fulfilling of it to the God of heaven that made it. Oh! many a pull hath my heart had with Satan for that blessed sixth Chapter of St. John; I did not now, as at other times, look principally for comfort, though, O how welcome would it have been unto me! But now a word, a word to lean a weary soul upon, that it might not sink for ever! 'twas that I hunted for.

251. Yea, often when I have been making to the promise, I have seen as if the Lord would refuse my soul for ever; I was often as if I had run upon the pikes, and as if the Lord had thrust at me, to keep me from him, as with a flaming sword. Then would I think of Esther, who went to petition the king contrary to the law, Esther iv. 16. I thought also of Benhadad's servants, who went with ropes upon their heads to their enemies for mercy, 1 Kings, xx. 31, &c. The woman of Canaan also, that would not be daunted, though called dog by Christ, Matt. xv. 22, &c., and the man that went to borrow bread at midnight, Luke i. 5—8, &c., were also great encouragements unto me.

252. I never saw those heighths and depths in grace, and love, and mercy,

4 "But will he prove a friend indeed? He will, the very friend you need; The man of Nazareth, 'vis he, With garments dyed at Calvary. Oh, lovely attitude! he stands With melting heart, and open hands, Oh, matchless kindness! and he shows This matchless kindness to his foes."—Gregg.

• 'Then came she and worshipped him, saying, Lord, help me. But he answered and said, it is not meet to take the children's bread, and to cast it to dogs. And she said, truth, Lord: yet the dogs eat of the crumbs which fall from their master's table."—Matthew, xv., 25, 26, 37.

as I saw after this temptation; great sins to draw out great grace; and where guilt is more terrible and fierce, there the mercy of God in Christ, when showed to the soul, appears most high and mighty. When Job had passed through his captivity, "he had twice as much as he had before," Job xlii. 10. Blessed be God for Jesus Christ our Lord. Many other things I might here make observation of, but I would be brief, and therefore shall at this time omit them; and do pray God that my harms may make others fear to offend, lest they also be made to bear the iron yoke as I did. I had two or three times, at or about my deliverance from this temptation, such strange apprehensions of the grace of God, that I could hardly bear up under it. It was so out of measure amazing, when I thought it could reach me, that I do think if that sense of it had abode long upon me, it would have made me incapable for business.

253. Now I shall go forward to give you a relation of other of the Lord's dealings with me at sundry other seasons, and of the temptations I then did meet withal. I shall begin with what I met with when first I did join in fellowship with the people of God in Bedford. After I had propounded to the church, that my desire was to walk in the order and ordinances of Christ with them, and was also admitted by them; while I thought of that blessed ordinance of Christ, which was his last supper with his disciples before his death, that Scripture "Do this in remembrance of me," Luke xxii. 19, was made a very precious word unto me: for by it the Lord did come down upon my conscience with the discovery of his death for my sins, and as I then felt, did as if he plunged me in the virtue of the same. But behold, I had not been long a partaker at the ordinances, but such fierce and sad temptation did attend me at all times therein, both to blaspheme the ordinances and to wish some deadly thing to those that then did eat thereof: that lest I should at any time be guilty of consenting to these wicked and fearful thoughts, I was forced to bend myself all the while, to pray to God to keep me from such blasphemies: and also to cry to God to bless the cup and bread to them, as it were from mouth to mouth. The reason of this temptation, I have thought since, was, because I did not with that reverence that became me at first approach to partake thereof.

254. Thus I continued for three quarters of a year, and could never have rest nor ease: but at last the Lord came in upon my soul with that

same Scripture, by which my soul was visited before: and after that I have been usually very well and comfortable in the partaking of that blessed ordinance; and have, I trust, therein discerned the Lord's body, as broken for my sins, and that his precious blood hath been shed for my transgressions.

255. Upon a time I was somewhat inclining to a consumption, wherewith about the spring I was suddenly and violently seized, with much weakness in my outward man: insomuch that I thought that I could not live. Now began I afresh to give myself up to a serious examination after my state and condition for the future, and of my evidence for that blessed world to come: for it hath, I bless the name of God, been my usual course, as always, so, especially in the day of affliction, to endeavour to keep my interest in the life to come, clear before mine eyes.

256. But I had no sooner began to recall to mind my former experience of the goodness of God to my soul, but there came flocking into my mind an innumerable company of my sins and transgressions; amongst which these were at this time most to my affliction, namely, my deadness, dulness, and coldness in holy duties; my wanderings of heart, of my wearisomeness in all good things, my want of love to God, his ways, and people, with this at the end of all, "Are these the fruits of Christianity? Are these tokens of a blessed man?"

257. At the apprehension of these things my sickness was double upon me, for now I was sick in my inward man, my soul was clogged with guilt; now also was my former experience of God's goodness to me quite taken out of my mind, and hid as if they had never been, or seen: now was my soul greatly pitched between these two considerations, "Live I must not, die I dare not." Now I sunk and fell in my spirits, and was giving up all for lost; but as I was walking up and down in the house, as a man in the most woeful state, that word of God took hold of my heart, "Ye are justified freely by his grace, through the redemption that is in Christ Jesus," Rom. iii. 24. But oh! what a turn it made upon me!

258. Now was I as one awakened out of some troublesome sleep and dream; and listening to this heavenly sentence, I was as if I had heard it

<sup>&</sup>quot;Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh."—Proverbs, i., 24, 25, 26.

VOL. I.

4 F

thus spoken to me: "Sinner, thou thinkest, that because of thy sins and infirmities, I cannot save thy soul; but behold my son is by me, and upon him I look, and not on thee, and shall deal with thee according as I am pleased with him." At this I was greatly enlightened in my mind, and made to understand, that God could justify a sinner at any time; it was but his looking upon Christ and imputing of his benefits to us, and the work was forthwith done.

259. And as I was thus in a muse, that Scripture also came with great power upon my spirit, "Not by works of righteousness that we have done, but according to his mercy he hath saved us," &c., 2 Tim. i. 9; Tit. iii. 5. Now was I got on high; I saw myself within the arms of grace and mercy; and though I was before afraid to think of a dying hour, yet now I cried, "Let me die;" now death was lovely and beautiful in my sight, for I saw we shall never live indeed till we be gone to the other world. Oh! methought this life was but a slumber, in comparison of that above. At this time also I saw more in these words: "Heirs of God," Rom. viii. 17, than ever I shall be able to express while I live in this world: "Heirs of God!" God himself is the portion of the saints. This I saw and wondered at, but cannot tell you what I say.

260. Again, as I was at another time very ill and weak, all that time also the tempter did beset me strongly (for I find he is much for assaulting the soul; when it begins to approach towards the grave, then is his opportunity), labouring to hide from me my former experience of God's goodness; also setting before me the terrors of death and the judgment of God, insomuch that at this time, through my fear of miscarrying for ever (should I now die), I was as one dead before death came, and was as if I had felt myself already descending into the pit; methought I said there was no way, but to hell I must; but behold, just as I was in the midst of those fears, these words of the angels carrying Lazurus into Abraham's bosom darted in upon me, as who should say, "So it shall be

"How blest the righteous when he dies!

When sinks a weary soul to rest,
How mildly beam the closing eyes,
How gently heaves the expiring breast!
So fades a summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore."—Barbauld.

with thee when thou dost leave this world." This did sweetly revive my spirits, and help me to hope in God; which when I had with comfort mused on a while, that word fell with great weight upon my mind, "O death where is thy sting! O grave where is thy victory!" I Cor. xv. 55. At this I became both well in body and mind at once, for my sickness did presently vanish, and I walked comfortably in my work for God again.

261. At another time, though just before I was pretty well, and savoury in my spirit, yet suddenly there fell upon me a great cloud of darkness, which did so hide from me the things of God and Christ, that I was as if I had never seen or known them in my life. I was also so over-run in my soul with a senseless, heartless frame of spirits, that I could not feel my soul to move or stir after grace and life by Christ: I was as if my loins were broken, or as if my hands or feet had been tied or bound with chains. At this time also I felt some weakness to seize upon my outward man, which made still the other affliction the more heavy and uncomfortable to me

262. After I had been in this condition from three to four days, as I was sitting by the fire, I suddenly felt this word to sound in my heart, "I must go to Jesus:" at this my former darkness and atheism fled away, and the blessed things of heaven were set in my view. While I was on this sudden thus overtaken with surprise, "Wife," said I, "is there ever such a scripture, I must go to Jesus?" She said, she could not tell, therefore I sat musing still, to see if I could remember such a place: I had not sat above two or three minutes, but that came bolting in upon me, "And to an innumerable company of angels;" and withal the 12th chapter of Hebrews, about the Mount Sion, was set before mine eyes, Heb. xii. 22—24.

263. Then with joy I told my wife, "O! now I know, I know!" but that night was a good night to me, I never had but few better; I longed for the company of some of God's people, that I might have imparted unto them what God had showed me. Christ was a precious Christ to my soul that night; I could scarce lie in my bed for joy, and peace, and triumph, through Christ. This great glory did not continue upon me until morning, yet the 12th chapter of the Epistle to the Hebrews, Heb. xii. 22, 23, was a blessed scripture to me for many days together after this.

264. The words are these: "Ye are come to Mount Sion, to the city

of the living God, to the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven; to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the New Testament, and to the blood of sprinkling, that speaketh better things than that of Abel." Through this sentence the Lord led me over and over, first to this word, and then to that; and showed me wonderful glory in every one of them. These words also have oft since that time been great refreshment to my spirit; blessed be God for having mercy on me!

## A Brief account of the Author's Call to the Work of the Ministry.

265. And now I am speaking my experience, I will in this place thrust in a word or two concerning my preaching the word, and of God's dealing with me in that particular also. After I had been about five or six years awakened, and helped to see both the want and worth of Jesus Christ our Lord, and to venture my soul upon him; some of the most able among the saints with us for judgment and holiness of life as they conceived, did perceive that God counted me worthy to understand something of his will in his holy word, and had given me utterance to express what I saw to others, for edification; therefore they desired me, with much earnestness, that I would be willing, at some times, to take in hand, in one of the meetings, to speak a word of exhortation unto them.

266. The which, though at the first it did much dash and abash my spirit, yet being still by them desired and entreated, I consented, and did twice, at two several assemblies, but in private, though with much weakness, discover my gift amongst them; at which they did solemnly protest, as in the sight of the great God, they were both affected and comforted; and gave thanks to the Father of mercies, for the grace bestowed on me.

267. After this, sometimes, when some of them did go into the country to teach, they would also that I should go with them; where though, as yet I durst not make use of my gift in an open way, yet more privately, as I came amongst the good people in those places. I did sometimes speak a word of admonition unto them also; the which they received with rejoicing at the mercy of God to me-ward, professing their souls were edified thereby.

268. Wherefore, to be brief, at last, being still desired by the church, I

was more particularly called forth, and appointed to a more ordinary and public preaching of the word, not only to and amongst them that believed, but also to offer the Gospel to those who had not yet received the faith thereof: about which time I did evidently find in my mind a secret pricking forward thereto; though at that time I was most sorely afflicted with fiery darts of the devil concerning my eternal state.

269. But yet I could not be content, unless I was found in the exercise of my gift, but also by that saying of Paul to the Corinthians; "I beseech you, brethren (you know the household of Stephanus, that is the first-firuits of Achaia, and that they have addicted themselves to the ministry of the saints), that ye submit yourselves unto such, and to every one that helpeth with us, and laboureth." 1 Cor. xvi. 15, 16.

270. By this text I was made to see that the Holy Ghost never intended that men who have gifts and abilities should bury them in the earth, but rather did stir up such to the exercise of their gift, and also did commend those that were apt and ready so to do. "They have addicted themselves to the ministry of the saints:" this Scripture did continually run in my mind, to encourage and strengthen me in this my word for God. I have also been encouraged from other Scriptures, and examples of the godly, both specified in the word, and other ancient histories, Acts viii. 4; xviii. 24, 25; 1 Pet. iv. 10. Rom. xii. 6. Fox's Acts and Monuments.

271. Wherefore, though of myself, of all the saints the most unworthy, yet I, with great fear and trembling at my own weakness, did set upon the work, and did, according to my gift, preach that blessed gospel that God hath shown me in the holy word of truth; which when the country understood, they came in to hear the word by hundreds, and that from all parts, though upon divers and sundry accounts.

272. And I thank God he gave unto me some measure of bowels and pity for their souls, which also put me forward to labour with great earnestness, to find out such a word as might, if God would bless it, awaken the conscience, in which also the good Lord had respect to the desire of his servant; for I had not preached long before some began to be greatly

<sup>&</sup>quot;With me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness."—I Corinthiams, iv., 3, 4, 5.

afflicted in their minds, at the greatness of their sin, and of their need of Jesus Christ.

- 273. But I first could not believe that God should speak by me to the heart of any man, still counting myself unworthy; yet those who were thus touched, would have a particular respect for me; and though I did put it from me, that they should be awakened by me, still they would affirm it before the saints of God: they would also bless God for me, (unworthy wretch that I am!) and count me God's instrument, that showed to them the way of salvation.
- 274. Wherefore seeing them in both their words and deeds to be so constant, and carnestly pressing after the knowledge of Jesus Christ, rejoicing that ever God did send me where they were; then I began to conclude that God had owned in his work such a foolish one as I; and then came that word of God to my heart, with much sweet refreshment, "The blessing of them that were ready to perish, is come upon me; yea, I caused the widow's heart to sing for joy," Job xxix. 13.
- 275. At this therefore I rejoiced; yea, the tears of those whom God did awaken by my preaching, would be both solace and encouragement to me; I thought on those sayings, "Who is he that maketh me glad, but the same that is made sorry by me," 2 Cor. ii. 2. And again, "Though I be not an apostle to others, yet doubtless, I am unto you; for the seal of my apostleship are ye in the Lord," 1 Cor. vi. 2. These things, therefore, were as another argument unto me, that God had called me to, and stood by me in this world.
- 276. In my preaching of the word, I took special notice of this one thing, namely, that the Lord did lead to begin where his word begins with sinners; that is, to condemn all flesh, and to open and allege, that the curse of God by the law, doth belong to, and lay hold on all men as they come into the world, because of sin. Now this part of my work I fulfilled with great sense; for the terrors of the law, and guilt for my transgres-

1 "God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.
Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs
And works his sov'reign will."—Cowper.

sions, lay heavy on my conscience; I preached what I felt, what I smartingly did feel! even that under which my soul did groan and tremble to astonishment.

277. Indeed I have been as one sent to them from the dead; I went myself in chains, to preach to them in chains; and carried that fire in my own conscience, that I persuaded them to be aware of. I can truly say and that without dissembling, that when I have been to preach, I have gone full of guilt and terror, even to the pulpit door, and there it had been taken off, and I have been at liberty in my mind until I have done my work; and then immediately, even before I could get down the pulpit-stairs, I have been as bad as I was before; yet God carried me on, but surely with a strong hand, for neither guilt nor hell could take me off my work.\*

278. Thus I went on for the space of two years, crying out against men's sins, and their fearful state because of them. After which the Lord came in upon my own soul, with some sure peace and comfort through Christ; wherefore now I altered in my preaching (for still I preached what I saw and felt), now therefore I did much labour to hold with Jesus Christ in all his offices, relations, and benefits unto the world, and did strive also to condemn, and remove those false supports and props on which the world doth lean, and by them fall and perish. On these things also I staid as long as on the other.

279. After this, God led me into something of the mystery of the union of Christ; wherefore that I discovered and showed to them also. And when I had travelled through these three points of the word of God about the space of five years or more, I was caught in my present practice, and cast into prison, where I have lain above as long again to confirm the truth by way of suffering, as I was before in testifying of it according to the Scriptures, in a way of preaching.

280. When I have been preaching, I thank God, my heart hath often, with great earnestness, cried to God that he would make the work effectual to the salvation of the soul; still being grieved lest the enemy should take the word away from the conscience, and so it shall become unfruitful; wherefore I shall labour to speak the word, as that thereby, it it were possible, the sin and person guilty might be particularized by it.

<sup>h</sup> The author felt all the diffidence of an awakened spirit; a mind sensible of its own failings. He was wonderfully sustained as is seen in the text. Something urged him forward, still whispering, "Be thou faithful unto death, and I will give thee a crown of life."

281. And when I have done the exercise, it hath gone to my heart, to think the word should now fall as rain on stony places; still wishing from my heart, Oh! that they who have heard me speak this day, did but see as I do, what sin, death, hell, and the curse of God is: and also what the grace, and love, and mercy of God is, through Christ, to men in such a case as they are, who are yet estranged from him. And indeed, I did often say in my heart before the Lord, "That if I be hanged up presently before their eyes, it would be a means to awaken them, and confirm them in the truth, and I gladly shall be contented."

282. For I have been in my preaching, especially when I have been engaged in the doctrine of life by Christ, without works, as if an angel of God had stood at my back to encourage me: Oh! it hath been with such power and heavenly evidence upon my own soul, while I have been labouring to unfold it, to demonstrate it, and to fasten upon the consciences of others, that I could not be contented with saying, "I believe and am sure:" methought I was more than sure (if it be lawful to express myself) that those things which then I asserted, were true.

283. When I first went to preach the word abroad, the doctors and priests of the country did open wide against me; but I was persuaded of this, not to render railing for railing; but to see how many of their carnal professors I could convince of their miserable state by the law, and of the want and worth of Christ: for, thought I, "That shall answer for me in time to come, when they shall be for my hire before their face," Gen. xxx. 33.

284. I never cared to meddle with things that were controverted, and in dispute among the saints, especially things of the lowest nature; yet it pleased me much to contend with great earnestness for the word of faith, and the remission of sins by the death and sufferings of Jesus: but I say, as to other things, I would let them alone, because I saw they engendered strife; and because that they neither in doing nor in leaving undone did commend us to God to be his: besides I saw my work before me did run into another channel, even to carry an awakened word; to that therefore I did stick and adhere.

<sup>&</sup>lt;sup>1</sup> "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise. Redeeming this time, because the days are evil."—Ephesians, v., 14—16.

285. I never endeavoured to, nor durst make use of other men's lines, Rom. xv. 18 (though I condemn not all that do), for I verily thought, and found by experience, that what was taught me by the word and Spirit of Christ, could be spoken, maintained, and stood to, by the soundest and best established conscience; and though I will not now speak all that I know in this matter, yet my experience hath more interest in that text of Scripture, Gal. i. 11, 12, than many amongst men are aware.

286. If any of those who were awakened by my ministry did after that fall back (as sometimes too many did), I can truly say, their loss hath been more to me than if my own children begotten of my own body, had been going to their grave. I think verily, I may speak it without any offence to the Lord, nothing has gone so near me as that; unless it was the fear of the loss of the salvation of my own soul. I have counted as if I had goodly buildings and lordships in those places where my children were born: my heart hath been so wrapped up in the glory of this excellent work, that I counted myself more blessed and honoured of God by this than if he had made me the emperor of the Christian world, or the lord of all the glory of the earth without it! Oh, these words! "He that converteth a sinner from the error of his way, doth save a soul from death," James, v. 20-"The fruit of the righteous is a tree of life; and he that winneth souls is wise," Prov. xi. 30. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever," Dan. xii. 3. "For what is our hope, our joy, our crown of rejoicing? Are ye not even in the presence of our Lord Jesus Christ at his coming? for ye are our glory and joy," I Thes. ii. 19, 20. These, I say, with many others of a like nature, have been great refreshments to me."

287. I have observed, that where I have had a work to do for God, I have first, as it were, the going of God upon my spirit, to desire I might preach there: I have also observed, that such and such souls in particular, have been strongly set upon my heart, and I stirred up to wish for their salvation; and that these very souls have, after this, been given

"Great reason he had to rejoice, as was said of another eminent preacher, "He was possessed of many great talents, and qualifications for the benefit of mankind. His light shined, and his influence spread to good advantage. He was happy in a lively imagination and extensive knowledge, by which he was the more able to instruct and please."—Dr. Milner, writing of Dr. Watts.

in the fruits of my ministry. I have observed, that a word cast in by the by hath done more execution in a sermon, than all that was spoken besides: sometimes also, when I have thought I did no good, then I did the most of all: and at other times, when I thought I could catch them, I have fished for nothing.

288. I have also observed, that where there has been a work to do upon sinners, there the devil hath begun to roar in their hearts; yea, oftentimes, when the wicked world hath raged most, there hath been souls awakened by the word: I could instance particulars, but I forbear.

289. My great desire in fulfilling my ministry, was to get into the darkest places of the country, even amongst those people that were farthest off of profession; yet not because I could not endure the light (for I feared not to show my gospel to any), but because I found my spirit did lean most after awakening and converting work, and the word that I carried did lean itself most that way also; "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation," Rom. xv. 20.

290. In my preaching, I have really been in pain, and have, as it were, travailed to bring forth children to God; neither could I be satisfied unless some fruits did appear in my work. If I were fruitless, it mattered not who commended me; but if I were fruitful, I cared not who did condemn. I have thought of that, "Lo! children are an heritage of the Lord; and the fruit of the womb is his reward. As arrows in the hand of a mighty man, so are children of the youth. Happy is the man that hath filled his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate," Psal. exxvii. 3—5.

291. It pleased me nothing to see people drink in opinions, if they seemed ignorant of Jesus Christ, and the worth of their own salvation. Sound conviction for sin, especially unbelief, and a heart set on fire to be saved by Christ, with strong breathings after a truly sanctified soul:

" "Oh! to be brought to Jesus' feet,
Though sorrows fix me there,
Is still a privilege; and sweet
The energies of prayer,
Though sighs and tears its language be,
If Christ be nigh, and smile on me,"—Camden.

that it was that that delighted me: those were the souls that I counted blessed.

292. But in this work, as in all other, I had my temptations attending me, and that of divers kinds; as sometimes I should be assaulted with great discouragement therein, fearing that I should not be able to speak a word at all to edification; nay, that I should not be able to speak sense to the people; at which times I should have such a strange faintness seize upon my body, that my legs have scarce been able to carry me to the place of exercise.

293. Sometimes, when I have been preaching, I have been violently assaulted with thoughts of blasphemy, and strongly tempted to speak the words with my mouth before the congregation. I have also at times, even when I have begun to speak the word with much clearness, evidence, and liberty of speech, been, before the ending of that opportunity, so blinded, and so estranged from the things I have been speaking, and have been also so straitened in my speech, as to utterance before the people, that I have been as if I had not known what I have been about; or as if my head had been in a bag all the time of my exercise.

294. Again, when as sometimes I have been about to preach upon some smart and searching portion of the word, I have found the tempter suggest, "What! will you preach this! This condemns yourself; of this your own soul is guilty; wherefore preach not of this at all; or if you do, yet so mince it as to make way for your own escape; lest, instead of awakening others, you lay that guilt upon your own soul that you will never get from under.

295. But, I thank the Lord, I have been kept from consenting to these so horrid suggestions, and have rather, as Samson, bowed myself with all my might to condemn sin and transgression, wherever I found it; yea, though therein also, I did bring guilt upon my own conscience: "Let me die," thought I, "with the Philistines," Judges, xvi. 29, 30, rather than deal corruptly with the blessed word of God. "Thou that teachest another, teachest not thou thyself." It is far better then to judge thyself even by preaching plainly unto others, than that thou, to save thyself, imprison the truth in unrighteousness. Blessed be God for his help also in this.

296. I have also, while found in this blessed work of Christ, been often tempted to pride and liftings up of heart; and, though I dare not say

I have not been affected with this, yet truly the Lord, of his precious mercy, hath so carried it towards me, that I have had small joy to give way to such a thing: for it hath been my every day's portion to be let into the evil of my own heart, and still made to see such a multitude of corruptions and infirmities therein, that it hath caused hanging down of the head under all my gifts and attainments: I have felt this thorn in the flesh, 2 Cor. xii. 8, 9, the very mercy of God to me.

297. I have also had, together with this, some notable place or other of the word presented before me, which word hath contained in it some sharp and piercing sentence concerning the perishing of the soul, notwithstanding gifts and parts: as for instance, that hath been of great use to me, "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, and a tinkling cymbal," I Cor. xiii. 1. 2.

298. A tinkling cymbal is an instrument of music, with which a skilful player can make such melodious and heart-inflaming music, that all who hear him play, can scarcely hold from dancing; and yet behold the cymbal hath not life, neither comes the music from it, but because of the art of him that plays therewith; so then the instrument at last may come to nought and perish, though in times past such music hath been made upon it.

299. Just thus I saw it was, and will be, with them that have gifts, but want saving grace; they are in the hand of Christ, as the cymbal in the hand of David; and as David could with the cymbal make that mirth in the service of God as to elevate the hearts of the worshippers, so Christ can use these gifted men, as with them to affect the souls of his people in his church; yet when he hath done all, hang them by, as lifeless, though sounding cymbals.

300. This consideration, together with some others, were, for the most part, as a maul on the head of pride, and desire of vain-glory. What, thought I, shall I be proud because I am a sounding brass? Is it so much to be a fiddle? Hath not the least creature that hath life more of God in it than these? So I concluded, a little grace, and a little of the true fear

P · · Peace may be the lot of the mind
 That seeks it in meekness and love,
 But rapture and bliss are confined,
 To the glorified spirit above,"—Comper.

of God, is better than all the gifts: yea, I am fully convinced of it, that it is possible for souls that can scarce give a man an answer, but with great confusion as to method; I say, it is as possible for them to have a thousand times more grace, and so to be more in the love and favour of the Lord, than some who, by the virtue of the gift of knowledge, can deliver themselves like angels.

301. Thus therefore I came to perceive, that though gifts in themselves were good, to the thing for which they are designed, to wit, the edification of others, yet empty, and without power to save the soul of him that hath them, if they be alone. Neither are they, as so, any sign of a man's state to be happy, being only a dispensation of God to some, of whose improvement, or non-improvement, they must, when a little time more is over, give an account to him that is ready to judge the quick and the dead.

302. This showed me too, that gifts being alone, were dangerous, not in themselves, but because of those evils that attend them that have them; to wit, pride, desire of vain-glory, self-conceit, &c., all of which are easily blown up at the applause and commendation of every unadvised Christian, to the endangering of a poor creature to fall into the condemnation of the devil.

303. I saw, therefore, that he that hath gifts, had need to be let into a sight of the nature of them, to wit, that they come short of making of him to be in a truly saved condition, lest he rest in them, and so fall short of the grace of God.<sup>q</sup>

304. He hath cause also to walk humbly with God, and be little in his own eyes, and to remember withal, that his gifts are not his own, but the church's, and last by them he is made a servant to the church; and he must give at last an account of his stewardship unto the Lord Jesus; and to give a good account will be a blessed thing.

305. Let all men therefore prize a little with the fear of the Lord (gifts indeed are desirable); but yet great grace and small gifts are better than great gifts and no grace. It doth not say, the Lord gives gifts and glory, but the Lord gives grace and glory; and blessed is such a one, to whom the Lord gives grace, true grace, for that is a certain forerunner of glory.

306. But when Satan perceived that his thus tempting and assaulting

<sup>9 &</sup>quot;Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked wav in me, and lead me in the way everlasting."—Psalm, xxxix., 23, 24.

of me would not answer his design; to wit, to overthrow the ministry, and make it ineffectual, as to the ends thereof; then he tried another way, which was, to stir up the minds of the ignorant and malicious to load me with slanders and reproaches. Now therefore I may say, that what the devil could devise, and his instruments invent, was whirled up and down the country against me, thinking, as I said, that by that means they should make my ministry to be abandoned.

307. It began therefore to be rumoured up and down among the people, that I was a witch, a jesuit, a highwayman, and the like.

308. To all which, I shall only say, God knows that I am innocent. But as for mine accusers, let them provide themselves to meet me before the tribunal of the Son of God, there to answer for all these things (with all the rest of their iniquities), unless God shall give them repentance for them, for the which I pray with all my heart.

309. But that which was reported with the boldest confidence, was, That I had my misses, my whores, my bastards; yea two wives at once, and the like. Now these slanders (with the others) I glory in, because but slanders, foolish, or knavish lies, and falsehoods cast upon me by the devil and his seed; and should I not be dealt with thus wickedly by the world, I should want one sign of a saint, and a child of God: "Blessed are you," said the Lord Jesus, "when men shall revile you and persecute you, and shall say all manner of evil of you falsely for my sake; rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you," Matt. iv. 11.

- 310. These things therefore, upon mine own account, trouble me not: no, though they were twenty times more than they are. I have a good conscience; and whereas they speak of me as an evil-doer, they shall be ashamed that falsely accuse my good conversation in Christ.\*
- 311. So then, what shall I say to those who have thus bespattered me? Shall I threaten them? Shall I chide them? Shall I entreat them to hold their tongues? No, not I. Were it not that these things made them ripe for damnation, that are the authors and abettors—I would say unto them, "Report it," because it will increase my glory.
- 312. Therefore I bind these lies and slanders to me as an ornament; it belongs to my Christian profession to be villified, slandered, reproached,
- "He giveth his check to him that smitch him; he is filled full of reproach. For the Lord will not cast him off for ever."—Lamentations.

and reviled; and since all that is nothing else, as my God and my conscience do bear me witness, I rejoice in reproaches for Christ's sake.

313. I also call all those fools and knaves that have thus made it their business to affirm any of these things of me; namely that I have been naught with other women or the like. When they have used the utmost of their endeavours that they can, to prove against me truly, that there is any woman in heaven, earth, or hell, that can say I have at any time, in any place, by day or night, so much as attempted to be naught with them; and speak I thus to beg mine enemies into a good esteem of me? No, not I: I will in this beg relief of no man: believe or disbelieve me in this, all is a case to me.

314. My foes have missed their mark in this their shooting at me. I am not the man. I wish that they themselves be guiltless. If all the fornicators and adulterers in England were hanged up by the neck till they be dead, John Bunyan, the object of their envy, would be still alive and well: I know not whether there be such a thing as a woman breathing under the copes of the heaven, but by their apparel, their children, or by common fame, except my wife.

315. And in this I admire the wisdom of God, that he made me shy of women. These know, with whom I have been most intimately concerned, that it is a rare thing to see me carry it pleasantly towards a woman; the common salutation of women I abhor, 'tis odious to me in whomsoever I see it. Their company alone, I cannot away with; I seldom so much as touch a woman's hand, for I think these things are not so becoming me. When I have seen good men salute those women that they have visited, or that have visited them, I have at times made my objection against it; and when they have answered, that it was but a piece of civility, I have told them, it is not a comely sight. Some indeed have urged the holy kiss; but then I have asked why they made baulks, why then did they salute the most handsome, and let the ill-favoured go: thus, how laudable soever such things have been in the eyes of others, they have been unseemly in my sight.

316. And now for a wind up in this matter, I calling not only men, but

Bunyan's enemies we find from what is here set down, not content with sneering at his humble origin, lowly occupation, and want of education, attacked his moral character. He earnestly repels the charge with solemn disdain, and meets his malevolent calumniators with proud deflance.

angels, to prove me guilty of having carnally to do with any woman, save my wife; nor am I afraid to call God for a record upon my soul, that in these things I am innocent. Not that I have been thus kept, because of any goodness in me, more than any other, but God has been merciful to me, and has kept me, to whom I pray that he will keep me still, not only from this but every evil way and work, and preserve me to his heavenly kingdom. Amen.

317. Now as Satan laboured, by reproaches and slanders, to make me vile among my countrymen, that if possible, my preaching might be made of none effect, so thereby was added thereto a long and tedious imprisonment, that thereby I might be frightened from my service for Christ, and the world terrified and made afraid to hear me preach, of which I shall in the next place give you a brief account.

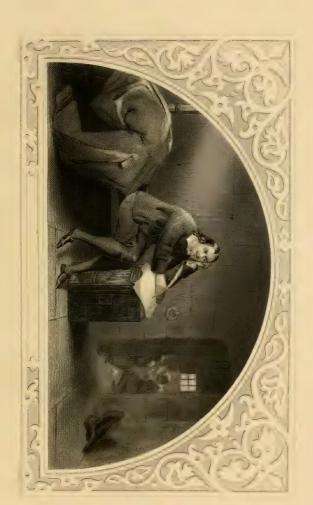
# A brief account of the Author's imprisonment.

318. Having made profession of the glorious gospel of Christ, and preached the same about five years, I was apprehended at a meeting of good people in the country (among whom I should have preached that day, but they took me from amongst them), and had me before a justice; who, after I had offered security for my appearance the next sessions, yet committed me, because my sureties would not consent to be bound that I should preach no more to the people.

319. At the sessions after, I was indicted for a maintainer of unlawful assemblies and conventicles, and for not conforming to the church of England; and after some conference there with the justices, they taking my plain dealing with them for a confession, as they termed it, of the indictment, did sentence me to a perpetual banishment, because I refused to conform. So being again in the gaoler's hands, I was had to prison, and there laid a complete twelve years, waiting to see what God would suffer these men to do with me.

320. In which condition I have continued with much content, through grace, but have met with many turnings and goings upon my heart, both from the Lord, Satan, and my own corruption; by all which (glory be to Jesus Christ) I have also received much conviction, instruction, and

"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."—Acts, xx., 24.



Bungan in Prison.



understanding, of which I shall not here discourse; only give you a hint or two, that may stir up the godly to bless God, and to pray for and also to take encouragement, should the case be their own, "not to fear what man can do unto them."

321. I never had in all my life so great an inlet into the word of God as now; those Scriptures that I saw nothing in before, were made now to shine upon me; Jesus Christ also was never more apparent than now; here I have seen and felt him indeed: Oh! that word, "we have not preached unto you cunningly devised fables," 2 Pet. i. 16—and that, "God raised Christ from the dead, and gave him glory, that our faith and hope might be in God," 1 Pet. i. 2—were blessed words unto me in this imprisoned condition."

322. These three or four scriptures also have been great refreshments in this condition to me; John xiv. 1—4, xvi. 33; Col. iii. 3, 4; Heb. xii. 22—24. So that sometimes when I have been in the favour of them, I have been able to laugh at destruction, "and to fear neither the horse nor his rider." I have had sweet sights for the forgiveness of my sins in this place, and of my being with Jesus in another world: I have seen that here, that I am persuaded I shall never, while in this world, be able to express: I have seen a truth in this scripture, "Whom having not seen, ye love: in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory.—Pet. i. 8.

323. I never knew what it was for God to stand by me at all turns, and at every offer of Satan to afflict me, as I have found since I came in hither: for as fears have presented themselves, so have supports and encouragements; yea, when I have started at nothing else but my shadow, yet God hath not suffered me to be molested, but would with one scripture or another strengthen me against all; insomuch that I have often said, "Were it lawful, I could pray for greater trouble, for the greater comfort's sake."—Eccles. vii. 14, 2 Cor. i. 5.

324. Before I came to prison, I saw what was coming, and had two

<sup>&</sup>quot; "I said unto them, ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach. Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, let us rise up and build. So they strengthened their hands for this good work. But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they

considerations warm upon my heart: the first was, how to be able to encounter death, should that be my portion. For the first of these, that scripture, Col. i. 11—was great information to me, namely, to pray to God "to be strengthened with all might, according to his glorious power, unto all patience and long suffering with joyfulness." I could seldom go to prayer, but this sentence or sweet petition would thrust itself into my mind, and persuade me, that if ever I would go through long-suffering, I must have patience, especially if I would endure it joyfully.

325. As to the second consideration, that saying (2 Cor. i. 9.) was of great use to me; "But we had the sentence of death in ourselves that we might not trust in ourselves, but in God, that raised the dead." By this scripture I was made to see, that if ever I would suffer rightly, I must first pass a sentence of death upon every thing that can properly be called a thing of this life, even to reckon myself, my wife, my children, my health, my enjoyments, and all, as dead to me, and myself as dead to them.

326. The second was to live upon God that is invisible, as Paul said in another place; the way not to faint, is, "To look not on the things that are seen, but at the things that are not seen; for the things that are seen are temporal, but the things that are not seen are eternal." And thus I reasoned with myself, If I provide only for a prison, then the whip comes unawares, and so doth also the pillory. Again, If I only provide for these, then I am not fit for banishment: further, If I conclude that banishment is the worst, then if death comes, I am surprised: so that I see, the best way to go through sufferings, is to trust in God, through Christ, as touching the world to come; and as touching this world, "to count the grave my house, to make my bed in darkness; to say to corruption, Thou art my father, and to the worm, Thou art my mother and sister:" that is, to familiarize these things to me.

327. But notwithstanding these helps, I found myself a man encompassed with infirmities; the parting with my wife and poor children, hath often been to me in this place, as the pulling the flesh from the bones; and also it brought to my mind the many hardships, miseries, and wants, that my poor family was like to meet with, should I be taken from them, especially my poor blind child, who lay nearer my heart than all

laughed us to scorn, and despised us, and said, what is this thing that ye do? will ye rebel against the king? Then answered I them, and said unto them, the God of heaven, he will prosper us; therefore we his servants will arise and build."—Nehemiah, ii., 17—20.

beside: Oh! the thoughts of the hardships I thought my poor blind one might go under, would break my heart to pieces."

328. Poor child! thought I, what sorrow art thou like to have for thy portion in this world! thou must be beaten, must beg, suffer hunger, cold, nakedness, and a thousand calamities, though I cannot now endure the wind should blow upon thee. But yet, thought I, I must venture you all with God, though it goeth to the quick to leave you: Oh! I saw I was as a man who was pulling down his house upon the heads of his wife and children; yet I thought on those, "two milch kine that were to carry the ark of God into another country, and to leave their calves behind them."—I Sam. vi. 10.

329. But that which helped me in this temptation was divers considerations: the first was, the consideration of those two scriptures, "Leave thy fatherless children, I will preserve them alive: and let thy widows trust in me:" and again, "The Lord said, Verily it shall go well with thy remnant; verily I will cause the enemy to entreat them well in the time of evil," &c.—Jer. xlix. 11., xv. 11.\*

330. I had also this consideration: that if I should venture all for God, I engaged God to take care of my concernments; but if I forsook him in his ways, for fear of any trouble that should come to me or mine, then I should not only falsify my profession, but should count also that my concernments were not so sure, if left at God's feet, as they would be if they were under my own care. This was a smarting consideration, and as spurs into my flaw. That scripture also greatly helped it to fasten the more on me, where Christ prays against Judas, that God would disappoint him in his selfish thoughts, which moved him to sell his master. Pray read it soberly.—Psa. cix. 6—8, &c.

331. I had also another consideration, and that was, the dread of the torments of hell, which I am sure they must partake of, that, for fear of the cross, do shrink from their profession of Christ: I thought also of the glory he had prepared for those that in faith, and love, and patience,

<sup>\*</sup> Bunyan was, we may say a martyr. Denied the solace of trying to call to God those he was persuaded might benefit from his ministry, and torn from his family, his pathetic lament at the helpless condition in which he was forced to leave his sightless little one, must forcibly impress upon every one, how severe that trial was, through which he was doomed to pass.

<sup>&</sup>quot;An unseen arm supported him in all his tribulation. In the gloom of a prison be found the scripture a "shining light;" a source of unspeakable comfort.

stood to his ways before them. These things I say, have helped me, when the thoughts of the misery that both myself and mine hath pinched on my mind.

332. When I have indeed conceited that I might be banished for my profession, then I have thought about the sore and sad estate of a banished and exiled condition, how they were exposed to hunger, to cold, to perils, to nakedness, to enemies, and a thousand calamities; and at last, it may be 'to die in a ditch, like a poor and disconsolate sheep. But, I thank God, hitherto I have not been moved by these most delicate reasonings, but have rather, by them, more approved my heart to God.

333. I will tell you a pretty business: I was once in a very sad and low condition many weeks; at which time, I being but a young prisoner, and not acquainted with the laws, had this laid much upon my spirit. "That my imprisonment might end at the gallows for ought I could tell." Now therefore Satan laid hard at me, by suggesting thus unto me: "But how if, when you come indeed to die, you should be in this condition; that is, as not to favour the things of God, nor to have any evidence upon your soul for a better state hereafter?" For indeed at this time all the things of God were hid from my soul.

334. Wherefore at first this was a great trouble to me; for I thought with myself, that in this condition I was not fit to die, if I should be called to it. Besides, I thought, If I should make a scrambling shift to clamber up the ladder, yet I should, either with quaking, or other symptoms of fainting, give occasion to the enemy to reproach the way of God, and his people for their timorousness. This therefore lay with great trouble upon me, for methought I was ashamed to die with a pale face, and tottering knees, in such a case as this.\*

335. Wherefore I prayed to God that he would give me strength to do and suffer what he should call me to; yet no comfort appeared, but all continued hid: I was also really possessed with the thought of death, that oft I was as if I was on the ladder with a rope about my neck; only this was some encouragement to me, I thought I might now have an opportunity to speak my last words unto a multitude, which I thought would come to see me die; and thought I, if it must be so, if God would but

Bunyan's thoughts here evidently turned to the case of Hugh Peters, who when about to suffer at Charing Cross, feeling his limbs to shake, rebuked his trembling flesh for being afraid to go to God.

convert one soul by my last words, I shall not count my life thrown away, nor lost.

336. But yet all the things of God were kept out of my sight, and still the tempter followed me with, "But whither must you go when you die? What will become of you? Where will you be found in another world? What evidence have you for heaven and glory, and an inheritance among them that are sanctified?" Thus was I tossed for many weeks, and knew not what to do; at last this consideration fell with weight upon me, That it was for the word and way of God that I was in this condition; wherefore I was engaged not to flinch a hair's breadth from it.

337. I thought also, that God might choose whether he would give me comfort now, or at the hour of death; yea, it was my duty to stand to his word, whether he would ever look upon me, or save me at the last: wherefore, thought I, I am for going on, and venturing my eternal state with Christ, whether I have comfort here or no: if God doth not come in, thought I, I will leap off the ladder even blindfolded into eternity, sink or swim, come heaven, come hell, Lord Jesus, if thou wilt eatch me, do; if not I will venture for thy name.

338. I was no sooner fixed with this resolution, but this word dropped from me, "Doth Job serve God for nought?" as if the accuser had said, "Lord, Job is no upright man, he serves thee for by-respects; hast thou not made an hedge about him, &c. But put forth now thine hand and touch all that he hath, and he will curse thee to thy face." How now! thought I, is this the sign of an upright soul, to desire to serve God, when all is taken from him? is he a godly man that will serve God for nothing? Blessed be God; then, I hope I have an upright heart, for I am resolved (God giving me strength) never to deny my profession, though I had nothing for my pains: and as I was thus considering, the Scripture was set before me.—Psalm xliv. 12, &c."

339. Now was my heart full of comfort, for I would not have been

<sup>1&</sup>quot; Thou sellest thy people for naught, and dost not increase thy wealth by their price. Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us. Thou makest us a by-word among the heathen, a shaking of the head among the people. My confusion is continually before me, and the shame of my face hath covered me. For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger. All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant. Our heart is not turned back, neither have our steps declined from thy way."—Psalm, xiiv., 12—18.

without this trial for much: I am comforted every time I think of it, and I hope I shall bless God for ever for the teaching I have had by it. Many more of the dealings of God towards me I might relate. "But these out of the spoils, won in battle, have I dedicated to maintain the house of God."—I Chron. xxvi. 27.

#### The Conclusion.

- 1. Or all the temptations that ever I met with in my life, to question the being of God, and truth of his gospel, is the worst, and worst to be borne; for it takes away my girdle from me, and removeth the foundation from under me. Oh! I have often thought of that word, "Have your loins girt about you with truth;" and of that, "When the foundations are destroyed, what can the righteous do?"
- 2. Sometimes when, after sin committed, I have looked for chastisement from the hand of God, the very next that I have had from him, hath been the discovery of his grace. Sometimes when I have been comforted, I have called myself a fool for my so sinking under trouble. And then again, when I have been cast down, I thought I was not wise, to give such way to comfort; with such strength and weight have both these come upon me.
- 3. I have wondered much at this one thing, that though God doth visit my soul with ever so blessed a discovery of himself, yet I have found again, that I have been so filled with darkness, that I could not conceive what that God and that comfort was with which I have been refreshed.
- 4. I have sometimes seen more in a line of the Bible, than I could well tell how to stand under; and yet at another time, the whole Bible hath been to me as a dry stick; or rather, my heart hath been so dead and dry unto it, that I could not conceive the least refreshment, though I have looked it all over.
- 5. Of all fears, they are best that are made by the blood of Christ: and of all joy that is the sweetest that is mixed with mourning over Christ, Oh! 'tis a goodly thing to be on our knees, with Christ in our arms, before God: I hope I know something of these things.
- 6. I find to this day seven abominations in my heart. 1. Inclining to unbelief. 2. Suddenly to forget the love and mercy that Christ mani-

festeth. 3. A leaning to the works of the law. 4. Wanderings and coldness in prayer. 5. To forget to watch for that I pray for. 6. Apt to murmur because I have no more, and yet ready to abuse what I have. 7. I can do none of those things which God commands me, but my corruptions will thrust in themselves. "When I would do good, evil is present with me."

7. These things I continually see and feel, and am afflicted and oppressed with, yet the wisdom of God doth order them for my good.

1. They make me abhor myself. 2. They keep me from trusting my heart. 3. They convince me of the insufficiency of all inherent right-eousness. 4. They show me the necessity of flying to Jesus. 5. They press me to pray unto God. 6. They show me the need I have to watch and be sober. 7. And provoke me to pray unto God, through Christ, to help me, and carry me through this world.\*

A continuation of Mr. Bunyan's Life, beginning where he left off, and concluding with the time and manner of his Death and Burial: together with his true character, &c.

READER.

The painful and industrious author of this book has already given you a faithful and very moving relation of the beginning and middle of the days of his pilgrimage on earth; and since there yet remains somewhat, worthy of notice and regard, which occurred in the last scene of his life, the which, for want of time, or fear some over-censorious people should impute it to him as an earnest coveting of praise from men, he has not left behind him in writing. Wherefore, as a true friend, and long acquaintance of Mr. Bunyan's, that his good end may be known, as well as his evil beginning, I have taken upon me, from my knowledge, and the best account given by other of his friends, to piece this to the thread too soon broke off, and so lengthen it out to his entering upon eternity.

He has told you, at large, of his birth and education; the evil habits and corruptions of his youth; the temptations he struggled and conflicted so frequently with, the mercies, comforts, and deliverances he found; how

<sup>\*</sup>There is much to edify in the confession which the author makes of his wandering in prayer, his fears, and his other weakness. With David he might truly say, "Uphold me according unto thy word, that I may live; and let me not be ashamed of my life. Hold thou me up and I shall be safe."—Psalm, cxix., 115. 116.

he came to take upon him the preaching of the gospel; the slanders, reproaches, and imprisonments that attended him, and the progress he notwithstanding made (by the assistance of God's grace), no doubt to the saving of many souls: therefore take these things, as he himself hath methodically laid them down, in the words of verity; and so I pass on to what remains.

After his being freed from his twelve years' imprisonment and upwards, for nonconformity, wherein he had time to furnish the world with sundry good books, &c., and by his patience, to move Dr. Barlow, the then bishop of Lincoln, and other churchmen, to pity his hard and unreasonable sufferings, so far as to stand very much his friends, procuring his enlargement, or there perhaps he had died, by the noisomeness and ill usage of the place: being now, I say, again at liberty, and having through mercy, shaken off his bodily fetters, for those upon his soul were broken before by the abounding grace that filled his heart, he went to visit those that had been a comfort to him in his tribulation, with a Christian-like acknowledgment of their kindness and enlargement of charity; giving encouragement by his example, if it had happened to be their hard haps to fall into affliction or trouble, then to suffer patiently for the sake of a good conscience, and for the love of God in Jesus Christ towards their souls; and by many cordial persuasions, supported some whose spirits began to sink low, through the fear of danger that threatened their worldly concernment, so that the people found a wonderful consolation in his discourse and admonition.

As often as opportunity would admit, he gathered them together (though the law was then in force against meetings), in convenient places, and fed them with the sincere milk of the word, that they might grow up in grace thereby. To such as were anywhere taken and imprisoned upon these accounts, he made it another part of his business to extend his charity, and gather relief for such of them as wanted.

He took great care to visit the sick, and strengthen them against the suggestions of the tempter, which at some times are very prevalent; so that they had cause for ever to bless God, who had put it into his heart, at such a time, to rescue them from the power of the roaring lion, who sought to devour them; nor did he spare any pains or labour in travail, though to the remotest countries, where he knew or imagined any people might stand in need of his assistance; insomuch that some, by these

visitations that he had made, which were two or three every year, some, though in jeering manner no doubt, gave him the epithet of Bishop Bunyan, whilst others envied him for his so earnestly labouring in Christ's vineyard; for the seed of the word he all this while sowed in the hearts of his congregation, watered with the grace of God, brought forth in abundance, in bringing in disciples to the church of Christ.

Another part of his time he spent in reconciling differences, by which he hindered many mischiefs, and saved some families from ruin, and in such falling-out he was uneasy till he found a means to labour a reconciliation, and become a peace-maker, on whom a blessing is promised in holy writ; and indeed doing this good office he may be said to sum up his days, it being the last undertaking of his life, as will appear in the close of this paper.

When in the late King James's reign liberty of conscience was unexpectedly given to Dissenters of all persuasions, he gathered his congregation at Bedford, where he mostly lived, and had spent the greatest part of his life; and there being no convenient place for the entertainment of so great a confluence of people as followed him, he consulted with them for building a meeting house, to which they made their voluntary contributions with all cheerfulness and alacrity; and the first time he appeared there to edify, the place was so thronged, that many were constrained to keep without, though the house was very spacious; every one striving to partake of his instructions, that were of his persuasion, and show their good-will towards him, by being present at the opening of the place. Here he lived in much peace and quiet of mind, contenting himself with that little God had bestowed upon him, and sequestering himself from all employments to follow that of his ministry: for as God said to Moses. "He that made the lips and heart can give eloquence and wisdom," without extraordinary acquirements in a university.

When he was at leisure from writing and teaching, he came up to London, and went among the congregations of the Nonconformists, to the great good-liking of the hearers; and even some to whom he had been misrepresented, on account of his education, were convinced of his knowledge in sacred things, perceiving him to be a man of sound judgment, delivering himself plainly and powerfully; insomuch that many who came as spectators for novelty, rather than to be edified and improved, went away well satisfied with what they heard, and wondered, as the Jews did of the Apostle, "whence this man should have these things."

In imitation of his great Lord and Master, the ever-blessed Jesus, he went about doing good, so that even malice herself is defied to find any stain upon his reputation, with which he may be justly charged.

After he was sensibly convicted of the wicked state of his life, and converted, he was baptized into the congregation, and admitted a member thereof, namely in the year 1655, and became speedily a very zealous professor; but upon the return of King Charles to the crown in 1660, he was, the 12th of November, taken, as he was edifying some good people that were got together to hear the word, and confined in Bedford jail for six years, till the Act of Indulgence to Dissenters being allowed, he obtained his freedom, by the intercession of some in trust and power, that took pity on his sufferings: but within six years afterward he was again taken up (viz. in the year 1666), and was then confined for six years more; when the jailor took such pity of his rigorous sufferings, that he did as the Egyptian jailor did to Joseph, put all the care and trust in his hand. When he was taken this last time, he was preaching on these words, viz., "Dost thou believe on the Son of God?" And this imprisonment continued for six years; and when this was over, another imprisonment, of half-a-year, fell to his share. During these confinements, he Wrote these following works, viz., OF PRAYER BY THE SPIRIT; The HOLY CITY'S RESURRECTION; GRACE ABOUNDING; PILGRIM'S PROGRESS; the first part.

In the last year of his twelve years' imprisonment, the pastor of the congregation at Bedford died, and he was chosen to that cure of souls, on the 12th of December, 1671. And in his charge, he often had disputes with scholars that came to oppose him, as supposing him an ignorant person; and though he argued plainly, without phrases and logical expressions, yet he nonplused one who came to oppose him in his congregation, by demanding, whether or no we had the true copies of the original Scriptures: and another, when he was preaching, accused him of uncharitableness, for saying it was very hard for most to be saved; saying, by that he went about to exclude most of his congregation; but he confuted him, and put him to silence with the parable of the stony ground, and other texts out of the 13th chapter of St. Matthew, in our Saviour's sermon out of a ship: all his methods being to keep close to the Scriptures: and what he found not warranted there, himself would not warrant nor determine.

But not to make any further mention of this kind, it is well known

that he managed all his affairs with such exactness, as if he had made it his study above all other things, not to give occasion of offence. He was never heard to reproach or revile any, what injury soever he received, but rather to rebuke those that did; and as it was in his conversation, so it is manifested in those books he has caused to be published to the world.

In his family he kept up a strict discipline in prayer and exhortation; being in this like Joshua, viz., "Whatsoever others do, as for me and my house we will serve the Lord:" and indeed a blessing waited on his labours and endeavours, so that his wife "was like a pleasant vine upon the walls of his house, and his children like olive branches round his table: and though by reason of the many losses he sustained by imprisonment and spoil, of his chargeable sickness, &c., his earthly treasure swelled not to excess; he always had sufficient to live decently and creditably, and with that he had the greatest of all treasures, which is content; for where content dwells, even a poor cottage is a kingly palace; and this happiness he had all his life long; not so much minding this world, as knowing he was here as a pilgrim and stranger, and had no tarrying city, but looked for one not made with hands. At length, being worn out with suffering, age, and often teaching, the day of his dissolution drew near; and death that unlocks the prison of the soul, to enlarge it for a more glorious mansion, put a stop to his acting his part on a stage of mortality; heaven, like earthly princes, when it threatens war, being always so kind as to call home its ambassadors before it be denounced. Even the last undertaking of his was a labour of love and charity; for a gentleman, a neighbour of Mr. Bunyan's, happening to fall into the displeasure of his father, and being much troubled in mind on that account, as also for that he heard his father purposed to disinherit him, he pitched upon Mr. Bunyan as a fit man to make way for his submission, and prepare his father's mind to receive him; and he, willing to do any good office, readily undertook it. So riding to Reading in Berkshire, he used such pressing arguments and reasons against anger and passion, as also for love and reconciliation, that the father was reconciled to his son.

But Mr. Bunyan, returning to London, being overtaken with excessive rains, and coming to his lodgings extremely wet, fell sick of a violent fever; which he bore with much constancy and patience, and expressed himself as if he desired nothing more than to be dissolved, and be with Christ, in that case esteeming death as gain, and life only as a tedious

delaying of felicity expected; and finding his vital strength decay. having settled his mind and affairs, as well as the shortness of time and the violence of his disease would permit, with a constant and Christian patience, he resigned his soul into the hands of his most merciful Redeemer, following his Pilgrim from the City of Destruction to the New Jerusalem; his better part having been all along there, in holy contemplation, pantings, and breathings after the hidden manna and water of life. He died at the house of one Mr. Struddock, a grocer, at the Star on Snow-hill, in the parish of St. Sepulchre's, London, on the 12th of 'August 1688, and in the sixtieth year of his age, after ten days' sickness; and was buried in the New Burying Place, near the Artillery Ground; where he sleeps till the morning of the resurrection, in hopes of a glo.ious rising to an incorruptible immortality of joy and happiness; where no more trouble and sorrow shall afflict him, but all tears be wiped away; when the just shall be incorporated as members of Christ their head, and reign with him as kings and priests for ever.

### A Brief Character of Mr. John Bunyan.

He appeared in countenance to be of a stern and rough temper, but in his conversation mild and affable; not given to loquacity or much discourse in company, unless some urgent occasion required it; observing never to boast of himself or his parts, but rather seem low in his own eyes, and submit himself to the judgment of others, abhorring lying and swearing, being just in all that lay in his power to his word, not seeming to revenge injuries, loving to reconcile differences, and make friendship with all; he had a sharp quick eye, accompanied with an excellent discerning of persons, being of good judgment and quick wit. As for his person, he was tall of stature, strong-boned, though not corpulent, somewhat of a ruddy face, with sparkling eyes, wearing his hair on his upper lip, after the old British fashion; his hair reddish, but in his latter days, time had sprinkled it with gray; his nose well set, but not declining or bending, and his mouth moderate large; his forehead somewhat high, and his habit always plain and modest. And thus we have impartially described the internal and external parts of a person, whose death hath been much regretted; a person who had tried the smiles and frowns of time;

not puffed up in prosperity, nor shaken in adversity; always holding the golden mean.

In him at once did three great Worthies shine, Historian, Poet, and a choice Divine: Then let him rest in undisturbed dust Until the resurrection of the just.

## Postscript.

In this his pilgrimage, God blessed him with four children; one of which, named Mary, was blind, and died some years before; his other children were Thomas, Joseph, and Sarah; his wife, Elizabeth, having lived to see him overcome his labour and sorrow, and pass from this life to receive the reward of his work, long survived him not; for in 1692 she died, to follow her faithful pilgrim from this world to the other, whither he was gone before her; whilst his works, which consist of six books, remain for the edifying of the reader, and praise of the author.



# CONFESSION OF MY FAITH,

AND A

# REASON OF MY PRACTICE:

OR,

WITH WHO, AND WHO NOT, I CAN HOLD CHURCH-FELLOWSHIP OR THE COMMUNION OF SAINTS.

SHEWING,

### BY DIVERS ARGUMENTS.

THAT THOUGH I DARE NOT COMMUNICATE WITH THE OPEN PROFANE, YET I CAN WITH THOSE VISIBLE SAINTS THAT DIFFER ABOUT WATER-BAPTISM.

WHEREIN IS ALSO DISCOURSED,

WHETHER THAT BE THE ENTERING ORDINANCE INTO FELLOWSHIP OR NO.

<sup>&</sup>quot; I believed, and therefore have I spoken " - Psalm, exvi. 10



# TO THE READER.

SIR,

I marvel not that both yourself and others do think my long imprisonment strange, or rather strangely of me for the sake of that; for verily I should also have done it myself, had not the Holy Ghost long since forbidden me. Nay, verily, that notwithstanding, had the adversary but fastened the supposition of guilt upon me, my long trials might by this time have put it beyond dispute; for I have not hitherto been so sordid as to stand to a doctrine, right or wrong; much<sup>a</sup> less, when so weighty an argument as above eleven years' imprisonment, is continually dogging of me to weigh and pause, and pause again, the grounds and foundation of those principles, for which I thus have suffered; but having not only at my trial asserted them, but also since, even all this tedious track of time, in cool blood, a thousand times, by the word of God, examined them, and found them good, I cannot, I dare not now revolt or deny the same, on pain of eternal damnation.

And that my principles and practice may be open to the view and judgment of all men (though they stand and fall to none but the word of God alone), I have, in this small treatise presented to this generation, a Confession of my Faith, and a Reason of my Practice in the Worship of God; by which, although it be brief, candid Christians may, I hope, without a violation to faith or love, judge, I may have the root of the matter found in me.

Neither have I, in this relation, abusively presented my reader with other doctrines or practices, than what I held, professed, and preached when apprehended and east into prison. Nor did I then, or now, retain a doctrine besides, or which is not thereon grounded. The subject I should have preached upon, even then when the constable came, was, "Dost thou believe on the Son of God?" From whence I intended to shew, the absolute need of faith in Jesus Christ; and that it was also a

vol. I.

<sup>•</sup> The admirers of Bunyan will find in his "Confession" much to edify them. In his own clear unaffected style, he gives strong reasons for the faith that was in him, and several particulars are mentioned which have escaped the notice of his biographers. It was written in the last year of his tedious imprisonment.

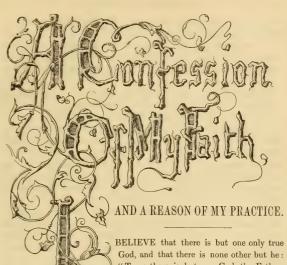
thing of the highest concern for men to inquire into, and to ask their own hearts whether they had it or no.

Faith and holiness are my professed principles, with an endeavour, so far as in me lieth, to be at peace with all men. What shall I say, let mine enemies themselves be judges, if any thing in these following doctrines, or if aught that any man hath heard me preach, doth, or hath according to the true intent of my words, favoured either of heresy or rebellion. I say again, let they themselves be judges, if aught they find in my writing or preaching, doth render me worthy of almost twelve years' imprisonment, or one that deserveth to be hanged, or banished for ever, according to their tremendous sentence. Indeed my principles are such, as lead me to a denial to communicate in the things of the kingdom of Christ, with the ungodly and open profane; neither can I in, or by, the superstitious inventions of this world, consent that my soul should be governed in any of my approaches to God, because commanded to the contrary, and commended for so refusing. Wherefore, excepting this one thing, for which I ought not to be rebuked, I shall, I trust, in despite of slander and falsehood, discover myself at all times a peaceable and an obedient subject. But if nothing will do, unless I make of my conscience a continual butchery, and slaughter-shop, unless putting out my own eyes, I commit me to the blind to lead me, as I doubt is desired by some, I have determined, the Almighty God being my help and shield, vet to suffer, if frail life might continue so long, even till the moss shall grow on mine eyebrows, rather than thus to violate my faith and principles. Will a man leave the snow of Lebanon, that cometh from the rock of the field; or shall the cold flowing waters that come from another place be forsaken? "Hath a nation changed their gods which yet are no gods? For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever and ever."

Touching my practice as to communion with visible saints, although not baptized with water; I say it is my present judgment so to do, and am willing to render a farther reason thereof, shall I see the leading hand of God thereto.

Thine in bonds for the Gospel,

JOHN BUNYAN.



"To us there is but one God, the Father, of whom are all things. And this is life

eternal, that they might know thee the only true God, &c." Mark xii. 32. 1 Cor. 8. John xvii. 3. Acts xvii. 24.

2. I believe that this God is almighty, eternal, invisible, incomprehensible, &c. "I am the Almighty God, walk before me, and be thou perfect. The eternal God is thy refuge. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory, for ever and ever." Gen. xvii. 1. Deut. xxxiii. 26, 27. 1 Tim. i. 17. Job xi. 7. Rom. xi. 33.

3. I believe, that this God is unspeakably perfect in all his attributes, of power, wisdom, justice, truth, holiness, mercy, love, &c.: his power is said to be eternal, his understanding and wisdom infinite; he is called the "just Lord," in opposition to all things: he is said to be truth itself, and the God thereof. There is none holy as the Lord. "God is love. Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? Rom. i. 20. Psalm exlvii. 5 Zeph. iii. 5. 2 Thes. ii. 10. Deut. xxxii. 4. Job xi. 7.

- 4. I believe, that in the Godhead there are three persons or subsistences: "There are three that bear record in heaven; the Father, the Word, and the Holy Ghost. 1 John, v. 7. See also Gen. i. 26 chap. xi. 7; and Isa. vii. 8.
- 5. I believe, that these three are, in nature, essence, and eternity, equally one. "These three are one." 1 John, v. 7.
  - 6. I believe, "There is a world to come." Heb. ii. 5, chap. vi. 5.
- 7. I believe, that there shall be a resurrection of the dead, both of the just and unjust. "Many that sleep in the dust of the earth shall awake, some to everlasting shame and contempt. Marvel not at this. For the hour is coming, in which all that are in their graves shall hear his voice, and shall come forth; they that have done good, to the resurrection of life; and they that have done evil to the resurrection of damnation." Acts. xxiv. 15. Dan. xii. 2. John v. 21.
- 8. I believe that they that shall be counted worthy of that world, and of the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more; "for they are equal to the angels, and are the children of God, being the children of the resurrection." Luke x. 34, 35, 36. John x. 27, 28, 29. Rev. vii. 16, chap. xx. 6.
- 9. I believe, that those who die impenitent, shall be tormented with the devil and his angels, and shall be cast with them into the lake that burns with fire and brimstone, "where the worm dieth not, and the fire is not quenched." Rev. xxi. 8. Matt. ix. 43, 48.; xxv. 41, 46. John v. 29.
- 10. I believe, that because God, is naturally holy and just, even as he is good and merciful; therefore all having sinned, none can be saved, without the means of a Redeemer. "Then he is gracious unto him, and saith, deliver him from going down to the pit, I have found a ransom. We have redemption through his blood, even the forgiveness of our sins. For which without shedding of blood, is no remission. Job xxxii. 24. Col. i. 14. Heb. ix. 22.
  - 11. I believe, that Jesus Christ our Lord himself is the Reedeemer.

<sup>&</sup>lt;sup>5</sup> The multitude and aptness of the quotations supplied in the author's "Confession" show how intensely during his imprisonment he had studied the Scripture, and acquaints his readers with that which was his stay and support in tribulation. His "house was built upon a rock."

"They remembered that God was their rock, and the high God their Redeemer. For smuch as ye know, that ye were not redeemed with corruptible things such as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." Psalm lxxviii. 35. 1 Pet. i. 18, 19.

12. I believe, that the great reason why the Lord, the second person in the Godhead, did clothe himself with our flesh and blood, was that he might be capable of obtaining the redemption, that before the world was intended for us. "Forasmuch then as the children were made partakers of flesh and blood, he also himself likewise took part of the same; (mark) that through death he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death, were all their lifetime subject to bondage. When the fulness of time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law. Wherefore it behoved him in all things to be made like unto his brethren, that he might be a merciful, and faithful high priest in things pertaining to God; to make reconciliation for the sins of the people. For in that himself hath suffered being tempted, he is able to succour them that are tempted. Christ hath redeemed us from the curse of the law, being made a curse for us. As it is written, Cursed is every one that hangeth on a tree. That the blessing of Abraham might come upon the Gentiles, through faith in Jesus Christ." Heb. ii. 14, 15. Gal. iv. 4. Heb. ii. 17, 18. Gal. iii. 13, 14.

13. I believe that the time when he clothed himself with our flesh, was in the days of the reign of Cæsar Augustus; then I say, and not till then, was the word made flesh, or clothed with our nature. "And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed; and Joseph went up from Galilee, out of the city of Nazareth unto Judah, unto the city of David, which is called Bethlehem; because he was of the house and lineage of David, to be taxed with Mary his espoused wife being great with child: and so it was, that while they were there, the days were accomplished that she should be delivered. This child was he of whom Godly Simeon, was told by the Holy Ghost, when he said, that he should not see death until he had seen the Lord Christ." John i. 14. 1 Tim. iii. 16. Luke ii. 1—3, 6, 25—27.

14. I believe, therefore, that this very child, as afore is testified, is both

God and Man; the Christ of the living God. "And she brought forth her first-born son, and wrapt him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds keeping watch over their flocks by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shined round about them: and they were sore afraid. And the angel said unto them, fear not; for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes lying in a manger." Again, "But while he thought on these things, behold the angel of the Lord appeared unto him, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which being interpreted, is God with us." Luke ii. 7, 12. Matt. i. 21, 22.

15. I believe, therefore, that the righteousness and redemption by which we that believe stand just before God as saved from the curse of the law, is the righteousness and redemption that consists in the personal acts and performances of this child Jesus; this God-man, the Lord's Christ; it consisteth I say, in his personal fulfilling the law for us, to the utmost requirement of the justice of God. "Do not think," saith he, "that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. By which means he became the end of the law for righteousness to every one that believeth. For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. So finishing transgressions, and making an end of sins, and making reconciliation for iniquity, he brought in everlasting righteousness." Matt. v. 17. Rom. x. 3; viii. 3. 1 John iii. 1. 2 Tim. i. 9. Heb. x. 5, 6, 7, 8. 10. Dan. ix. 24.

" Jesus thou didst shed thy blood, On this rock our hope we raise; Thou hast brought us near to God, Thine the work and thine the praise."—Wesley.

- 6. I believe, that for the completing of this work, he was always siniess; did always the things that pleased God's justice; that every one of his acts, both of doing and suffering, and rising again from the dead, was really and infinitely perfect, being done by him as God-man; wherefore his acts before he died are called, "the righteousness of God," his blood, "the blood of God;" and "herein perceive we the love of God, in that he laid down his life for us." The Godhead, which gave virtue to all the acts of the human nature, was then in perfect union with it, when he hanged upon the cross for our sins. Heb. iv. 15; vii. 26, 27, 28. John viii. 29. Acts. xx. 28. 1 John iii. 16. John x. 30. Rom. i. 4.
- 17. I believe, then, that the righteousness that saveth the sinner from the wrath to come, is properly, and personally Christ's, and ours but as we have union with him, God by grace imputing it to us. "Yea, doubtless, and I count all things loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having my own righteousness, which is the law, but that which is through the faith of Christ, the righteousness which is of God by faith. For of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." Phil. iii. 8, 9. 1 Cor. i. 30. 2 Cor. v. 20, 21.
- 18. I believe, that God, as the reward of Christ's undertaking for us, hath exalted him to his own right hand as our Mediator, and given him a name above every name; and hath made him Lord of all, and judge of quick and dead; and all this that we who believe might take courage to believe and hope in God. "And being found in fashion as a man, he humbled himself unto death, even the death of the cross, where he died for our sins; wherefore God hath highly exalted him, and given him a name above every name; a that at the name of Jesus every knee should bow, both of things in heaven, and things in earth; and things that are under the earth; and that every tongue shall confess, that Jesus Christ is Lord, to the glory of God the Father. And he commanded us to preach unto the people, and to testify that it was he that was ordained of God to be the judge of quick and dead. Who verily was fore-ordained before the

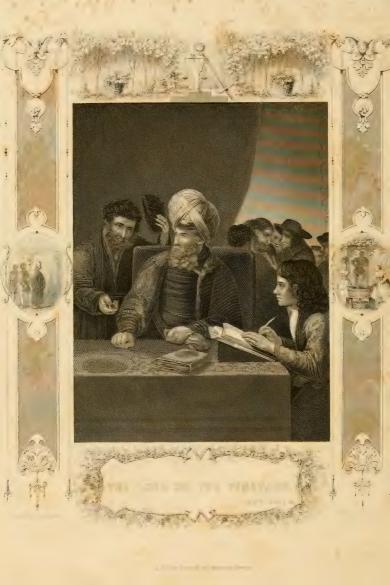
<sup>&</sup>lt;sup>d</sup> The mission of Christ, besides saving man, is here explained to have exalted the Redeemer in heaven.

foundation of the world, but was manifest in the last times for you, who by him do believe in God, who raised him from the dead, and gave him glory, that your faith and hope might be in God." Phil. ii. 5—10. Eph. i. 18—22. Acts x. 42; xvii. 31. 1 Pet. i. 19, 20, 21.

19. I believe that being at the right hand of God in heaven, he doth there effectually exercise the offices of his excellent priesthood and mediatorship, presenting himself before God, in the righteousness which is accomplished for us when he was in the world, for by the efficacy of his blood, he not only went into the holy place, but being there, and having by it obtained eternal redemption for us, now, as receiving the worth and merit thereof from the Father, doth bestow upon us grace, repentance, faith, and the remission of sins; yea, he also received for us the Holy Ghost to be sent unto us, to ascertain us of our adoption and glory; for if he were on earth, he should not be a priest. "Seeing then we have a great high-priest that is entered into the heavens, Jesus, the son of God, let us hold fast our profession. For there is one God, and one Mediator between God and man, the man Christ Jesus. For by his own blood he entered into the holy place, having obtained eternal redemption for us. For Christ is not entered into the holy place made with hands, which is the figure of the true, but into heaven itself; now to appear in the presence of God for us. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." Heb. viii. 4. 1 Tim. ii. 5. Heb. ix. 12, 24. Acts v. 31: ii. 33.

20. I believe, that being there, he shall so continue till the restitution of all things; and then he shall come again in glory, and shall sit in judgment upon all flesh: and I believe, that according to his sentence so shall their judgment be. "Repent ye, therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive, until the restitution of all things spoken of by the mouth of all the holy prophets since the world began. For this same Jesus, which ye have seen go up into heaven, shall so come in like manner as ye have seen him go into heaven. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trumpet of God, &c. When the Son of man shall come in his glory, and all the holy angels with him, then he shall





sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them from one another, as a shepherd divideth his sheep from the goats. And he shall set his sheep on his right hand, but the goats on the left. Then shall the king say to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall be say to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment; but the righteous into life eternal. For the day of the Lord will come as a thief in the night, in the which the heaven shall pass away with a great noise, and the elements shall melt with fervent heat: the earth also, and the works that are therein shall be burnt up. Seeing then that all these things must be dissolved, what manner of persons ought we to be in all holy conversation and godliness; looking for and hastening unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? Acts iii. 19, 20, 21. 1 Thes. iv. 16. Acts i. 11. Matt. xxv. 31-33; xli. 46. 2 Pet. iii. 10, 11, 12.

21. I believe, that when he comes, his saints shall have a reward of grace for all their work and labour of love which they shewed to his name in the world: "And every man shall receive his own reward, according to his own labour." And then shall every man have praise of God. And behold I come quickly, and my reward is with me, to give to every man according as his work shall be. Wherefore, my beloved brethren, be stedfast, immoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord, knowing that of the Lord ye shall receive the reward of inheritance, for you serve the Lord Christ." 1 Cor. iii. 8, and iv. 5. Rev. xxii. 12. 1 Cor. xv. 58. Col. iii. 24.

How Christ is made ours; or, by what means this or that Man hath that benefit by him, as to stand just before God now, and in the Day of Judgment.

1. I Belleve, we being sinful creatures in ourselves that no good thing done by us can procure of God the imputation of the righteousness of

Gradations of rewards are here held forth. "Each shall receive his own reward."
 The timid and faltered, though less exalted than the fearless and devoted, may still hope.
 "Our faith feeble, we confers.

We faintly trust thy word;
But wilt thou pity us the less?
Be that far from thee, Lord."—Couper

VOL. I.

Jesus Christ; but that the imputation thereof is an act of grace, a free gift without our deserving. "Being justified freely by his grace, through the redemption that is in Jesus Christ. He called us, and saved us with an holy calling: not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus. Rom. iii. 24, and v. 17. 2 Tim. i. 9.

- 2. I believe also, that the power of imputing righteousness resideth only in God by Christ: 1. Sin being the transgression of the law. 2. The soul that hath sinned being his creature, and the righteousness also his, and his only: even as David also describeth the blessedness of the man to whom God imputeth righteousness without works, saying, "Blessed are they whose iniquities are forgiven, and whose sin is covered. Blessed is the man to whom the Lord will not impute sin." Hence, therefore, it is said again, "That men shall abundantly utter the memory of his great goodness, and sing of his righteousness. For he saith to Moses, I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion. So then, it is not in him that willeth, nor in him that runneth, but in God that sheweth mercy. Rom. iv. 6, 7. Psa. cxlv. 7. Rom. ix. 15, 16.
- 3. I believe, that the offer of this righteousness, as tendered in the gospel, is to be received by faith, we still, in the very act of receiving it, judging ourselves sinners in ourselves. "Oh wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ. Believe in the Lord Jesus Christ, and thou shalt be saved. The gospel is preached in all nations for the obedience of faith. Being justified freely by his grace, through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation, [a sacrifice to appease the displeasure of God] through faith in his blood; to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just, and the justifier of him that believeth on Jesus. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things from which they could not be justified by the law of Moses. Rom. vii. 24. Acts xvi. 34. Rom. iii. 24, 25. Acts xiii. 38, 39.
  - 4. I believe that this faith, as it respecteth the imputation of this righteousness for justification before God, doth put forth itself in such acts

as purely respects the offer of a gift. It receiveth, accepteth of, embraceth, or trusteth to it. "As many as receiveth him, to them he gave power to become the sons of God, even to them that believe on his name. This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with the Holy Spirit of promise." I believe therefore, that as to my justification from the curse of the law, I am, as I stand in myself, ungodly to receive, accept of, embrace, and trust to the righteousness that is already provided by, and wrapped up in the personal doings and sufferings of Christ; it being faith in that, and that only, that can justify a sinner in the sight of God. John i. 12. I Tim. i. 15. Heb. xi. 13. Eph. i. 13.

- 5. I believe, that the faith that so doth, is not to be found with any but those in whom the Spirit of God, by mighty power, doth work it; all others being fearful and incredulous, dare not venture their souls and eternity upon it. And hence it is called the faith that is wrought by the "exceeding great and mighty power of God;" the faith "of the operation of God." And hence it is that others are said to be fearful, and so unbelieving. These, with other ungodly sinners, "must have their part in the lake of fire." Eph. i. 18, 19. Col. ii. 12. Eph. ii. 18. Phil. i. 19. Rev. xxi. 8.
- 6. I believe, that this faith is effectually wrought in none, but those which before the world were appointed unto glory. "And as many as were ordained unto eternal life, believed:—that he might make known the riches of his glory upon the vessels of mercy, which he had before prepared unto glory. We give thanks unto God always for you all, making mention always of you in our prayers,—remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ in the sight of God; knowing, brethren beloved, your election of God." But of the rest he saith, "Ye believed not, because ye are not of my sheep, as I said," which latter words relate to the 16th verse, which respecteth the election of God. John x. 26. "Therefore they could not believe, because Esaias said again, He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, nor understand with their hearts, and I should heal them." Acts xiii. 48. Rom. ix. 23. 1 Thes. i. 2, 3, 4. John x. 26; xii. 39, 40.

## Of Election.

- 1. I believe that election is free and permanent, being founded in grace, and the unchangeable will of God. "Even so then at this present time also there is a remnant according to the election of grace; and if by grace, then it is no more of works.; otherwise grace is no more grace. But if it be of works, then it is no more of grace, otherwise work is no more work Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth who are his. In whom also we have obtained an inheritance, being predestinated, according to the purpose of him who worketh all things after the counsel of his own will. Rom. xi. 5. 2 Tim. ii. 19. Eph. i. 11.
- 2. I believe that this decree, choice or election, was before the foundation of the world; and so before the elect themselves had being in themselves: For God who quickeneth the dead, and calleth those "things" which be not as though they were, stays not "for the being of things," to determine his eternal purpose by; but having all things present to him, in his wisdom he made his choice before the world was. Rom. iv. 17. Eph. i. 4. 1 Tim. i. 9.
- 3. I believe, that the decree of election is so far off from making works in us foreseen, the ground or cause of the choice, that it containeth in the bowels of it, not only the persons, but the graces that accompany their salvation. And hence it is that it is said, "We are predestinated to be conformed to the image of his Son; [not because we are, but] that we should be holy and without blame before him in love. For we are his workmanship, created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them. He blessed us according as he chose us in Christ." And hence it is again that the salvation and calling of which we are now made partakers, is no other than what was given us in Christ Jesus before the world began, according to his eternal purpose which he purposed in Christ Jesus our Lord. Eph. i. 3, 4. ii. 10. iii. 8, 9, 10, 11. 2 Tim. i. 9. Rom. viii. 26.
  - 4. I believe that Christ Jesus is he in whom the elect are always con-

"Sinners of Adam's fallen race,
Sinners by practice too,
In prayer, O God! we seek thy face,
In prayer for mercy sue."—R. Hodgson.

sidered, and that without him there is neither election, grace, nor salvation. "Having predestinated us to the adoption of children, by Jesus Christ to himself; according to the good pleasure of his will, to the praise of the glory of his grace: wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. That in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in heaven, and which are in earth, even in him. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved. Eph. i. 5, 6, 7, 10. Acts iv. 12.

- 5. I believe, that there is not any impediment attending the election of God, that can hinder their conversion and eternal salvation.g "Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we say to these things? If God be for us who can be against us? Who shall lay anything to the charge of God's elect? It is God that justifieth, who is he that condemneth, &c. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. For Israel hath not been forsaken, nor Judah of his God, of the Lord of Hosts: though their land was filled with sin, against the Holy One of Israel." When Ananias made intercession against Saul, saying, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem, and here he hath authority from the high-priest to bind all that call upon thy name. What said God unto him? "Go thy way, for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." Rom. viii. 30-35, and xi. 7. Jer. li. 5. Acts ix. 12 - 16.
- 6. I believe that no man can know his election, but by his calling. The vessels of mercy, which God afore prepared unto glory, do thus claim a share therein: "Even us, say they, whom he hath called, not only of the Jews, but also of the Gentiles; as he also saith in Hosea; I will call

c "Teach us so to act, to speak, and to think, that all we attempt or imagine may proclaim thy glory, and in some manner benefit our fellow men. It may be thy will that our labours on earth shall soon terminate; deign when we part from this world, oh Jesus! to permit us to commence a nobler work in heaven." — Family Devotions.

them my people, which were not my people, and her beloved, which was not beloved." Rom. ix. 23—25.

7. I believe, therefore, that election doth not forestal or prevent the means which are of God appointed to bring us to Christ, to grace and glory; but rather putteth a necessity upon the use and effect thereof; because they are chosen to be brought to heaven that way: that is by the faith of Jesus Christ, which is the end of effectual calling. "Wherefore the rather brethren give diligence to make your calling and election sure." 2 Thess. ii. 13. 1 Pet. i. 12. 2 Pet. i. 10.

## Of Calling.

1. I BELIEVE, that to effectual calling, the Holy Ghost must accompany the word of the gospel, and that with mighty power: I mean that calling which of God is made to be the fruit of electing love. "Knowing," saith Paul to the Thessalonians, "brethren beloved, your election of God; for our gospel came not to you in word only, but also in power, and in the Holy Ghost, and in much assurance," &c. 1 Thess. iv. 8. Otherwise men will not, cannot hear and turn. Samuel was called four times before he knew the voice of him that spake from heaven. It is said of them in Hosea, That as the prophets called them, so they went from them; and instead of turning to them, "sacrficed to Baalim and burnt incense to graven images." 1 Sam. iv. 6, 10. Hos. xi. 2. The reason is, because men by nature are not only dead in sins, "but enemies in their minds, by reason of wicked works." The call then is, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. v. 14. Understand, therefore, that effectual calling is like that word of Christ that raised Lazarus from the dead; a word attended with an arm that was omnipotent: "Lazarus come forth." It was a word to the dead; but not only so, it was a word for the dead; a word that raised him from the dead; a word that outwent all opposition; and that brought him forth of the grave, though bound hand and foot therein. John xi. 43. Eph. ii. 1, 2. Heb. x. 32. Gal. i. 15. Acts ix. And hence it is that calling is sometimes expressed by quickening, awakening, illuminating, or bringing them forth of darkness to light, that amazeth and astonisheth them. For as it is a strange thing for a man that lay long dead, or never saw the light with his eyes, to be raised out of the grave, or to be

made to see that which he could not so much as once think of before; so it is with effectual calling. 1 Pet. ii. 9. Hence it is that Paul, when called, stood "trembling, and was astonished;" and that Peter saith, "He hath called us out of darkness into his marvellous light." Eph. iv. 21. Acts vii. 2. In effectual calling, the voice of God is heard, and the gates of heaven are opened. When God called Abraham, he appeared to him in glory. That of Ananias to Saul is experienced but by few: "The God of our fathers hath chosen thee," saith he, "that thou shouldst know his will, and see that just One, and shouldst hear the voice of his mouth." Acts xxii. 14. True, Saul's call was out of the ordinary way; but yet as to the matter and truth of the work, it was no other than all the chosen have, viz.:

1st. An effectual awakening about the evil of sin, and especially of unbelief. John xvi. 9. And, therefore, when the Lord God called Adam, he also made unto him an effectual discovery of sin; insomuch that he stripped him of all his righteousness. Gen. iii. Thus he also served the gaoler. Yea it is such an awakening, as by it he sees he was without Christ, without hope, and a stranger to the commonwealth of Israel, and without God in the world. Acts xvi. 29, 30. Eph. ii. 12. Oh the dread and amazement that the guilt of sin brings with it, when it is revealed by the God of heaven! And like to it is the sight of mercy, when it pleaseth God, "who calleth us by his grace, to reveal his Son in us."

2ndly. In effectual calling there are great awakenings about the world to come, and the glory of unseen things. The resurrection of the dead, and eternal judgment; the salvation that God hath prepared for them that love him; with the blessedness that will attend us, and be upon us, at the coming of our Lord Jesus Christ, are great things in the soul that is under the awakening calls of God.<sup>h</sup> And hence we are said to be "called to glory, to the obtaining of the glory of our Lord Jesus Christ." 1 Thess. ii. 12. 2 Thess. ii. 13, 14.

b" From the hills and lofty fountains, Rivers shall be seen to flow, There the Lord will open fountains, Then supply the plains below. As he passes, every land Shall confess his powerful hand."—Kelly, 3dly. In effectual calling there is also a sanctifying virtue: and hence we are said to be called with an holy calling, with an heavenly calling, called to glory and virtue. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into marvellous light." Heb. iii. 1. 1 Thess. iv. 7. 1 Pet. i. 8, 9. Yea, effectual calling hath annexed to it, as its inseparable companion, the promise of thorough sanctification. "Faithful is he that hath called you, who also will do it." 1 Thess. v. 22, 23, 24.

2. I believe that effectual calling doth therefore produce, 1st, Faith, and therefore it is said, that faith cometh by hearing; by hearing the word that calleth us unto the grace of Christ. For by the word that calleth us, is Jesus Christ held forth to us, and offered to be our righteousness. And therefore the apostle saith again, that "God hath called us unto the fellowship of his Son Jesus Christ; that is, to be made partakers of the riches of his grace, and the righteousness that is in him." Rom. x. 17. Gal. i. 6. 1 Cor. i. 9.

2dly. It produceth hope, it giveth a ground to hope; and therefore hope is said to be the "hope of our calling." And again, "Even as ye are called in one hope of your calling." Eph. i. 18, 19, and iv. 4. Now the godly wise know, whoso misseth of effectual calling, misseth of eternal life; because God justifieth none but them whom he calleth, and glorifies none but those whom he justifies; and therefore it is that Peter said before, "Make your calling, and (so) your election sure." Make it sure; that is, prove your calling right by the word of God; for whoso staggereth at the certainty of his calling, cannot comfortably hope for a share in eternal life. "Remember the word unto thy servant, whereon thou hast caused me to hope. My soul fainted for thy salvation; but I hope in thy word." Psalm exix. 49, 81.

3dly. It produceth repentance. For when a man hath heaven and hell before his eyes, (as he will have if he be under the power of effectual calling): or when a man hath a revelation of the mercy and justice of God, with an heart-drawing invitation to lay hold on the tender forgiveness of sins; and being made also to behold the goodly beauty of holiness, it must needs be that repentance appears, and puts forth itself unto self-revenging acts, for all its wickedness which in the days of ignorance it delighted in. And hence is that saying, "I came not to call the rightcous, but sinners

to repentance." For the effecting of which, the preaching of the word of the kingdom is most proper. "Repent, for the kingdom of God is at hand." Mark ii. 17.

- 1. Repentance is a turning the heart to God in Christ; a turning of it from sin, and the devil, and darkness, to the goodness, and grace, and holiness, that is in him. Wherefore they that of old are said to repent, are said to loath and abhor themselves, for all their abominations." "I abhor myself," said Job, "and repent in dust and ashes." Ezek. vi. 9. chap. ii. 43; xxxvi. 31. Job xlii. 5, 6. Ezek. xvi. yer, last.
- 2. Godly repentance doth not only affect the soul with the loathsome nature of sin that is past, but filleth the heart with godly hatred of sins that yet may come. When Moses feared that through his being overburthened with the care of the children of Israel, some unruly or sinful passions might shew themselves in him, what saith he? "I beseech thee kill me out of hand, if I have found grace in thy sight, and let me not see my wretchedness." Numb. xiv. 13, 14, 15.

See also how that which Paul calleth godly repentance, wrought in the upright Corinthians: "Behold," saith he, "this self-same thing that ye sorrowed after a godly sort, what carefulness it wrought in you; what clearing of yourselves; yea, what fear; yea, what vehement desire; yea, what zeal; yea, what revenge! In all things ye have approved yourselves to be clear in this matter." 2 Cor. vii. 9, 10, 11.

- 4. It produceth also love: wherefore Paul, when he had put the church in remembrance that they were called of God, adds, that concerning brotherly love, they had no need that he should write unto them. 1 Thess. iv. 17, 19. As who should say, If God be so kind to us, to forgive us our sins, to save our souls, and to give us the kingdom of heaven, let these be motives, beyond all other, to provoke us to love again. Farther, if we that are thus beloved of God, are made members of one man's body, all partakers of his grace, clothed all with his glorious righteousness, and are
- <sup>1</sup> Late repentance often comes to those who have been most indifferent about their eternal souls in the days of their youth, and in the full flow of health. How awful is the acknowledgment of Villiers, duke of Buckingham, when on the verge of eternity. He through life had been among the "gayest of the gay," witty, jovial, and profane; but when the hand of death was on him, in mournful penitence, he thus recalled the reckless past. "To purchase a smile from a blockhead I despised, I have frequently treated the virtuous with dierespect; and sported with the holy name of heaven, to obtain a laugh from a parcel of fools, who were entitled to nothing but my contempt."

together appointed to be the children of the next world, why should we not love one another? "Beloved, if God so loved us, we ought also to love one another," I John, iv. 11. And truly so we shall, if the true grace of God be upon us; because we also see them to be the called of Jesus. Travellers that are of the same country, love and take pleasure one in another, when they meet in a strange land. Why, we sojourn here in a strange country with them that are heirs together with us of the promised kingdom and glory. Heb. xi. 9. Now, as I said, this holy love worketh by love. Mark, love in God and Christ, when discovered, constraineth us to love. 2 Cor. v. 14.

The name, therefore, and word, and truth of God in Christ, together with the sincerity of grace, of faith and holiness in us, are the delightful objects of this love. Psal. exix. 47, 127, 159. Psal. v. 11; lxix. 36; exix. 132; and ci. 6. For it embraceth with delight and complacency, but as it discerneth the image of God, and of Christ in the soul, his presence in the ministry, and a suitableness in our worship to the word and mind of Christ. Psal. xxvi. 8; xxvii. 4; lxxxiv. 1—4. 1 Thess. v. 13. Phil. i. 3, 7. Eph. iv. 32.

Love also hath a blessed faculty, and heavenly, in bearing and suffering afflictions, putting up wrongs, overlooking the infirmities of the brethren, and in serving in all Christian offices the necessities of the saints. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things: charity never faileth. I Cor. xiii. 1 Pet. iv. 8. I Gal. v. xiii. In a word, it designeth a holy conversation in this world; that God, and Christ, and the word of Christ, "may be glorified thereby." 2 Cor. xii. 10, 11, 13. 1 Pet. 1. 12; 2 Pet. iii. xvi.

## Of the Scriptures.

Touching which word of God I thus believe and confess: 1. That all the holy scriptures are the words of God. "All scripture is given by inspiration of God. For the prophecy of the scripture came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Tim. iii. 16. 2 Pet. i. 21.

- 2. I believe, that the holy scriptures, of themselves, without the addition of human inventions, are able to make the man of God perfect in all things, and "thoroughly to furnish him unto all good works." They are able "to make thee wise unto salvation through faith in Jesus Christ," and to instruct thee in all other things that either respect the worship of God, or thy walking before all men. 2 Tim. iii. 14, 17. 2 Pet. i. 19, 20, 21.
- 3. I believe, the great end why God committed the scriptures to writing was, that we might be instructed to Christ, taught how to believe, encouraged to patience and hope, for the grace that is to be brought unto us at the revelation of Jesus Christ; also that we might understand what is sin, and how to avoid the commission thereof. John xx. 31. I John, v. 13. Rom. xv. 4. "Concerning the works of men," said David, "by the word of thy lips I have kept thee from the paths of the destroyer. Through thy precepts I get understanding, therefore I hate every false way. I have hid thy word in my heart that I might not sin against thee." Psal. xvii. 4; exix; civ. 11.
- 4. I believe, that they cannot be broken, but will certainly be fulfilled in all the prophecies, threatenings, and promises, either to the salvation or damnation of men. They are like that flying roll, that will go over all the earth to cut off and curse. In them is contained also the blessing; they preach to us also the way of salvation. "Take heed therefore, lest that come upon you which is written in the prophets: Behold, ye despisers and wonder, and perish. For I work a work in your days, a work which you shall in nowise believe, though a man declare it unto you." Gal. ii. 8, Acts xiii. 40, 41. John x, 35, &c.
- 5. I believe Jesus Christ, by the word of the scriptures, will judge all men at the day of doom; for that is the book of the law of the Lord, according to Paul's gospel. John xii. 41, 49. Rom. ii. 16.
- 6. I believe, that this God made the world, and all things that are therein. For "in six days the Lord made heaven and earth, the sea, and all that in them is;" also, that after the time of the making thereof, he disposed of it to the children of men, with a reserve thereof for the children of God that should in all ages be born thereunto. When the Most High divided to the nations their inheritance, when he separated the sons or Adam, he set the bounds of the people according to the number of the children of Israel; for as "he made of one blood all nations of men for to dwell upon the face of the earth, so he hath determined the times before

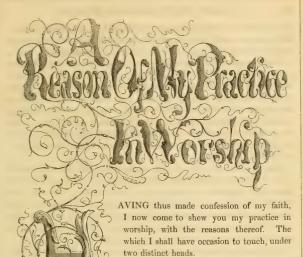
appointed, and the bounds of their habitation. Acts xvii. 24. Exod. xxiv. 19. Deut. xxxii. 8. Acts xvii. 26.

## $Of\ Magistracy.$

I Believe, that magistracy is God's ordinance, which he hath appointed for the government of the whole world; and that it is a judgment of God, to be without those ministers of God, which he hath ordained, "to put wickedness to shame." Judg. xviii. 7.

"Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou not then be afraid of the power? Do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also, for they are God's ministers, attending continually unto this very thing." Rom. xiii. Many are the mercies we receive, by a well qualified magistrate: and if any shall at any time be otherwise inclined, "let us shew our Christianity in a patient suffering for well-doing, what it shall please God to inflict by them."

To submit with unrepining courage to the visitations of Providence Bunyan held to be a duty. His fortitude was tried, and he was not found wanting. In his case it is right to mention the hardships of imprisonment were greatly mitigated by the kindness of his gaoler. He was allowed many indulgences in his cell, and he was even permitted to go forth and return at his pleasure, so that for a part of the time his confinement was little more than nominal. This reached the ears of the bishop of London, who deeming it his duty to see that he was more rigorously treated, sent a messenger to Bedford at night to ascertain whether or not he was in prison. Bunyan had received permission to sleep that night at home, but from some cause felt uneasy and went back to the gaol. He was blamed by his friendly keeper for coming back at such an unseasonable hour. Soon afterwards the bishop's messenger arrived. "Are all the prisoners within?" he demanded. "Yes," was the answer. "Is John Bunyan safe?" was next asked. An affirmative answer was given. "Then let me see him," said the prelate's messenger. Bunyan was called, and the unexpected visitor went away satisfied. Upon this the gaoler said to Bunyan, "You may now go out just when you think fit, for you know when it will be prudent to return better than I can tell ", sor



1. With whom I dare not hold com-

2. With whom I dare.

Only, first, note, that by the word commu-

nion, I mean fellowship in the things of the kingdom of Christ, or that which is commonly called *church communion*, the communion of saints. For in civil affairs, and in things of this world that are honest, I am not altogether tied up from the fornicators thereof; (1 Cor. v. 9, 10.) wherefore in my following discourse understand me in the first sense

Now then, I dare not have communion with them that profess not faith and holiness; or that are not visible saints by calling; but note, that by this assertion I meddle not with the elect, but as he is a visible saint by calling; neither do I exclude the secret hypocrite, if he be hid from me by visible saintship. Wherefore I dare not have communion with men from a single supposition that they may be elect; neither dare I exclude the other from a single supposing that he may be a secret hypocrite. I meddle not here with those things; I only exclude him that is not a visible saint

now he that is visibly or openly profane cannot be then a visible saint; for he that is a visible saint, must profess faith and repentance, and consequently holiness of life; and with none else dare I communicate.

First, Because God himself hath so strictly put the difference, both by word and deed; for from the beginning, he did not only put a difference between the seed of the woman and the children of the wicked, only the instinct of grace and change of the mind as his own, but did cast out from his presence the father of all the ungodly, even cursed Cain, when he shewed himself openly profane, and banished him to go into the land of the runagate or vagabond, where from God's face, and so the privileges of the communion of saints, he was ever after hid. Gen. iii. 15.; iv. 9, 10, 14, 15, 16.

Besides, when after this, through the policy of satan, the children of Cain, and the seed of Seth, did commix themselves in worship, and by that means had corrupted the way of God; what followed, but first, God judged it wickedness, raised up Noah to preach against it; and after that, because they would not be reclaimed, he brought the flood upon the whole world of these ungodly, and saved only Noah alive and his, because he had kept himself righteous. Gen. vi. 1, 2, 3, 11, 12, 13.

Here I could enlarge abundantly, and add many more instances of a like nature, but I am here only for a touch upon things.

Secondly, because it is so often commanded in the scriptures, that all the congregation should be holy. "I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy. Ye shall be holy; for I the Lord your God am holy. Sanctify yourselves therefore, and be ve holy; for I am the Lord your God." Besides 1. The gates of the temple were to be shut against all other. "Open ye the gates, that the righteous nation, that keepeth the truth, may enter in; this gate of the Lord into which the righteous shall enter. Thus saith the Lord, No stranger, uncircumcised in heart, or uncircumcised in flesh, shall enter into my sanctuary, of any stranger which is amongst the children of Israel." 2. Because the things of worship are holy. "Be ye holy that bear the vessels of the Lord." 3. Because all the limits and bounds of communion are holy. "This is the law of the house, upon the top of the mountain, the whole limit thereof shall be most holy: behold this is the law of the house." Lev. xi. 44; xix. 2; xx. 7. 1 Pet. i. 15, 16. Isa. xxvi. 2. Psal. cxxviii. 20. Ezek. xliii. 12; xliv. 9. Isa. lxii, 11,

Thirdly, I dare not have communion with them; because the example of the New Testament churches before us have been a community of visible saints.\* Paul to the Romans writes thus: "To all that are at Rome, beloved of God, called to be saints;" and to the rest of the churches thus: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints. To the saints that are at Ephesus, and to the faithful in Christ Jesus. To all the saints that are at Philippi, with the bishops and deacons. To the saints and faithful brethren which are at Colosse. To the church of the Thessalonians, which is in God the Father, and in our Lord Jesus Christ," &c. Thus you see under what denomination those persons went of old, who were counted worthy to be members of a visible church of Christ. Rom. i. 7. 1 Cor. i. 2. Eph. i. 1. Col. i. 2. Phil. i. 1. 1 Thess. i. 1. Besides, the members of such churches go under such characters as these.

- 1. The called of Christ Jesus. Rom. i. 6.
- 2. Men that have drank into the Spirit of Jesus Christ. 1 Cor. xii. 13.
- 3. Persons in whom was God the Father. Eph. iv. 6.
- 4. They were all made partakers of the joy of the gospel. Phil. i. 7.
- 5. Persons that were circumcised inwardly. Col. ii. 11.
- 6. Persons that turned from idols to serve the living and true God. 1 Thess. i. 4.
- 7. Those that were the body of Christ, and members in particular; that is, those that were visibly such; because they made profession of faith, of holiness, of repentance, of love to Christ, and of self-denial, at their receiving into fellowship.

Fourthly, I dare not hold communion with the open profane:

- 1. Because it is promised to the church, that she shall dwell by herself; that is, as she is a church, and spiritual. "Lo the people shall dwell alone, and shall not be reckoned among the nations." Numb. xxiii, 9.
- 2. Because this is their privilege; "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into marvellous light." 1 Pet. i. 9, 10.

Our author held an open profession of religion to be necessary, "God the Father, and Jesus Christ his son, are for having things seen, for having the word of life held forth. They light not a candle that it might be put under a bushel, or under a bed, but ov a candlestick, that all who come in may see the light."—The Jeruselem Sinner saved.

- 3. Because this is the fruit of the death of Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Tit. iii. 14.
- 4. Because this is the commandment, "Save yourselves from the untoward generation." Acts ii. 40.
- 5 Because with such it is not possible we should have true and spiritual communion. "Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? or what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, saith the Lord Almighty. 2 Cor. vi. 14—18.

Fifthly, I dare not hold communion with the open profane:b

- 1. Because this would be plowing with an ox and an ass together. Heavenly persons suit best for communion in heavenly matters. Deut. xxii. 10.
- 2. It subjecteth not the nature of our discipline, which is not forced, but free, in a professed subjection to the will and commandment of Christ; others being excluded by God's own prohibition. Lev. i. 3. Rom. vi. 17. 2 Cor. viii. 12; ix. 7. 13; viii. 5.

Paul also, when he exhortest Timothy to follow after righteousness, faith, charity, peace, &c., which are the bowels of church communion, he saith, "Do it with those that call on the name of the Lord out of a pure heart." 2 Tim. ii. 22.

Sixthly, In a word, to hold communion with the open profane, is most pernicious and destructive.

b By this it is not to be understood that Bunyan meant a pious man was not to communicate with a known sinner at all. On this point he distinctly explains himself. "Remember your Lord, he was fumiliar with publicans and sinners, to a proverb, 'Behold a gluttonous man, a winebibber, a friend of publicans and sinners,' Mart. xi. 19. The first part concerning his gluttonous cating and drinking, to be sure, was an horrible slander; but for the other, nothing was ever spoke truer of him by the world. Now why should we lay bands cross on this text: that is, choose good victuals, and love the sweet wine better than the salvation of the poor publican? Why not familiar with sinners, provided we hate their spots and blemishes, and seek that they may be healed of them." The Jerusalian Sinner saced.

- 1. It was the wicked multitude that fell a lusting, and that tempted Christ in the desert. Numb. xi. 4.
- 2. It was the profane Heathen of whom Israel learned to worship idols: "They were mingled among the Heathen, and learned their works, and served their idols; which were a snare to them." Psal. cvi. 25, 26, 27.
- 3. It is the mingled people that God hath threatened to plague with those deadly punishments of his, with which he hath threatened to punish Babylon itself; saying, "When a sword is upon her liars, her mighty, her chariots and treasures, a sword also shall be upon her mingled people that are in the midst of her."

And no marvel. For.

- 1. Mixed communion polluteth the ordinances of God. "Say to the rebels, saith the Lord God, Let it suffice you of all your abominations, that you have brought into my sanctuary strangers, uncircumcised in heart and uncircumcised in flesh, to be in my sanctuary to pollute it, even my house, when ye offered my bread, and the fat, and the blood; and they have broken my covenant, because of all their abominations." Ezek. xliv. 6, 7, 8.
- 2. It violateth the law: "Her priests have violated my law, and profaned my holy things:" How? "They have put no difference between the holy and profane; neither have they shewed difference between the unclean and the clean." Ezek. xxii. 6.
- 3. It profaneth the holiness of God: "Judah hath dealt treacherously, and an abomination is committed in Israel and Jerusalem; for Judah hath profaned the holiness of the Lord, which he loved, and hath married the daughter of a strange god." Mal. ii. 1.
- 4. It defiles the truly gracious: "Know ye not that a little leaven leaveneth the whole lump? Look diligently therefore, lest any root of bitterness springing up trouble you, and thereby many be defiled." 1 Cor. v. 6. Heb. xii. 12, 15, 16.

Lastly, To conclude, as I said before, it provoketh God to punish with severe judgments; and therefore heed well:

- 1. As I said before, the drowning of the whole world was occasioned by the sons of God commixing themselves with the daughters of men, and the corruption of worship that followeth thereupon. Gen. vi. and vii.
- 2. He sent a plague upon the children of Israel, for joining themselves unto the people of Moab, and for following their abominations in worship.

VOL. I.

And let no man think, that now I have altered the state of the question: for it is all one with the church to communicate with the profane, and to sacrifice and offer their gifts to the devil. The reason is, because such have, by their sin, forsaken the protection of Heaven, and are given up to their own heart-lusts, and left to be overcome of the wicked, to whom they have joined themselves. Numb. xxv. 1—6. Josh. xxii. 17. Deut. xxxii. 16—19. Psal. cvi. 36—40. Deut. xii.; vii. 1, 2—6. Neh. xiii. 26.

"Join not yourselves," saith God, "to the wicked, neither in religion nor marriages; for they will turn away thy sons from following me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly. Did not Solomon King of Israel sin by these things; yet among many nations was there no king like him who was beloved of his God."

Hear how Paul handleth the point:—"This I say," saith he, "that the things which the Gentiles, or openly profane sacrifice, they sacrifice to devils and not to God: and I would not that you should have fellowship with devils. Ye cannot drink of the cup of the Lord, and the cup of devils: ye cannot be partakers of the table of the Lord, and of the table of devils. Do we provoke the Lord to jealousy? Are we stronger than he?" 1 Cor. x. 21, 22, 23. I conclude, that therefore it is an evil and a dangerous thing to hold church-communion with the open profane and ungodly. It polluteth his ordinances; it violateth his law; it profaneth his holiness; it defileth his people; and provoketh the Lord to severe and terrible judgments.

Objection. But we can prove in all ages, there have been the open and profane in the church of God.

Answer. In many ages indeed it hath been so: but mark, they appeared not such when first they were received into communion; neither were they, with God's liking, as such to be retained among them, but in order to their admonition, repentance, and amendment of life; of which if they failed, God presently threatened the church; and either cut them off from the church, as he did idolaters, fornicators, mumurers, tempters, sabbath-breakers, with Korah, Dathan, Achan, and others; or else cut off them, with the church and all, as he served the ten tribes at one time, and the two tribes at another. "My God shall cast them away, because they did not hearken to him, and they shall be wanderers among the nations." Exod. xii. 48. 2 Cor. vi. 1 Cor. v. 4, 5, 10, 12, 13. Exod. xxxii. 25

Numb. xxv. 1-9; xxi. 5, 6; xiv. 37; xvi.; xv. 32, 36. Josh. vii.; 2 Kings, xvii. Ezek. xxii. and xxiii. Hos. ix. 17. Neh. xiii. 1, 2, 3. I might here greatly enlarge, but I intend brevity: Yet let me tell you, that when Nehemiah understood, by the book of the law of the Lord, that the Ammonite and the Moabite should not come into the congregation of God, they separated from Israel all the mixed multitude. Many have pleaded for the profane, that they should abide in the church of God; but such have not considered, that God's wrath, at all times, hath, with great indignation, been shewed against such offenders, and their conceits. Indeed they like not for to plead for them under that notion, but rather as Korah and his company. "All the congregation is holy every one of them." Numb, xvi. 3. But it maketh no matter by what name they are called, if by their deeds they shew themselves openly wicked: for names and notions sanctify not the heart and nature; they make not virtues of vices; neither can it save such advocates from the heavy curse both of God and men. "The righteous men they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands." Prov. xvii. 15; xxiv. 24. Ezek, xxiii, 45.

Thus have I shewed you with whom I dare not have communion; and now to shew you with whom I dare. But in order thereto, I desire you first to take notice, that touching shadowish, or figurative ordinances, I believe that Christ hath ordained but two in his church, viz. waterbaptism, and the supper of the Lord; both which are of excellent use to the church in this world, they being to us representations of the death and resurrection of Christ, and are, as God shall make them helps to our faith therein. But I count them not the fundamentals of our christianity, nor grounds or rule to communion with saints. Servants they are, and our mystical ministers, to teach and instruct us in the most weighty matters of the kingdom of God. I therefore here declare my reverent esteem of them; yet dare not remove them, as some do, from the place and end, where by God they are set and appointed, nor ascribe unto them more than they were ordered to have in their first and primitive institution. It is possible to commit idolatry even with God's own appointments. But I pass this, and come to the thing propounded.

Secondly, then, I dare have communion, church-communion, with those that are visible saints by calling; with those that by the word of the gos-

pel have been brought over to faith and holiness. And it maketh no matter to me what their life was heretofore, "if they now be washed, if they be sanctified, if they be justified in the name of our Lord Jesus Christ, and by the Spirit of our God." 1 Cor. vi. 9, 10, 11. Now in order to the discovery of this faith and holiness, and so to fellowship in churchcommunion, I hold it requisite, that a faithful relation be made thereof by the party thus to be received; yea, if need be, by witnesses also, for the satisfaction of the church, that she may receive in faith and judgment such as best shall suit her holy profession. Acts ix. 26, 27, 28. 1 Cor. xvi. 10. 2 Cor. viii. 23. Observe it, these texts do respect extraordinary officers; and yet see that in order to their reception by the church, there was made to them a faithful relation of the faith and holiness of these very persons; for no man may intrude himself upon, or thrust himself upon, or thrust himself into, a church of Christ, without the church have first the knowledge and liking of the person to be received: if otherwise, there is a door opened for all the heretics in the world: yea, for devils also, if they appear in human shapes.' But Paul shews you the manner of receiving, by pleading, (after some disgrace thrown upon him by false apostles) for his own admission of his companions: "Receive us," saith he, "we have wronged no man; we have defrauded no man; we have corrupted no man." And so concerning Timothy: "If Timothy come," saith he, "see that he may be with you without fear; for he worketh the work of the Lord, as I also do." 2 Cor. vii. 2. 1 Cor. xvi. 10. Also when Paul supposed that Titus might be suspected by some, see how he pleads for him: "If any do inquire of Titus, he is my partner, and fellow-helper concerning you: or our brethren be inquired of, they are the messengers of the churches and the glory of Christ." 2 Cor. viii. 23. Phebe also, when he was to be received by the church at Rome, see how he speaketh in her behalf: "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea, that we receive her in the Lord, as becometh saints; and that ye assist her in whatsoever business she hath need of you; for she hath been a succourer of many, and of myself also." Rom.

<sup>&</sup>lt;sup>6</sup> But this door can only be entered by acquiring a knowledge of the degradation and danger growing on an unrepentant state. This is attained by degrees, and the sinner says with Paul, "I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ ard Lord,"—Romans, vii., 29—265.

xvi. i. 2. Yea, when the apostles and brethren sent their epistles from Jerusalem to Antioch, under what characters do those go that were the messengers to them? "It seemed good unto the Holy Ghost, and to us, to send chosen men unto you, with our beloved Barnabas and Saul; men that have hazarded their lives for the name of our Lord Jesus Christ," &c. Acts xv. 25, 26, 27. Now, though the occasion upon which these commendations were written, were not simply, or only in order to churchrelation, but also for other causes; yet because the persons concerned were of the churches to be received as faithful, and such who would partake of church-privileges with them, they have therefore their faith and faithfulness related to the churches, as those that were particularly embodied there. Besides, Timothy and Titus being extraordinary officers, stood as members and officers in every church where they were received. Likewise Barnabas and Saul, Judas and Silas, abode as members and officers where they were sent. It was requisite, therefore, that the letters of recommendation should be in substance the same with that relation that ought to be made to the church by or for the person that is to be embodied there. But to return: I dare have communion, church-communion, with those that are visible saints by calling.

Quest. But by what rule would you receive them into fellowship with yourselves?

Ans. Even by a discovery of their faith and holiness, and their declaration of willingness to subject themselves to the laws and government of Christ in his church.

Quest. But do you not count, that by water-baptism, and not otherwise, that being the initiating and entering ordinance, they ought to be received into fellowship?

Ans. No. But tarry and take my sense with my word. For herein lies the mistake, to think that because in time past baptism was administered upon conversion, that therefore it is the initiating and entering ordinance into church-communion; when by the word no such thing is testified of it. Besides, that it is not so, will be manifest, if we consider the nature and power of such an ordinance. That ordinance, then, that is the initiating or entering ordinance, as before, doth give to them that partake thereof a right to, and a being of membership, with that peculiar church by which it is administered. I say, a right to, and a being of membership, without the addition of another church-act. This is evident by the law of circum-

cision, which was the initiating law of old; for by the administra ion of that very ordinance, the partaker thereof was forthwith a member of that congregation, without the addition of another church-act. Gen. xvii. This is declared in the first institution; and therefore it is called the token of the covenant, the token or sign of righteousness, of Abraham's faith, and of the visible membership of those that joined themselves to the church with him: the very inlet into church-communion, that gave a being of membership among them. And thus Moses himself expounds it: "Every man-servant," saith he, "that is bought with money, when thou hast circumcised him, he shall eat of the passover," without the addition of another church-act to empower him thereunto: his circumcision hath already given him a being there, and so a right to, and privilege in church-relation. "A foreigner and an hired servant shall not eat thereof," because not circumcised; "but when a stranger that sojourneth with thee, will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it;" for then he is one of the church; "and he shall be as one born in the land; for no uncircumcised person shall eat thereof." Exod. xii. 43-50. Neither could any other thing, according to the law of circumcision, give the devoutest person that hath breathed, a being of membership with them: "He that is born in thine house, and he that is bought with thy money, must needs be circumcised; and the uncircumcised man-child, whose flesh of his fore-skin is not circumcised, that soul shall be cut off from his people." Gen. xvii. 13, 14.

Note then, that which is the initiating ordinance, admitteth none into church-communion but those that first partake thereof. The angel sought to kill Moses himself for attempting to make his child a member without it. Note again, that as it admitteth of none to membership without it; so as, I said, the very act of circumcising them, without the addition of another church-act gave them a being of membership with that very church by whom they were circumcised. Exod. iv. 24, 25, 26. But none of this can be said of baptism. First. There is none debarred or threatened to be cut off from the church, if they be not first baptized. Secondly. Neither doth it give to the person baptized a being of member-

<sup>4</sup> The baptism, not simply of water, but of repentance which conducts to the mercy-seat cannot be too highly appreciated—

"Prostrate before thy mercy-seat, I dare not if I would despair; None ever perished at thy feet, And I will lie for ever there."—Montagmery ship with this or that church, by whose members he hath been baptized. John gathered no particular church, yet was he the first and great baptizer with water. He preached Christ to come, and baptized with the baptism of repentance, and left his disciples to be gathered by him. Acts xix. 3, 4, 5. "And to him shall the gathering of the people be." Gen. xlix. 10. Besides, after Christ's ascension, Philip baptized the Eunuch, but made him by that no member of any particular church. We only read that Philip was caught away from him; and that the Eunuch saw him no more, but went on his way rejoicing to his master, and country of Ethiopia. Acts viii. 35-40. Neither was Cornelius made a member of the church at Jerusalem by his being baptized at Peter's command at Cæsarea, Acts x. 11. Neither were they that were converted at Antioch, by them that were scattered from the church at Jerusalem, by their baptism, if they were baptized at all, joined to the church at Jerusalem. Acts xi. 19. No, they were after gathered and embodied among themselves by other church-acts. Acts xvi. What shall I say? Into what particular church was Lydia baptized by Paul, or those first converts at Phillippi? Yea, even in the second of the Acts, baptizing and adding to the church appear to be acts distinct; but if baptism were the initiating ordinance, then was he that we baptized made a member; made a member of a particular church, by the very act of water-baptism. Neither ought any, by God's ordinance, to have baptized any but with respect to the admitting them by that act to a being of membership of this particular church. For if it be the initiating ordinance, it entereth them into the church. What church? Into a visible church. Now there is no church visible, but that which is particular, the universal being utterly invisible, and known to none but God. The person then that is baptized, stands by that a member of no church at all, neither of the visible, nor yet of the invisible. A visible saint he is, but not made so by baptism; for he must be a visible saint before, else he ought not to be baptized. Acts viii. 37. Acts ix. 17. Acts xvi. 33.

Take it again: Baptism makes thee no member of the church, neither particular nor universal; neither doth it make thee a visible saint: it therefore gives thee neither right to, nor being of membership at all.

Quest. But why then were they baptized?

Ans. That their own faith by that figure might be strengthened in the death and resurrection of Christ; and that themselves might see that

they have professed themselves dead and buried, and risen with him to newness of life. It did not seal to the church that they were so, (their satisfaction as to that rose from better arguments), but taught the party himself that he ought so to be. Farther, it confirmed to his own conscience the forgiveness of sins, if by unfeigned faith he laid hold upon Jesus Christ.<sup>e</sup> Col. ii. 12. Rom. vi. 3, 4. Gal. iii. 26. 1 Cor. xv. 29. Acts ii. 38; xxii. 16. 1 Pet. iii. 21.

Now then, if baptism be not the initiating ordinance, we must seek for entering some other way, by some other appointment of Christ, unless we will say, that without rule, without order, and without an appointment of Christ, we may enter into his visible kingdom. The church under the law had their initiating and entering ordinance: it must not therefore be, unless we should think, that Moses was more punctual and exact than Christ, but that also our Lord hath his entering appointment. Now, that which by Christ is made the door of entrance into the church, by that we may doubtless enter: and seing baptism is not that ordinance, we ought not to seek to enter thereby, but may with good conscience enter without it.

Quest. But by what rule then would you gather persons into church-communion?

Ans. Even by that rule by which they are discovered to the church to be visible saints, and willing to be gathered into their body and fellowship. By that word of God, therefore, by which their faith, experience, and conversation (being examined), is found good; by that the church should receive them into fellowship with them. Mark, not as they practise things that are circumstantial, but as their faith is commended by a word of faith, and their conversation by a moral precept. Wherefore that is observable, that after Paul had declared himself sound of faith, he falls down to the body of the law: "Receive us," saith he, "we have wronged no man, we have corrupted no man, we have defrauded no man." He saith not, "I am baptized," but I have wronged no man, &c. 2 Cor. v.

""I surely shall behold him near;
Shall see him in the latter day,
In all his majesty appear.
I feel what then shall raise me up;
The eternal spirit lives in me,
This is my confidence of hope,
That God I face to face shall see."—C. Weslex.

18—21; vii. 2. And if churches, after the confession of faith, made more use of the ten commandments, to judge of the fitness of persons by, they might not exceed, by this seeming strictness, Christian tenderness towards them they receive to communion.

I will say, therefore, that by the word of faith, and of good works, moral duties gospelized, we ought to judge of the fitness of members by, by which we ought also to receive them to fellowship: "For he that in these things proveth sound," he hath the antitype of circumcision, which was before the entering ordinance. "For he is not a Jew which is one outwardly; neither is that circumcision which is outwardly in the flesh: but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, whose praise is not of men, but of God. Rom. ii. 28, 29. Phil. iii. 1—4.

Now a confession of this by word and life, makes this inward circumcision visible. When you know him therefore to be thus circumcised, you ought to admit him to the Lord's passover: he, if any, hath a share, not only in church-communion, but a visible right to the kingdom of heaven.

Again, "For the kingdom of God," or our service to Christ, "consisteth not in meats, nor in drinks, but in righteousness, peace, and joy in the Holy Ghost; and he that in these things serveth Christ, is accepted of God, and approved of men." Rom. xiv. 18. Deut. xxiii. 47. By which word righteousness, he meaneth as James doth, the royal law, the perfect law, which is the moral precept evangelized or delivered to us by the hand of Christ. James ii. 8, 9. The law was given twice on Sinai; the last time it was given with a proclamation of grace and mercy of God, and of the pardon of sins going before. Exod. xix.; xxxiv. 1-10. The second giving is here intended; for so it cometh after faith, which first receiveth the proclamation of forgiveness. Hence we are said to do this righteousness in the joy and peace of the Holy Ghost. Now he that in these things serveth Christ, is accepted of God, and approved of men. For who is he that can justly find fault with him that fulfilleth the royal law from a principle of faith and love? "If ye fulfil the royal law according to the scriptures, thou shalt love thy neighbour as thyself, ye do well;" ye are approved of men. Again, he that hath

<sup>&#</sup>x27;The writer cannot in this be accused of uncharitableness. He in effect but reiterates the important lesson derived from the Saviour, "By the fruit shall ye know the tree."

loved another, hath fulfilled the law; for love is the fulfilling of the law. He then that serveth Christ according to the royal law, from faith and love going before, he is a fit person for church-communion. God accepteth him, men approve him. Now, that the royal law is the moral precept, read the place, James ii. 8—12. It is also called the law of liberty; because the bondage is taken away by forgiveness going before; and this is it by which we are judged, as is said, meet or unmeet for church-communion, &c.

Therefore, I say, the rule by which we receive church-members, it is the word of the faith of Christ, and of the moral precept evangelized, as I said before: "I am under the law to Christ," saith Paul. So when he forbiddeth us communion with men, they be such as are destitute of the faith of Christ, and live in the transgression of a moral precept. have written unto you," saith he, "not to keep company of any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." He saith not, "If any man be not baptized, have not hands laid on him, or join with the unbaptized:" these are fictitious, scriptureless notions. "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbour as thyself. Love thinketh no ill to his neighbour; therefore love is the fulfilling of the law." Rom. xiii. 9, 10.

The word of faith, and the moral precept, is that which Paul enjoins the Galatians and Philippians, still avoiding outward circumstances. Hence, therefore, when he had to the Galatians treated of faith, he falls point-blank upon moral duties. "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature: and as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." Gal. vi. 15, 16. As many as walk according to this rule. What rule? The rule by which men are proved new creatures; the word of faith and the moral precept. Wherefore Paul exhorteth the

5 "Be our's the bliss in wisdom's way To guide untutored youth; And shew the mind which went astray The way, the life, the truth."—Straphan. Ephesians, not to walk as other Gentiles, in the vanity of their mind. seeing they had received Christ, and had heard him, and had been taught by him, as the truth is in Jesus: that they should put off the old man. What is that? Why the former conversation, which is corrupt, according to the deceitful lusts, lying, anger, sin, giving place to the devil, corrupt communications, all bitterness, wrath, clamour, evil-speaking, with all malice; and that they would put on a new man. What is that? That which is created in righteousness and true holiness; a being renewed in the spirit of their mind, and a putting away all these things. Eph. iv. "For in Christ Jesus;" these words are put in on purpose to show us the nature of New-Testament administrations, and how they differ from the Old. In Moses, an outward conformity to an outward and carnal ordinance, was sufficient to give (they subjecting themselves thereto) a being of membership with the Jews. But in Christ Jesus it is not so. Of Abraham's flesh was the national Jewish congregation; but it is Abraham's faith that makes the New-Testament churches. "They that are of faith, are the children of faithful Abraham. They that are of faith, the same are the children of Abraham." So then the seed being now spiritual, the rule must needs be spiritual also, viz., The word of faith and holiness. This is the gospel concision-knife, sharper than any two-edged sword; and that by which New-Testament saints are circumcised in heart, ears, and lips. For in Christ Jesus no outward and circumstantial thing, but the new creature; none subjects of the visible kingdom of Christ, but visible saints by calling. Now, that which manifesteth a person to be a visible saint must be, conformity to the word of faith and holiness; "And they that are Christ's have crucified the flesh, with the affections and lusts." Hearken how delightfully Paul handled the point: "The new creatures are the Israel of God: the new creature hath a rule by himself to walk by; and as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." Paul to the Phillippians commanded as much; where treating of his own practice in the doctrine of faith and holiness, he requireth them to walk by the same rule, to mind the same thing. "I desire to be found in Christ," saith he; "I reach forward toward the things that are before, my conversation is in heaven, and flatly opposite to them, whose God is their belly, whose glory is their shame, and who mind earthly things. Brethren," saith he, "be ye followers together with me; and mark them that walk so." Mark them;

for what? For persons that are to be received into fellowship, and the chiefest communion of saints. And, indeed, this is the safest way to judge of the meetness of persons by: for take away the confession of faith and holiness, and what can distinguish a Christian from a Turk? He that indeed receiveth faith, that squareth his life by the royal, perfect, moral precept, and that walketh therein in the joy and peace of the Holy Ghost, no man can reject him; he cannot be a man if he object against him; not a man in Christ, not a man in understanding. "The law is not made for a righteous man;" neither to debar him the communion of saints if he desire it, nor to cast him out if he were in; "but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profanc, for murderers of fathers, and for murderers of mothers, for manslavers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for perjured persons, and'if there be any other thing contrary to sound doctrine, according to the glorious gospel which is committed to my trust." 1 Tim. i. 9, 10, 11. Paul also, when he would leave an everlasting conviction upon the Ephesians concerning his faith and holiness, treating first of the sufficiency of Christ's blood, and the grace of God to save us, he adds, "I have coveted no man's silver or gold, or apparel:" he bringeth them to the moral precept, to prove the sincerity of his good conversation by, Acts xx. 28, 32, 33. And when men hath juggled what they can, and made never such a prattle about religion; b yet if their greatest excellency, as to the visibility of their saintship, lieth in an outward conformity to an outward circumstance in religion, their profession is not worth two mites: "Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envy: but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof." Rom. xiii. 13, 14. And it is observable, that after the apostle had, in the 9th and 10th verses of this chapter told us, that the moral precept is the rule of a good conversation, and exhorted us to make no provision for the flesh; he adds. (these things provided,) we may receive any that believe in Christ Jesus

b The disdain with which Bunyan speaks of the "prattle about religion" is a home thrust at those dissemblers, whose "saintship lieth in an outward conformity." To put away "the old man;" the old exil propensities, this he argues is necessary, to prove by regard to the moral precept the professing Christian has "become a new creature;" in other words he says with Paul, "walk in the spirit, and ye shall not fulfil the lust of the flesh."—Galatians, v., 16.

unto communion with us, how weak soever and dark in circumstantials: and cheifly designs the proof thereof in the remaining part of his epistle. For he that is of sound faith, and of conversation honest in the world, no man, however he may fail in circumstances, may lightly reproach or vilify him. And indeed such persons are the honour of christian congregations. Indeed he is prejudiced for want of light in those things about which he is dark, as of baptism, or the like; but seeing that is not the initiating ordinance, or the visible character of a saint; yea, seeing it maketh no breach in a good and holy life, nor entrencheth upon any man's right but his own; and seeing his faith may be effectual without it, and his life approved by the worst of his enemies; why should his friends, while he keeps the law, dishonour God by breaking the same?" Speak not evil one of another, brethren: he that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge." James iv. 11. He that is judged, must needs fail somewhere in the apprehension of him that judgeth him, else why is he judged? But he must fail in substance, for then he is worthy to be judged. 1 Cor. v. 12. His failure is then in a circumstance, for which he ought not to be iudged.

Object. But notwithstanding all that you have said, water-baptism ought not to go before church-membership. Show me one in all the New Testament that was received into fellowship without it.

Ans. 1. That water baptism hath formerly gone first, is granted; but that it ought of necessity so to do, I never saw proof.

2. None ever received it without light going before, unless they did play the hypocrite; and besides, no marvel though in the primitive times it was so generally practised first, for the unconverted themselves know, it belonged to the disciples of Jesus Christ. John i. 24—27. Yet that all that were received into fellowship were even then baptised first, would strain a weak man's wit to prove it, if arguments were closely made upon these three texts of Holy Scriptures, 1 Cor. i. 14—16. Gal. iii. 27. Rom. vi. 3. But I pass them, and say, if you can show me the christian that in the primitive times remained dark about it, I will show you the christian that was received without it.

But should I grant more than can be proved, viz., that baptism was the initiating ordinance, and that it once did, as circumcision of old, give

a being of membership to the partakers; yea, set the case that men were forbidden then to enter into fellowship without it: yet the case may so be, that these things notwithstanding, men might be received into fellowship without it. All these things entailed to circumcision; that was the initiating ordinance; that gave being of membership; that was it without which it was positively commanded none should be received into fellowship, Josh. v. Yet for all this, more than six hundred thousand were received into the church without it, yea, received, and also retained there, and that by Moses and Joshua, even those to whom the land was promised when the uncircumcised were cut off. But why then were they not circumcised? Doubtless there was a reason; either they wanted time, or opportunity, or instruments, or something. But they could not render a bigger reason than this, "I have no light therein;" which is the cause at this day that many a faithful man denieth to take up the ordinance of baptism. But I say, whatever the hindrance was, it mattereth not; our brethren have a manifest one, an invincible one, one that all the men on earth, nor angels in heaven, cannot remove; for it is God that createth light, and for them to do it without light, would but prove them unfaithful to themselves, and make them sinners against God; "For whatsoever is not of faith is sin. Rom. xiv. If therefore Moses and Joshua thought fit to communicate with six hundred thousand uncircumcised persons, when by the law not one such ought to have been received among them; why may not I have communion, the closest communion, with visible saints as afore described, although they want light in, and so cannot submit to that, which of God was never made the wall of division betwixt us? I shall therefore hold communion with such.

First, Because the true visible saint hath already subjected to that which is better, even to the righteousness of God, which is by faith of Jesus Christ, by which he stands just before God; he also hath made the most exact and strict rule under heaven, that whereby he squares his life before men. He hath like precious faith with the best of saints, and a conversation, according to light received, becoming the gospel of Christ: he is therefore to be received; received, I say, not by thy light, not for that in

¹ The author was awake to the importance of guarding against divisions on points of minor importance—

<sup>&</sup>quot;O let us undivided be,

Let party contests cease,

Nor break the spirit's unity,

Nor burst the bond of peace."—Conder

circumstances, he jumpeth with thy opinion, but according to his own faith, which he ought to keep to himself before God. "Conscience, I say, not thine own, but of the other; for why is my liberty judged by another man's conscience? 1 Cor. x. 29. Some indeed do object, that what the apostles wrote, they wrote to gathered churches, and so to such as were baptised; and therefore the arguments that are in the epistles about things circumstantial, respect not the case in hand. But I will tell such, that as to the first part of the objection they are utterly under a mistake. The first to the Corinthians, the Epistle of James, both them of Peter, and the first epistle of John, were expressly written to all the godly, as well as particular churches. Again, if water baptism, as the circumstances with which the churches were pestered of old, trouble their peace, wound the consciences of the godly, dismember and break their fellowships, it is, although an ordinance, for the present to be prudently shunned: for the edification of the church, as I shall shew anon, is to be preferred before it.

Secondly, and observe it, "One Spirit, one hope, one Lord, one faith, one baptism, (not of water, for by one Spirit are we all baptized into one body,) one God and Father of all, who is above all, and through all, and in all," is a sufficient rule for us to hold communion by, and also to endeavour the maintaining that communion, and to keep it in unity within the bond of peace against all attempts whatsoever. Eph. iv. 1, 6. 1 Cor. xii. 16.

Thirdly, I am bold therefore to have communion with such, Heb. vi. 2; because they also have the doctrine of baptisms; I say the doctrine of them: for here you must note, I distinguish between the doctrine and practice of water-baptism; the doctrine being that which by the outward sign is presented to us, or which by the outward circumstances of the act is preached to the believer, viz. "The death of Christ; my death with Christ; also his resurrection from the dead, and mine with him to newness of life." This is the doctrine which baptism preacheth, or that which by the outward action is signified to the believing receiver. Now I say, he that believeth in Jesus Christ, that richer and better than that, viz. is dead to sin, and that lives to God by him, he hath the heart, power, and doctrine of baptism: all then that he wanteth is but the sign, the shadow, or the outward circumstance thereof: nor yet is that despised, but forborne for want of light. The best of baptisms he hath; he is baptized by that one Spirit; he hath the heart of water-baptism;

he wanteth only the outward shew; which if he had, would not prove him a truly visible saint; it would not tell me he had grace in his heart: it is no characteristic note to another of my sonship with God. Indeed it is a sign to the person baptized, and an help to his own faith: he should know by that circumstance that he hath received remission of sins, if his faith be as true as his being baptized is felt by him. But if for want of light he partake not of that sign, his faith can see it in other things, exceeding great and precious promises. Yea, as I also have hinted already, if he appear not a brother before, he appeareth not a brother by that; and those that shall content themselves to make that the note of visible church-membership, I doubt make things not much better, the note of their sonship with God.

Fourthly, I am bold to hold communion with visible saints as afore, because God hath communion with them, whose example in the case we are straightly commanded to follow: "Receive ye one another, as Christ hath received you," saith Paul, "to the glory of God. Rom. xv. 1-6. Yea, though they be saints of opinion contrary to you, though it goeth against the mind of them that are strong: "We that are strong, ought to bear the infirmities of the weak, and not to please ourselves." What infirmities? Those that are natural are incident to all; they are infirmities then that are sinful; that cause a man for want of light to err in circumstantials. And the reason upon which he grounds this admonition is, "that Christ pleased not himself: but as it is written, The reproaches of them that reproached thee, have fallen upon me." You say to have communion with such brethren, reproacheth your opinions and practice. Grant it: your dulness and deadness, and imperfections also, reproach the holiness of God. If you say, No; for Christ hath borne our sins, the answer is still the same, their sins also are fallen upon Christ. He then tnat hath taken away thy sins from before the throne of God, hath taken away their shortness in conformity to an outward circumstance in religion: "Both your infirmities are fallen upon Christ;" yea, if notwithstanding thy great sins thou standest by Christ complete before the throne of God, why may not thy brother, notwithstanding his little ones, stand complete before thee in the church?

<sup>&</sup>lt;sup>1</sup> "The baptismal form alone, light being wanting, or faith weak will not suffice to make a communicant one of the Christian fraternity." The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith."—Galatians, v., 22.

Vain man! think not by the straitness of thine order in outward and bodily conformity to outward and shadowish circumstances, that thy peace is maintained with God; for peace with God is by faith in the blood of his cross, who hath born the reproaches of you both. Wherefore he that hath communion with God for Christ's sake, is as good and as worthy of the communion of saints as thyself. He erreth in a circumstance, thou errest in a substance. Who must bear these errors? Upon whom must these reproaches fall? Phil, i. 10. Some of the things of God that are excellent, have not been approved by some of the saints: What then? Must these for this be cast out of the church? No: these reproaches by which the wisdom of heaven is reproached have fallen upon me, saith Christ. But to return. God hath received him, Christ hath received him, therefore do you receive him. There is more solidity in this argument, than if all the churches of God had received him. This receiving then, because it is set an example to the church, is such as must needs be visible to them, and is best described by that word which discovereth the visible saint. Whose therefore you can by the word, judge a visible saint, one that walketh with God, you may judge by the selfsame word that God hath received him. Now him that God receiveth, and holdeth communion with, him you should receive, and hold communion with. Will any say we cannot believe that God hath received any but such as are baptized? I will not suppose a brother so stupefied, and therefore to that I will not answer.

"Receive him to the glory of God:" To the glory of God, is put in on purpose to shew what dishonour they bring to God who despise to have communion with them, who yet they know have communion with God. For how doth this man, or that church, glorify God, or count the wisdom and holiness of heaven beyond them, when they refuse communion with them, concerning whom they are by the word convinced that they have communion with God."

'Now the God of patience and consolation grant you to be like-minded one towards another, according to Christ Jesus.' Rom. xv. 5. By this word "patience," Paul insinuateth how many imperfections the choicest christians do mingle their best performances with, and by this of "consolation," how readily God overlooks, passeth by them, and comforteth

<sup>\*\*\*</sup> Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake nath forgiven you."—Ephesians, vi., 32.

you notwithstanding. Now that this mind should be in christians one to another, is manifest, because Paul prays that it might be so. But this is an heavenly gift, and therefore must be fetched from thence. But let the patience of God, and the willingness of Christ, to bear the reproaches of the weak, and the consolations that they have in God, notwithstanding, moderate your passions, and put you upon prayer to be minded like Jesus Christ.

Fifthly, Because a failure in such a circumstance as water, doth not unchristian us. This must needs be granted, not only from what was said before, but for that thousands of thousands that could not consent thereto as we have, more gloriously than we are like to do, acquitted themselves and their christianity before men, and are now with the innumerable company of angels, and the spirits of just men made perfect. What is said of eating, or the contrary, may as to this be said of waterbaptism. Neither if I be baptized, am I the better; neither if I be not, am I the worse: not the better before God, not the worse before men; still meaning as Paul doth, provided I walk according to my light with God; otherwise it is false; for if a man that seeth it to be his duty shall despisingly neglect it, or if he that hath no faith therein shall foolishly take it up, both these are for this the worse, being convicted in themselves for transgressors. He therefore that doth it according to his light, doth well; and he that doth it not, or dare not do it, for want of light, doth not ill: for he approveth his heart to be sincere with God; he dare nct do any thing but by light in the word. If therefore he be not by grace a partaker of light in that circumstance which thou professest, vet he is a partaker of that liberty and mercy by which thou standest. He hath liberty to call God Father, as thou, and to believe he shall be saved by Jesus: his faith, as thine, hath purified his heart; he is tender of the glory of God as thou art, and can claim by grace an interest in heaven. which thou must not do because of water; ye are both then christians before God and men, without it: he that can, let him preach to himself

"Lord teach us how to pray aright,
With reverence and with fear.
Though dust and ashes in thy sight,
We may, we must draw near.
We perish if we cease from prayer
Oh grant us power to pray:
And when to meet thee we prepare,
Lord meet us by the way."—Montgomery.

by that; he that cannot, let him preach to himself by the promises; but vet let us rejoice in God together, let us exalt his name together. Indeed the baptized can thank God for that for which another cannot; but may not he that is unbaptized thank God for that which the baptized cannot? Wouldst thou be content that I should judge thee, because thou canst not for my light give thanks with me? Why then should be judge me for that I cannot give thanks with him for his? "Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block, or occasion of offence in his brother's way." Rom. xiv. 13. And seeing the things wherein we exceed each other are such as neither make nor mar christianity, let us love one another, and walk together by that glorious rule above specified, leaving each other in all such circumstances to our own master, to our own faith. "Who art thou that judgest another man's servant? to his own master he standeth or falleth: yea, he shall be holden up; for God is able to make him stand." Rom. xiv. 4.

Sixthly, I am therefore for holding communion thus, because the edification of souls in the faith and holiness of the gospel is of greater concernment than an agreement in outward things: I say, it is of greater concernment with us, and of far more profit to our brother, than our agreeing in, or contesting for the business of water-baptism. John xvi. 13. 1 Cor. xiv. 26. 2 Cor. x. 8., and xii. 12. Eph. iv. 12. 2 Tim. iii. 17. 1 Cor. viii. 1, and xiii. 1, 2. That the edification of the soul is of the greatest concern, is out of measure evident, because heaven and eternal happiness are so immediately concerned therein. Besides, this is that for which Christ died, for which the Holy Ghost was given, yea, for which the scriptures and the gifts of all the godly are given to the church: yea, and if gifts are not bent to this very work, the persons are said to be proud or uncharitable that have them, and stand but for ciphers, or worse, among the churches of God. Further, edification is that that cherisheth all grace, and maketh the christian quick and lively, and maketh sin lean and dwindling, and filleth the mouth with thanksgiving to God. But to contest with gracious men, with men that walk with God, to shut such out of the churches because they will not sin against their souls, rendereth thee uncharitable. Rom. xiv. 15, 20. Thou seekest to destroy the word of God: thou begettest contentions, janglings, murmurings, and evilsurmisings: thou ministerest occasion for whisperings, backbitings, slanders, and the like, rather than godly edifying; contrary to the whole current of the scriptures, and peace of all communities. Let us therefore leave off these contentions, and follow after things that make for peace, and things wherewith one may edify another. Rom. xiv. 19. And know, that the edification of the church of God dependeth not upon, neither is tied to this or that circumstance. Especially when there are in the hearts of the godly, different persuasions about it, then it becometh them, in the wisdom of God, to take more care for their peace and unity, than to widen or make large their uncomfortable differences.<sup>m</sup>

Although Aaron transgressed the law, because he eat not the sin-offering of the people: yet seeing he could not do it with satisfaction to his own conscience, Moses was content that he left it undone. Lev. x. 16—20.

Joshua was so zealous against Eldad and Medad, for prophesying in the camp, without first going to the Lord to the door of the tabernacle, as they were commanded, that he desired Moses to forbid them. Numb. xi. 16—26; but Moses calls his zeal envy, and prays to God for more such prophets; knowing that although they failed in a circumstance, they were right in that which was better. The edification of the people in the camp was that which pleased Moses.

In Hezekiah's time, though the people came to the passover in an undue manner, and did eat it otherwise than it was written; yet the wise king would not forbid them, but rather admitted it; knowing that their editication was of greater concern than to hold them to a circumstance or two. 2 Chron. xxx. 13—27. Yea, God himself did like the wisdom of the king, and healed, that is, forgave the people at the prayer of Hezekiah. And observe it, notwithstanding this disorder as to circumstances, the feast was kept with great gladness; and the Levites and priests praised the Lord day by day, singing with loud instruments unto the Lord; yea, there was not the like joy in Jerusalem from the time of Solomon unto that same time. What shall we say? All things must give place to the profit of the people of God; yea, sometimes laws themselves, for their outward preservation, much more for godly edifying. When Christ's disciples plucked the cars of corn on the subbath, no doubt for very hunger,

<sup>&</sup>quot;Some indeed preach Christ even of enry and strife; and some also of good will: the one preaching Christ of contention, not sincerely, supposing to add affiction to my bonds; but the other of love, knowing that I am set for the defence of the gospel. What then? not-vithstanding, every way, whether in presence, or in truth, Christ is preached; and I therein to rejoice, yea, and will rejoice."—Phillippins, i., 15-18.

and were rebuked by the pharisees for it, as for that which was unlawful, how did their Lord succour them? By excusing them, and rebuking their adversaries: "Have ye not read," said he, "what David did when he was an hungred, and they that were with him, how he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them that were with him, but for the priests only? Or have ye not read in the law, how that on the sabbath-day, the priests in the temple profaned the sabbath, and were blameless?" Why blameless? because they did it in order to the edification of the people. Matt. xii. 1—6. If laws and ordinances of old have been broken, and the breach of them borne with (when yet the observance of outward things was more strictly communded than now,) when the profit and edification of the people came in competition, how much more may not we have communion, church-communion, where no law is transgressed thereby?

Seventhly, Therefore I am for holding communion thus, because love, which above all things we are commanded to put on, is of much more worth than to break about baptism. Love is also more discovered, when it receiveth for the sake of Christ and grace, than when it refuseth for want of water. And observe it, as I have also said before, this exhortation to love is grounded upon the putting on of the new creature; which new creature hath swallowed up all distinctions that have before been common among the churches. As I am a Jew you are a Greek; I am circumcised, you are not; I am free, you are bound, because Christ was all in all these: "Put on, therefore," saith he, "as the elect of God holy and beloved, bowels of mercy, kindness, humbleness of mind, longsuffering," that is with reference to the infirmities of the weak, "forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye, and above all things put on charity, which is the bond of perfectness." Col. iii. 8-15. Which forbearing and forgiving respecteth not only private and personal injuries, but also errors in judgment about inclinations and distinctions, tending to divisions, and separating upon the grounds laid down in ver. 11; which, how little soever they now seem to us who are beyond them, were strong, and of weight to them who in that day were entangled with them. Some saints then were not free to preach any but the Jews, denying the word of life to the Gentiles, and contending with them who preferred it to them; which was a greater error than this of baptism. Acts xi. 1--19. But what should we do with such kind of saints? Why, love them still, forgive them, bear with them, and maintain church-communion with them. Why, Because they are new creatures; because they are Christ's; for these swallow up all distinctions: further, because they are elect and beloved of God. Divisions and distinctions are of a shorter date of election. Let not them, therefore, that are but momentary, and hatched in darkness, break that bond that is from everlasting. It is love, not baptism, that discovereth us to the world to be Christ's disciples. It is love that is the undoubted character of our interest in, and sonship with God; I mean when we love as saints, and desire communion with others, because they have fellowship one with another, in their fellowship with God the Father, and his son Jesus Christ. 1 John i. 2. And now, though the truth and sincerity of our love to God be then discovered when we keep his commandments in love to his name, yet we should remember again, that the two head and chief commandments are, faith in Jesus, and love to the brethren. 1 John, iii. 23. So then, he that pretendeth to love, and yet seeks not the profit of his brother in chief, he loveth, but they are his own opinions and froward notions. James, iv. 11. Rom. xiv. 21. "Love is the fulfilling of the law;" but he fulfils it not who judgeth and setteth at naught his brother; that stumbleth, offendeth, and maketh weak his brother; and all for the sake of a circumstance, that to which he cannot consent, except he sin against his own soul, or, papist-like, live by an implicit faith. Love therefore is sometimes more seen and shewed, in forbearing to urge and press what we know, than in publishing and imposing." "I could not," saith Paul, love would not let me, "speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ; I have fed you with milk, and not with strong meat; for hitherto you have not been able to bear it; neither yet now are you able." 1 Cor. iii. 1, 2.

The apostle considered, not only the knowledge that he had in the mysteries of Christ, but the temper, the growth, and strength of the churches, and accordingly kept back, or communicated to them, what might be for their profit. Acts xx. 18, 19, 20. So Christ, "I have many things to say unto you, but ye cannot bear them now." It may be, some

<sup>&</sup>quot; "God permits a man's sin to abound, that his love after pardon may abound too: Mary's sins which are many are forgiven; 'for she loved much,' therefore it is the consequence not the cause of remission. And this interpretation agrees best with the following words, 'to whom little is forgiven, the same loves little.'"—Charnock.

will count these old and threadbare texts; but such must know, that the word of the Lord must stand for ever. Isa. xl. 8. And I should dare to say to such, if the best of thy new shifts be, to slight and abuse old scriptures, it shows thou art more fond of thy unwarrantable opinion, than swift to hear, and ready to yield to the authority that is infallible. But to conclude this, when we attempt to force our brother beyond his light, or to break his heart with grief, to thrust him beyond his faith, or to bar him from his privilege, how can we say, I love? What shall I say? To have fellowship one with another, for the sake of an outward circumstance, or to make that the door to fellowship which God hath not; yea, to make that the including, excluding charter, the bounds, bar, and rule of communion, when, by the word of the everlasting testament, there is no warrant for it; to speak charitably, if it be not for want of love, it is for want of knowledge in the mysteries of the kingdom of Christ. Strange! Take two christians equal in all points but this, nay, let one go beyond the other far for grace and holiness; yet this circumstance of water shall drown and sweep away all his excellencies, not counting him worthy of that reception that with hand and heart shall be given a novice in religion, because he consents to water.

Eighthly, But for God's people to divide into parties, or to shut each other from church communion, though from greater points, and upon higher pretences, than this of water-baptism, hath heretofore been counted carnal, and the actors herein babish christians. Paul and Apollos, Cephas and Christ, were doubtless higher things than those about which we contend; yet when they made divisions for them, how sharply are they rebuked? Are ye not carnal, carnal, carnal? For whereas there are among you envyings, strife, divisions, or factions, are ye not carnal? 1 Cor. i. 11, 12.; iii. 1-4. While one saith, I am of Paul, and another, I am of Apollos, are ye not carnal? See therefore from whence arise all thy endeavours, zeal, and labour, to accomplish divisions among the godly, let Paul or Cephas, or Christ himself, be the burthen of thy song; yet the heart from whence they flow is carnal, and thy actions discoveries of childishness. But doubtless, when these contentions were among the Corinthians, and one man vilified that another might be promoted; a lift with a carnal brother was thought great wisdom to widen the breach. But why should he be rebuked that said he was for Christ? Because he was for him in opposition to his holy apostles. Hence he saith, Is Christ divided or separate from his servants? Note, therefore, that these divisions are deserted by the persons the divisions were made about: neither Paul, nor Apollos, nor Cephas, nor Christ is here. Let the cry be never so loud, Christ, Order, The rule, The command, or the like, carnality is at the bottom; and they are but babes that do it; their zeal is but a puff. 1 Cor. iv. 6. And observe it, the great division at Corinth was helped forward by water-baptism. This the apostle intimates by, "Were ye baptized in the name of Paul?" Ah! brethren, carnal christians, with outward circumstances, will, if they be let alone, make sad work in the churches of Christ, against the spiritual growth of the same. "But I thank God," saith Paul, "that I baptized none of you." &c. Not but that it was then an ordinance of God, but they abused it in making parties thereby. "I baptized none of you, but Crispus and Gaius, and the household of Stephanus;" men of note among the brethren, men of good judgment, and reverenced by the rest: they can tell you I intended not to make a party to myself thereby. "Besides I know not whether I baptized any other." By this negligent relating who were baptized by him, he sheweth that he made no such matter of baptism as some in these days do; nay, that he made no matter at all thereof with respect to church-communion: for if he did not heed who himself had baptized, he much less heeded who were baptized by others. But if baptism had been the initiating or entering ordinance, and so appointed of God, no doubt he had made more conscience thereof than so lightly to pass it over. "For Christ sent me not to baptize, but to preach the gospel. The gospel then may be effectually preached, and yet baptism neither administered nor mentioned; the gospel being good tidings to sinners, upon the account of free grace through Christ; but baptism, with things of like nature, are duties enjoined such a people who received the gospel before. I speak not this, because I would teach men to break the least of the commandments of God, but to persuade my brethren of the baptized way, not to hold too much thereupon, not to make it an essential of the gospel of Christ, nor yet of communion of saints." "He sent me not to baptize." These words are spoken with a

The principle thus laid down the author enforces as not inconsistent with the divine ceremony. He subsequently states that various appointments of God had been abandoned, because they had become the source of strife and debate, which Bunyan was anxious "baptism by water," should not be, with those who in other respects could unite as worshippers of the Most High.

holy indignation against them that abuse this ordinance of Christ. when he speaketh of the ministers themselves, which also they had abused, in his speaking, he, as it were, trampled upon them, as if they were nothing at all: "Who then is Paul? And who is Apollos? He that planteth is not anything, neither is he that watereth, but God that giveth the increase." 1 Cor. iii. 5, 7. Yet for all this, the ministers, and their ministry, are a glorious appointment of God in the world. Baptism also is a holy ordinance; but when satan abuseth it, and wrencheth it out of its place, making that which was ordained of God for the edification of believers, the only weapon to break in pieces the love, the unity, the concord of saints, then what is baptism? then neither is baptism any thing. And this is no new doctrine: for God, by the mouth of his prophets of old, cried out against his own institutions, when abused by his people: "To what purpose is the multitude of your sacrifices to me? saith the Lord: I am full of burnt-offerings of rams, and the fat of fed beasts: I delight not in the blood of bullocks, or of lambs, or of hegoats. When you come to appear before me, who hath required these things at your hands to tread my courts? Bring no more vain oblations: incense is an abomination to me; the new moons and the sabbaths, and the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons, and your appointed feasts, my soul hateth; they are a trouble unto me; I am even weary to bear them." Isa. i. 11-15. And yet all these were his own appointments. But why then did he thus abhor them? Because they retained the evil of their doings, and used them as they did other of his appointments, viz. for strife and debate, and to strike with the fist of wickedness. Isa. lviii. 4. Wherefore when that of God is great, is overweighed by that which is small, it is the wisdom of them that see it, to put load to the other end of the scale, until the things thus abused poise in their own place. to pass this, and proceed,

Ninthly, If we shall reject visible saints by calling, saints that have communion with God, that have received the law at the hand of Christ, that are of holy conversation among men, they desiring to have communion with us, as much as in us lieth we take from them their very privilege, and the blessings to which they are born of God, For Paul saith, not only to the gathered church at Corinth, but to all scattered saints that in every place call upon the name of the Lord, "That Jesus Christ

is theirs; that Paul and Apollos, and the world, and life, and death, and all things are theirs; because they are Christ's and Christ is God's. "But," saith he, "let no man glory in men," such as Paul, and Cephas, though these were excellent; because this privilege comes to you upon another bottom, even by faith of Jesus Christ; "Drink ye all of this," is entailed to faith, not baptism. Nay, baptized persons may yet be excluded this, when he that discerneth the Lord's body hath right and privilege to it; 1 Cor. xi. 28, 29. But to exclude christians from church-communion, and to debar them their heavenborn privileges, for the want of that which God never made a wall of division between us."

- 1. This looks too like a spirit of persecution. Job xix. 25-29.
- 2. It respects more a form, than the spirit and power of godliness. 2 Tim. iii. 5.
- 3. This is to make laws where God hath made none, and to be wise above what is written; contrary to God's word, and our own principles.
  - 4. It is a directing of the Spirit of God.
  - 5. It bindeth all men's faith and light to mine opinion.
  - 6. It taketh away the children's bread.
  - 7. It withholdeth from them the increase of faith.
  - S. It tendeth to harden the hearts of the wicked.
  - 9. It tendeth to make wicked the hearts of weak christians.
  - 10. It setteth open a door to all temptations.
- 11. It tempteth the devil to fall upon those that are alone, and have none to help them.
- 12. It is the nursery of all vain janglings, backbitings, and strangeness among the christians.<sup>p</sup>
  - 13. It occasioneth the world to reproach us.
- It holdeth staggering consciences in doubt of the right way of the Lord.
- 15. It giveth occasion to many to turn aside to most dangerous heresies.
- 16. It abuseth the holy scriptures; it wresteth God's ordinances out of their place.
  - P All through this discourse we recognise the spirit of a modern poet's prayer—

"O let thy grace perform its part,
And let contentions cease;
And shed abroad in every heart
Thine everlasting peace."—H. K. White.

17. It is a prop to Antichrist.

18. Shall I add, it is not that which greatly prevailed to bring down those judgments which at present we feel, and groan under? I will dare to say it was the cause thereof.

Tenthly, and lastly, Bear with one word farther: What greater contempt can be thrown upon the saints, than for their brethren to cast them off, or to debar them church-communion? Think you not that the world may groundly say, "Some great iniquity lies hid in the skirts of your brethren," when in truth the transgression is yet your own? But I say, what can the church do more to the sinners, or open profane? Civil commerce you will have with the worst, and what more have you with these? Perhaps you will say we can pray and preach with these; and hold them Christians, saints, and godly. Well, but let me ask you one word farther: Do you believe, that of very conscience they cannot consent, as you, to that of water baptism? And that if they had light therein, they would as willingly do it as you? Why then, as I have showed you, our refusal to hold communion with them is without a ground from the word of God. But can you commit your soul to their ministry, and join with them in prayer; and yet not count them meet for other gospel privileges? I would know by what scripture you do it? Perhaps you will say, I commit not my soul to their ministry, only hear them occasionally for trial. If this be all the respect thou hast for them and their ministry, thou mayest have as much for the worst that pisseth against the wall. But if thou canst hear them as God's ministers, and sit under their ministry as God's ordinance; then shew me where God hath such a gospel ministry, as that the persons ministering may not, though desiring it, be admitted with you to the closest communion of saints. But if thou sittest under their ministry for fleshly politic ends, thou hearest the word like an atheist, and art thyself, while thou judgest thy brother, in the practice of the worst of men. But I say, where do you find this piece-meal communion with men that profess faith and holiness as you, and separation from the world. If you object, that my principles lead me to have communion with all; I answer with all as afore described; if they will have communion with me.

Object. Then you may have communion with the members of Antichrist.

Answ. If there be a visible saint yet remaining in that church; let him come to us, and we will have communion with him.

Quest. What, though he yet stand a member of that sinful number, and profess himself one of them.

Answ. You suppose an impossibility; for it cannot be that, at the same time, a man should visibly stand a member of two bodies diametrically opposite one to another. Wherefore it must be supposed, that he who professeth himself a member of a church of Christ, must forthwith, nay before, forsake the antichristian one. The which if he refuseth to do, it is evident he doth not sincerely desire to have fellowship with the saints.

[Quest.] But he saith he cannot see that that company to which you stand opposite, and conclude antichristian, is indeed the antichristian church.

[Answ.] If so, he cannot desire to join with another, if he know them to be professedly and directly opposite. I hold therefore to what I said at first; That if there be any saints in the antichristian church, my heart, and the door of our congregation is open to receive them, into closest fellowship with us.<sup>q</sup>

Object. But how if they yet retain some antichristian principles.

Answ. If they be such as eat out the bowels of a church, so soon as they are detected he must either be kept out, while out, or cast out, if in: for it must be the prudence of every community to preserve its own unity with peace and truth: the which the churches of Christ may do; and yet as I have shewed already, receive such persons as differ upon the point of water baptism. For the doing or not doing of that neither maketh nor marreth the bowels or foundation of church communion.

Object. But this is receiving for opinion sake; as before you said of us.

Answ. No; we receive him for the sake of Christ, and grace, and for our mutual edification in the faith; and that we respect not opinions, I mean in lesser matters, 'tis evident; for things wherein we differ are no breach of communion among us; we let every man have his own faith in such things to himself before God.

This is the gracious spirit of him who came to save sinners—
"Dear Saviour draw reductant hearts;
To theelet sinners dy.
And take the bliss thy love imparts
And drink and never die."—\*\*Steele,

## I now come to a short Application.

Firstly. Keep a strict separation, I pray you, from communion with the open profane; and let no man use his liberty in church relation as an occasion to the flesh; but in love serve one another. "Looking diligently—lest any root of bitterness—(any poisonful herb, Deut. xxix. 18,) springing up trouble you, and thereby many be defiled." Heb. xii. 15. And let those that before were reasons for my separation, be motives to you to maintain the like: and remember that when men have said what they can for a sinful mixture in the worship of God; the arm of the Lord is made bare against it.

Secondly. In the midst of your zeal for the Lord, remember that the visible saint is his; and is privileged in all those spiritual things that you have in the word and live in the practice of, and that he is to partake thereof, according to his light therein. Quarrel not with him about things that are circumstantial; but receive him in the Lord, as becometh saints: if he will not have communion with you, the neglect is his, not yours. But saith the open profane, why cannot we be reckoned saints also? We have been christened, we go to church, we take the communion. Poor people! This will not do; for so long as in life and conversation you appear to be open profane, we cannot, unless we sin, receive you into our fellowship: for by your ungodly lives you shew that you know not Christ; and while you are such by the word, you are reputed but beasts: now then judge yourselves, if it be not a strange community that consisteth of men and beasts: let beasts be with the beasts, you know yourselves do so; you receive not your horse nor your hog to your table, you put them in a room by themselves. Besides I have shewed you before, that for many reasons we cannot have communion with you.

- (1.) The church of God must be holy. Lev. xi. 44; xix. 2; xx. 7. l Pet. i. 15, 16. Isa. xxvi. 2. Psl. cxviii. 20. Ezek. xliii. 12; xliv. 9. Isa. lii. 11.
- (2.) The example of the churches of Christ before, hath been a community of visible saints. Rom. i. 7. 1 Cor. i. 2. Eph. i. 1. Col. i. 2. 1 Thes. i. 1. 2 Thes. i. 1.—5. Poor carnal man, there are many other reasons urged in this little book, that shew why we cannot have communion with thee: not that we refuse of pride or stoutness, or because

we scorn you as men. No, we pity you, and pray to God for you; and could if you were converted, with joy receive you to fellowship with us: Did you never read in Daniel, That iron is not mixed with miry clay? ii. 43. No more can the saints with you, in the worship of God, and fellowship of the gospel. When those you read of in the fourth of Ezra, attempted to join in temple work with the children of the captivity; what said the children of Judah? "Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel," &c. Ezek. iv. 3.

I return now to those that are visible saints by calling, that stand at a distance one from another, upon the accounts before specified: Brethren; CLOSE; CLOSE; be one, as the Father in Christ is one.

1. This is the way to convince the world that you are Christ's, and the subjects of one Lord; whereas the contrary makes them doubt it. John xiii. 34, 35; xvii. 23. 2. This is the way to increase love; that grace so much desired by some, and so little enjoyed by others. 2 Cor. vii. 15. 3. This is the way to savour and taste the Spirit of God in each other's experience; for which if you find it in truth you cannot but bless, if you be saints, the name of our Lord Jesus Christ. 1 Thes. i. 2-4. 4. This is the way to increase knowledge, or to see more in the word of God: for that may be known by two; that is not seen by one. Isa. lii. 8. 5. This is the way to remove secret jealousies and murmurings one against the other: yea this is the way to prevent much sin, and greatly to frustrate that design of hell. Prov. vi. 16-19. 6. This is the way to bring them out of the world into fellowship, that now stand off from our gospel privileges, for the sake of our vain janglings. 7. This is the way to make antichrist shake, totter, and tremble. Isa. xi. 13, 14. 8. This is the way to leave Babylon as an habitation for devils only; and to make it a hold for foul spirits, and a cage only for every unclean and hateful bird. 9. This is the way to hasten the work of Christ's kingdom in the world; and to forward his coming to the eternal judgment. 10. And this is the way to obtain much of that, WELL DONE, GOOD AND FAITHFUL SERVANT, when you stand before his face. [In the words of Paul] "I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto vou in few words." Heb. xiii. 22.







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